CORYATS
Crudities
Hastily gobled vp in fiue
Moneths trauells in France,
Sauoy, Italy, Rhetia comonly
called the Grisons country, Hel-
uetia alias Switzerland, some
parts of high Germany, and the
Netherlands;
Newly digested in the hunary aire
of ODCOMBE in the Countie of
Somerset, & now dispersed to the
nourishment of the trauelling Mem-
bers of this Kingdome.
Quæ ramis, pedibus bene euiuere, manibus ata
Gallia. Ger mania. Italia.
A
B
C
D
E
F
G
H
I
K
L
M
N
Gulielmus Hole
fecit

THREE CRVDE VEINES ARE PRESENTED IN

This BOOKE following (besides the foresaid CRVDITIES) no lesse flowing in the body of the BOOKE, then the CRVDITIES *themselues, two of* Rhetoricke and one of POESIE.

That is to say, a most elegant Oration, first written in the Latine tongue by HERMANNVS KIRCHNERVS, a *Ciuill Lawyer, Oratour, Cæsarean Poet, and professor of Eloquence* and Antiquities in the famous Vniuersitie of MARPVRG in the Langraviat of Hassia, in praise of Trauell in generall.

Now distilled into English Spirit through the ODCOMBIAN Limbecke. *This precedeth the CRVDITIES. Another also composed by the Author of the former, in praise of Trauell of Germanie in particular, sublimed and brought ouer the Helme in the Stillitorie* of the said Trauelling THOMAS: This about the *Center* or *Nauell* of the *CRVDITIES.*

Then in the Posterne of them looke, and thou shalt find the *Posthume Poems of the Authors Father, comming as neere* Kinsemen to the worke, being next of blood to the Booke, and yonger brothers to the Author himselfe.

LONDON,
Printed by VV. S. *Anno Domini*
1611.

CERTAINE OPENING AND DRAWING *DARTICHES TO BE*

applyed as mollifying Cataplasmes to *the Tumors, Carnosities, or difficult Pimples* full of matter appearing in the Authors Front, *conflated of Stiptike and Glutinous Vapours* arising out of the Crudities: The heads whereof are *particularly pricked and pointed out by letters* for the Readers better *understanding.*

A

FIrst, th' Author here glutteth Sea, Haddocke & Whiting
With spuing, and after the world with his writing.
Or,
Yee Haddocks twixt Douer and Calais, ¶ speake Greeke;
For *Tom* fild your mawes with it in Whitsun * weeke.

¶ *Imperat.*

* *viz. Anno* 1608 when he beganne to trauell.

B

THough our Author for's Venerie felt no whips smart,
Yet see here he rides in a Picardie Cart.

C

THis Horſe pictur'd ſhowes, that our * *Tatter-de-mallian*
Did ride the French Hackneyes, and lye with th'Italian.

Or,

Our Author in France rode on horſe without ſtirrop,
And in Italie bathed himſelfe in their ſyrrop.

Or,

His loue to ſtrange horſes he ſorteth out prettilie,
He rides them in France, and lies with them in Italie.

* A word that in the Helvetian tongue ſignifieth a ragged trauſeller.

D

[the text]

HE hath croſt [1] Sea and [2] Land, now the cloudes (ſaith
Of [3] th'Ayre he is climbing; 'ware *Tom*, [4] Fire is next.

1. 2. 3. 4. The foure Elements.

E

HEre to his Land-Friggat hee's ferried by Charon,
He bords her; a ſeruice a hot and a rare one.

Or,

Here to a Tutch-hole hee's row'd by his Gondelier,
That fires his * Linſtocke, and empties his Bandolier.

* That is, the beauty of her countenance, & ſweet ſmatches of her lips did enflame his tongue with a diuine & ſeriue enthuſiaſme, & emptyed the Bandolier of his conceipts & inuentions for that time.

F

HEre his Friggat ſhootes egs at him empty of Chickens,
Becauſe ſhee had made his purſe empty of Chicquins,

Or,

Here ſhee pelts him with egges, he ſaith, of Roſe-water;
But truſt him not Reader, t'was ſome other matter.

In

G

IN vaine here doth *Coryate* pipe and diſpute,
His wench was, Iewes will not be caught with his flute.

Or,

Thy Cortizan clipt thee, ware *Tom*, I aduiſe thee,
And flie from the Iewes, leſt they circumciſe thee.

H

HE longs for ſweet grapes, but going to ſteale'em
He findeth ſoure graſpes and gripes from a Dutch (* Skelum.

* A Raſcall in Dutch.

Or,

Here is the combat our Author may glorie at,
With Halberd the Boore layes on, and with Greeke *Coryat*.

J

HEre is his Trophee victoriouſly dight
With caſe, ſhoes, and ſtockings, and lice put to flight.

Or,

See here his poore caſe, his ſhoes clowted with cunning,
His ſtockings ſtrong-ſmelling, and lice away running.

Or,

See our louſe-bitten Trauellers ragged deuice,
Of caſe, ſhoes, and ſtockings, and Cannibali lice.

Or,

This Gibbet the falſe caſe and hoſe doth requite,
That harbour'd the Vermine that their Maiſter did bite.

K

THis ſhould be his picture, 'tis rather his Embleme,
For by *(K) it notes him, though 't litle ¶ reſemble him.

Or,

This picture vnlike him, ſhowes hee's not come home as
He went, but chang'd, and turn'd trauelling *Thomas*.

Or,

This picture vnlike him, ſhowes hee's not himſelfe,
But chang'd ſince he prou'd a Trauelling Elfe.

Or,

Know Reader, the notes and contents of this booke,
Are not to be gheſſed by th' Authors caru'd looke.

* As being the firſt letter of his name in Greeke.

¶ But you differ in opinion (Mr. *Laurence*) from all my other friendes that haue compared together the counterfaited and the liuing figure.

L

THeſe be the three countries with their *Cornu copia*,
That make him as famous, as Moore his *Vtopia*.

Or,

Here France giues him ſcabs, Venice a hot Sunne,
And Germanie ſpewes on him out of her Tunne.

M

THe horſe he beſtrid till he mounted his chaire
Doth kindly beſtride him at Bergamo faire.

Or,

He courted a wench, but pennance for his game ô
He doth by lying with horſes at Bergamo.

Or,

Or,

The Italian horſe more then the French his loue feeles,
For he rode on the one, and lay at th' others heeles.

N

MOſt Politicke *Thomas*, now thou art no * *fol* I ſee,
For wanting no money, thou beggeſt in Policie.

Laurence Whitaker.

* The French word for a Foole.

Here follow certaine other Verſes, as *Charmes*, to vnlocke the myſtery of the *Crudities*.

A

HEre, *like* Arion, *our* Coryate *doth draw*
All ſorts of fiſh with Muſicke of his maw.

B

HEre, *not vp* Holdborne, *but downe a ſteepe hill,*
Hee's carried 'twixt Montrell *and* Abbeuile.

C

A *Horſe here is ſadled, but no* Tom *him to backe,*
It ſhould rather haue bene Tom *that a horſe did lack.*

D

HEre *vp the* Alpes *(not ſo plaine as to* Dunſtable)
Hee's carried like a Cripple, from Conſtable to Conſtable.

E

A Punke *here pelts him with egs. How ſo?*
For he did but kiſſe her, and ſo let her go.

F

RElig iouſly here he bids, row from the ſtewes,
He will expiate this ſinne with conuerting the Iewes.

G

ANd there, while he giues the zealous Brauado,
A Rabbin confutes him with the Baſtinado.

H

HEre, by a Boore too, hee's like to be beaten
For Grapes he had gather'd before they were eaten.

I

OLd Hat here, torne Hoſe, with Shoes full of grauell,
And louſe-dropping Caſe, are the Armes of his trauell.

* Not meaning by F. and K. as the vulgar may peeuiſhly & wittingly miſtake: but that he was then cõming from his Courteſan, a Freſhman, and now hauing ſeene their fashions, & written a deſcription of them, He will ſhortly be reputed a Knowing, proper, & well trauell'd ſcholer, as by his ſtarchd beard, and printed ruffe may be as properly inſinuated.

K

HEre, finer then comming from his Punke you him ſee,
*F. ſhewes what he was, K. what he will bee.

L

HEre France, and Italy both to him ſhed
Their hornes, and Germany pukes on his head.

M

AND here he diſdaind not, in a forraine land
To lie at Liuory, while the Horſes did ſtand.

N

BVt here, neither truſting his hands, nor his legs,
Beeing in feare to be robd, he moſt learnedly begs.

Ben. Ionſon.

THE CHARACTER

of the famous *Odcombian*, or rather *Polytopian*, *Thomas* the *Coryate*; Traueller, and Gentleman Author of these *Quinque-meſtriall Crudities.*

Done by a charitable friend, that thinkes it neceſſary, by this time, you ſhould vnderſtand the Maker, *as well as the* worke.

HE is an Engine, wholly conſiſting of extremes, a Head, Fingers, and Toes. For what his induſtrious Toes haue trod, his ready Fingers haue written, his ſubtle head dictating. He was ſet a going for *Venice* the fourteenth of *May Anno* 1608. and returned home (of himſelfe) the third of *October* following, beīng woūd vp for fiue moneths, or thereabouts: his paiſes two for one. Since, by vertue of thoſe weights

he hath bene conueniently able to visite Towne and Countrie, Fayres and Mercats, to all places, and all societies a *Spectacle* gratefull, aboue that of *Niniueh*, or the Citie of *Norwich*; and he is now become the better *Motion*, by hauing this his Booke his *Interpreter*: which yet hath expreſt his purſe more then him, as we the reſt of his Commenders haue don; ſo vnmercifully charging the Preſſe with his *prayſe*. But to that Gale, he ſets vp all ſayles. He will beare paper (which is cloth) enough. He hath euer ſince the firſt deſigne of printing hereof, bene *à Delicijs* to the Court; but ſerued there in his owne cloathes, and at his owne coſts: where he hath not bene coſtiue of acquaintance to any, from the *Palatine* to the *Plebeian*; which popularity of his (it is thought by ſome of his *Odcombians*) may hurt him. But he free from all other *Symptomes* of aſpiring, will eaſily outcary that; it being a motlie

and

and no perfect ambition: the rather, becauſe when he ſhould haue beene taken vp for the place (though he haſtily preuented it with a tender of himſelfe) hee conditioned to haue no office or charge, or neereneſſe caſt vpon him, as the *Remora* of his future trauaile; for to that he is irrecouerably addicted. The word *Trauaile* affectes him in a VVaine-oxe, or Packe-horſe. A Carrier will carry him from any company that hath not beene abroad, becauſe he is a *Species* of a Traueller. But a *Dutch-Poſt* doth rauiſh him. The meere *ſuperſcription* of a letter from *Zurich* ſets him vp like a top: *Baſil* or *Heidelberg* makes him ſpinne. And at ſeeing the word *Frankford*, or *Venice*, though but on the title of a Booke, he is readie to breake doublet, cracke elbowes, and ouerflowe the roome with his murmure. Hee is a mad *Greeke*, no leſſe then a merry: and will buy his * Egges, his Puddings, his

* I meane when he trauell'd. A thing that I know he ſcorned to do ſince he came home.

Ginger-bread, yea cobble his Shoes in the *Atticke dialect*: and would make it a matter of Conſcience to ſpeake other, were he truſted alone in a roome with an *Andirõ* of ſtate. The greateſt *Politick* that aduances into *Paules* he will quit, to go talke with the *Grecian* that begs there; ſuch is his humility; and doth grieue inwardly he was not borne that country man for that * purpoſe. You ſhall perceiue a veine or tyred of *Greeke* runne through his whole diſcourſe, and another of *Latine*, but that is the courſer. He is a great and bold *Carpenter* of words, or (to expreſſe him in one like his owne) a *Logodædale*: which *voyce* when he heares, 'tis doutfull whether he will more loue at the firſt, or enuy after, that it was not his owne. All his *Phraſe* is the ſame with his manners and hauiour, ſuch as if they were ſtudied to make *Mourners* merry: but the body of his diſcourſe able to breake *Impoſtumes*, remoue the *ſtone*, open

* Not to beg, but to talke Greeke the better with the naturall Grecians.

open the passage from the *Bladder*, and vndoe the very knots of the *Gout*; to cure euē where *Physick* hath turnd her back, and *Nature* hung downe her head for shame; Being not only the *Antidote* to resist sadnes, but the *Preseruatiue* to keepe you in mirth, a *life and a day*. A man might vndo the *Colledge* that would practise with onely *him*. And there is no mā but to enioy his cōpany, would neglect any thing but businesse. It is thought he liues more by letting* out of ayre, then drawing in; and feared, his belly wil exhibite a Bill in *Chauncery* against his Mouth for talking away his meales. He is alwaies *Tongue-Maior* of the company, and if euer the perpetuall motion be to be hoped for, it is from thence. Hee will aske, *How you doe? Where you haue bene? How is it? If you haue trauelled? How you like his booke?* with, *what newes?* and be guilty of a thousād such curteous impertinences in an howre, rather thē want the huma-

* I meane in the fore parts, not the hinder.

humanity of vexing you. To conclude this ample Traueller in ſome bounds, you ſhall beſt know him by this: hee is frequent at all ſorts of free tables, where though he might ſit as a Gueſt, hee will rather be ſerued in as a Diſh, and is loth to haue any thing of himſelfe kept cold againſt the next day. To giue the *Non vltra* of him in a word, he is ſo *Subſtantiue* an *Author* as will ſtand by himſelfe without the neede of his *Booke* to bee ioyned wth him.

Here endeth the Character, *attended with a* Characteriſme Acroſtich.

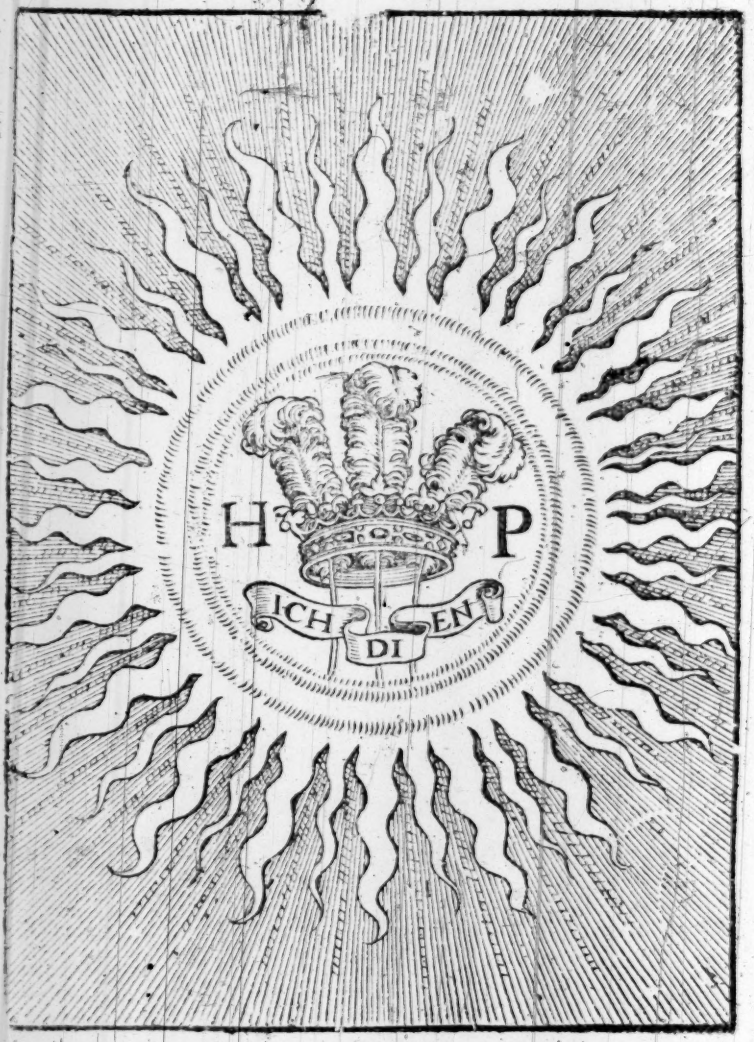
TO

To the Righ Noble *Tom, Tell-Troth* of *his trauailes, the* Coryate *of Odcombe,* and his *Booke* now going to *trauell.*

T rie and truſt *Roger*, was the word, but now
H oneſt *Tom Tell-Troth* puts downe *Roger*, *How?*
O f trauell he diſcourſeth ſo at large,
M arry he ſets it out at his owne charge;
A nd therein (which is worth his valour too)
S hewes he dares more then *Paules Church-yard* durſt do.

C ome forth thou bonnie bouncing booke then, daughter
O f *Tom* of *Odcombe* that *odde* Iouiall Author,
R ather his ſonne I ſhould haue cal'd thee, why?
Y es thou wert borne out of his trauelling thigh
A s well as from his braines, and claimeſt thereby
T o be his *Bacchus* as his *Pallas*: bee
E uer his thighes *Male* then, and his braines *Shee.*

Ben. Jonſon.


H
P
ICH
DI
EN

TO THE HIGH AND MIGHTY PRINCE HENRY, PRINCE OF VVALES, *Duke of Cornwall and Rothſay, Earle* of Cheſter, Knight of the moſt *noble Order of the* Garter, &c.

THough I am very confidently perſwaded (moſt gracious Prince the Orient Pearle of the Chriſtian world) that I ſhall expoſe my ſelfe to the ſeuere cenſure at the leaſt, if not to the ſcandalous calumniations of diuers carping criticks, for

presuming to dedicate to your Highnesse the greene fruits of my short trauels, especially since I am no Schollar, but a man altogether vnworthy to be dignified with so laudable a title: yet there are some few reasons that haue emboldned and encouraged me to present these my silly Obseruations vnto your Highnesse, whereof these two are the chiefest. First, that if your Highnesse will deigne to protect them with your fauourable and gracious Patronage, as it were with the seuen-fold shield of Aiax, *or the ægis of* Pallas (*a fauour that I most humbly craue at your Highnesse hands*) *against the enuious cauillations of such criticall Momi as are wont to traduce the labours of other men; it may perhaps yeeld some litle encouragement to many noble and generose yong Gallants that follow your Highnesse Court, and giue attendance vpon your Peereleße person, to trauell into forraine countries, and inrich themselues partly with the obseruations, and partly with the languages of outlandish regi-*

ons,

ons, the principall meanes (in my poore opinion) to grace and adorne those courtly Gentlemen, whose noble parentage, ingenuous education, and vertuous conuersation haue made worthy to be admitted into your Highnesse Court: seeing thereby they will be made fit to doe your Highnesse and their Country the better seruice when opportunity shall require. For the description of many beautifull Cities, magnificent Palaces, and other memorable matters that I haue obserued in my trauels, may infuse (I hope) a desire to them to trauel into transmarine nations, and to garnish their vnderstanding with the experience of other countries. Secondly, because amongst other things that I exhibite in this my Iournall to your Princelie view, that most glorious, renowned, and Virgin Citie of Venice, the Queene of the Christian world, that Diamond set in the ring of the Adriatique gulfe, and the most resplendent mirrour of Europe, I haue more particularly described, then it hath been euer done before in

our

our English tongue. The description of which famous Citie (were it done with such a curious and elegant stile as it doth deserue) I dare boldly say is a subiect worthy for the greatest Monarch in the world to reade ouer. But for mine owne part I am no scholler (as I haue already said) and therefore vnable to delineate & paint out the singular beauty thereof in her genuine colours with such an exquisite pensill as an eloquent historiographer ought to doe. Notwithstanding those Obseruations that I gathered thereof during the time of my aboade there (which was about the space of sixe weekes) I haue written though not as eloquently as a learned traueller would haue done, yet as faithfully and truly as any man whatsoeuer; Being often holpen both by the discourse of learned men, and certaine Latin bookes that I found in Italie, wherehence (I confesse) I deriued many principall notes, with which I haue beautified the description of many other Italian Cities.

But

But me thinks I seeme to heare some Momus obiecting vnto me now I speake thus of Venice, that this is Crambe bis cocta, *as it is in the prouerbe. For we haue the historie of Venice (he will perhaps say) already translated out of Italian into English. Therefore what neede we more descriptions of that Citie? Truly I confesse that Cardinal* Contarens *Commonwealth of Venice hath beene so elegantly translated into English, that any iudicious Reader may by the reading thereof much instruct himselfe with the forme of the Venetian gouernement. But that booke reporteth not halfe so many remarkable matters as mine doth* (absit dicto inuidia) *of the antiquities and monuments of that famous Citie, together with the description of Palaces, Churches, the Piazza of* S. Marke, *which is one of the most beautifull places (I beleeue) that euer was built in any Citie whatsoeuer of the whole world, and other memorable things of no meane importance. Howbeit were this true that the historie*

ſtorie of Venice hath been more then once diuulged in our mother tongue, yet I hope your Highneſſe will not miſcenſure me for communicating to my country new notes of this noble City, with a corollarie of Obſeruations that (I am ſure) were neuer before printed in England, ſeeing (according to the old ſpeech) δὶς καὶ τρὶς τὰ καλά.

Howſoeuer, if the curious Reader that is wholy addicted vnto nouelties, will not ſo well accept my notes of Venice, for that the hiſtorie of the Venetian commonwealth hath beene already printed in our language: neuertheleſſe I conceiue ſome hope that the deſcriptions of other Cities which I ſuruayed in diuers countries in my trauels, as in France, Italie, Switzerland, and ſome parts of high Germanie, will yeeld more matter of newes vnto him, becauſe none of theſe Cities haue beene deſcribed in our language that I could euer heare of. And whereas I haue written more copiouſly of the Italian, Helueticall, and German Cities, then of the French, that

is

is to be attributed partly to my industrie (whatsoeuer the same was) which I vsed more in Italie, Switzerland, and Germany by many degrees then in France; being often dissuaded by some of my fellow trauellers from gathering any Obseruations at all till I came into Italie: and partly to the helpes of bookes which I found in Italie and Germanie, wherewith I haue something inlarged the descriptions of those Cities. For seeing I made very short aboade in diuers faire Italian Cities, as Cremona, Mantua, &c. (where I desired to haue obserued al the principall matters thereof) and thereby was barred of opportunity to note such things at large as were most memorable; I held it expedient to borrow some few notes from a certaine Latin booke printed in Italie, rather then to write so briefly of the same, as the shortnesse of time would not otherwise permit me. The like I did in Germanie, being sometimes beholding to Munster *for some speciall matter which neither by my owne Obseruations, nor by*

by the discourse of learned men I could attaine vnto, especially about the institution of the Bishopricks of certaine Cities through the which I passed.

I meant to haue digressed into the praise of the excellency of trauell into forraine countries, the more to stirre vp yong Gentlemen and euery good spirit that fauours learning, to so worthy an exercise; had I not preuented my selfe by translating those two elegant Orations out of Latin into English, that were made by that learned German Hermannus Kirchnerus *of Marpurg; which I haue inserted into my Booke; the one in commendation of trauell in generall, the other of Germanie in particular; which are seasoned with such sauourie Attick conceits, and adorned with those* floſculi & pigmenta eloquentiæ, *that I may fitly apply vnto them that prety Distiche of the Poet* Lucilius:

Quàm lepidè lexeis compoſtæ, vt teſſerulæ, omnes
Arte pauimento, atque emblemate vermiculato.

And

And surely for my owne part I will say I neuer read any orations in all my life composed with a more terse and polished stile (Tullies only excepted) though I haue in my daies perused some part of the Orations of learned Melancthon *the* Phœnix *of Germanie,* Antonie Muretus, *my owne Rhetoricall countryman* Robert Turner, *&c. Therefore since these two Orations do yeeld stronger motiues, and more forceable arguments to animate the learned to trauell into outlandish regions, then my poore inuention can affoord: I haue thought fit to turne them into our mother tongue according to my simple skill, and to present them also to your Highnesse together with the Obseruations of my trauels, both because I hope they will be very delectable to euery Reader that loueth to heare of forraine affaires, and also for that they agree with the argument of my booke.*

As for these my Obseruations in forraine countries, I was so farre from presuming to dedicate them to your Highnesse before the con-

consummation of my future trauels, that I resolued rather to conceale them from the world, and to bury them for a time in obliuion, if the importunity of some of my deare friends had not preuailed with me for diuulging the same: whereof one amongst the rest, namely that right worshipfull Gentleman my most sincere and entire friend M. Lionel Cranfield *was the originall and principall animator of me; and another of my friends, euen learned* M. Laurence Whitaker *that elegant Linguist and worthy traueller, now Secretarie to my illustrious* Mecœnas *Sir* Edward Philips *Master of the Rolles, hath often vrged vnto me that prouerbiall verse:*

* Πολλὰ μεταξὺ πέλει κύλικος καὶ χείλεος ἄκρης.

* Many things doe often slip twixt cup and lip.

By which he signified that many sinister accidents might happen vnto me betwixt the time of my next going out of England, and my arriuall againe in my country; and so consequently my friends and country might be depriued of the fruits of my past trauels, and

and of those to come: by these and such like perswasions of my friends I was animated to publish the Obseruations of my trauels much sooner then I thought to haue done, and to addresse them to your excellent Highnesse, not that I hold them worthy to vndergoe your Highnesse censure, seeing many of them deserue rather ad salsamentarios amandari, *as learned* Adrian Turnebus *writeth of his* Aduersaria, *and (as* Horace *saith:)*

Deferri in vicum vendentem thus & odores,
Et piper, & quicquid chartis amicitur ineptis.

* *In Epistola ad Hen. Memium.*

Horat. 2. lib. Epist.

But because they shall be an introduction (if your Highnesse will vouchsafe to Patronize them with your Princely protection) to farre more memorable matters that I determine by Gods gracious indulgence to obserue hereafter in most of the famous Cities and Princes Courts of Germanie and Italie: as also in Constantinople, with diuers ancient Cities of Greece, and the holy Land, as Ierusalem, Iericho, Samaria, and other sacred places mentioned in the Scriptures, and celebrated

for the miracles done therein by our blessed Sauiour. Of which Cities (if God shall grant me a prosperous issue to my designements) I hope to write after a more particular manner then any of our English trauellers haue done before me. Wherefore most humbly beseeching your Highnesse to pardon my presumption, I recommend your Highnesse to the mercifull clientele of him whose throne is the heauen, and whose foote-stoole is the earth.

By him

That trauelleth no lesse in all humble and dutifull obseruance to your HIGHNESSE then he did to Venice and the parts aboue mentioned,

Your Highnesse poore Obseruer,
THOMAS CORYATE,
Peregrine of Odcombe.

The Epiſtle to the Reader.

HAuing lately conſidered in my ſerious meditations (candid Reader) the vnmeaſurable abundance of bookes of all artes, ſciences, and arguments whatſoeuer that are printed in this learned age wherein we now breathe, in ſo much that me thinks we want rather readers for books then bookes for readers; my thoughts beganne to be much diſtracted like thoſe of *Æneas*, of whom *Virgil* ſpeaketh thus:

Atq; animum, nunc huc celerem, nunc dividit illuc, Æneid. 4.
In partesq; rapit varias, perq; omnia verſat.

Yea I was plunged in an Ocean of doubts, whether it were beſt that my Obſeruations gathered in forraine countries ſhould be continually confined within the bounds of my poore ſtudie, and ſo at length *ſqualere ſitu, & cum tineis ac blattis rixari*; or be preſented to the view of my country, being (I confeſſe) by ſo much the more doubtfull to euulge the ſame, by how much the more I am no ſchollar, but only a ſuperficiall ſmatterer in

learning, and therefore most vnwilling to incurre the censure of such seuere Aristarches as are wont βαλλίζειν and with their censorious rods doe vse to chastise the lucubrations of most kinde of writers. But at length *post varias cogitationum fluctuationes*, by the counsell of certaine of my deare friendes I put on a constant resolution, and determined to expose the abortiue fruits of my trauels to the sight of the world (after they had for the space of two whole yeares lurked in a kinde of Cimmerian darkenesse) which if they cannot endure, but will be dazeled with the least glimpse thereof, I wish the same of them that elegant *Angelus Politianus* * did of his Latin trãslation of *Homer*, euen that I might *aut Thetidi aut Veneris largiri marito.*

* *In Epistola ad Iacobum Cardinalem Papiensem.*

Since then I haue thus farre ventured with them, I will take occasion to speake a little of the thing which begat and produced these my obseruations, euen of trauell into forraine countries, whereby I may the better encourage Gentlemen and louers of trauell to vndertake iourneys beyond the seas. Of all the pleasures in the world trauell is (in my opinion) the sweetest and most delightfull. For what can be more pleasant then to see passing variety of beautifull Cities, Kings and Princes Courts, gorgeous Palaces, impregnable Castles and Fortresses, Towers piercing in a manner vp to the cloudes, fertill territories replenished with a very *Cornucopia* of al manner

ner of commodities as it were with the horne of *Amalthea*, tending both to pleasure and profit, that the heart of man can wish for: flourishing Vniuersities (whereof only Germanie yeeldeth no lesse then three and twenty) furnished with store of learned men of all faculties, by whose conuersation a learned traueller may much informe and augment his knowledge. What a singular and incomparable comfort is it to conferre with those learned men in forraine Vniuersities and noble Cities, whose excellent workes we reade in our priuate studies at home: as with *Isaac Casaubonus* the pearle of Paris: *Paulus Æmylius* in Padua: *Rodolphus Hospinianus*, *Gaspar Waserus*, *Henricus Bullingerus* in Zurich: *Amandus Polanus*, *Ioannes Iacobus Grynæus* in Basil: *Ianus Gruterus*, *Dauid Pareus*, *Dionysius Gothofredus* at Heidelberg: *Ioannes Piscator* at Herborne: *Bonauentura Vulcanius* at Leyden? Most of whom it was my good hap not only to see in my trauels, but also to my vnspeakable solace to enioy very copious and fruitfull discourse with them. Againe, what a contentment is it to a holy and religious Christian to visit the monuments and tombes of some of the ancient Saints and Fathers of the primitiue Church; as of S. *Augustine* in Pauie, S. *Ambrose* in Milan? &c. Also the ἐρείπια and ruines of the houses wherein those famous men liued, as *Cicero*, *Varro*, *Virgil*, *Liuie*, &c. that are to this day

ſhewed in ſundry places of Italie, ſtrike no ſmall impreſſion in the heart of an obſeruatiue trauel-ler. Likewiſe the places wherein diuers famous battels haue beene fought, ſo much celebrated partly by the ancient Roman hiſtoriographers, and partly by other neotericke authors (many of which I exactly obſerued in my ſhort voyage) when they are ſuruayed by a curious traueller, doe ſeeme to preſent to the eyes of his mind a certaine Idea of the bloudy skirmiſhes themſelues. Yea ſuch is the exuberancie and ſuperfluity of theſe exoticke pleaſures, that for my owne part I will moſt truly affirme, I reaped more entire and ſweet comfort in fiue moneths trauels of thoſe ſeuen countries mentioned in the front of my booke, then I did all the dayes of my life before in England, which contayned two and thirty yeares. Moreouer the knowledge of forraine languages (which the ſhortneſſe of time did not affoord me) acquired by induſtrious trauell, yeeldeth an ornament beyond all compariſon the moſt precious and excellent that can be incident to a Gentleman. For if the learning of two languages be commended by *Ouid*, who ſaid:

Nec leuis ingenuas pectus coluiſſe per artes
Cura fuit, & linguas edidiciſſe duas.

Much more praiſe doth he deſerue that by trauelling in France, Italie, Spaine, Alemannie, and the Netherlands, doth learne the fiue languages of

thoſe

those noble countries, which being added to his owne mother tongue and the Latin, do answere the number of the seuen liberall sciences. These certainly and more haue been learned by famous trauellers, as by *Gulielmus Postellus* a Frenchman of excellent learning, who spake twelue languages. *Iulius Cæsar Scaliger* that incomparable schollar, nine. *Ioseph Scaliger* that died not long since in Leyden a Vniuersity of Holland, spake ten. *Gaspar Waserus* that ornamẽt of Zurich, my kind friend, speaketh eight. These are meanes that adde much more grace and honour to an ingenuous Gentleman, then he can purchase vnto himselfe by all the exterior gifts of fortune. For though gentility be of it selfe gracious, yet it is much more excellent when it is adorned with the experience of forraine countries. Euen as a gold ring of it selfe is faire and beautifull, but much more resplendent when it is decked with a rich Diamond or some other precious stone. I will also illustrate this matter by some famous examples that I haue noted in my poore readings. The Patriarch *Iacob* trauelled in his old age with his children out of the land of Canaan into Ægypt. Very memorable is the trauell of the Queene of the South mentioned in the holy Scripture, who trauelled out of her country of Saba (which is a part of Arabia) to Hierusalem, to the end to heare *Salomons* wisedome. *Pherecydes* the Master of *Pythagoras* was

a trauelle r. Alſo *Pythagoras* himſelfe trauelled out of his country of Samos into Italie. *Polybius* that excellent hiſtoriographer trauelled into many countries with *Scipio Africanus* whom he inſtructed in learning. *Apollonius Tyaneus* that famous Pythagorean Philoſopher, whoſe life *Philoſtratus* hath deſcribed in eight bookes, trauelled for learning ſake into Ægypt, Perſia, India, Greece.. *Dionyſius Areopagita* an Athenian borne into Ægypt alſo, and diuers other countries. Likewiſe *Plinie* the Naturaliſt, and *Cornelius Tacitus* the hiſtoriographer ſpent ſome time in trauell. The like did S. *Hierome* one of the foure Doctors of the weſt Church. The Emperour *Adrian* trauelled ouer moſt of the Prouinces of the Roman Empire, and for a time made his reſidence in Athens for learning of knowledge. Him did the Emperour *Antoninus Baſsianus Caracalla* imitate in the like action, though not with ſo good ſucceſſe. Alſo that eloquent orator *Hermannus Kirchnerus* in his two orations of trauell which I haue rudely tranſlated out of Latin into Engliſh, and inſerted into my obſeruations, mentioneth theſe notable examples of trauelling, namely *Euclide*, *Plato*, *Ariſtotle*, *Anacharſis*, *Zamolxis*, *Lycurgus*, *Hippocrates*, *Cicero*, *Galen*, and *Dioſcorides*. Moreouer *Vincentius Gonzaga* Duke of Mantua then trauelled in diuers parts of Germanie when I was

abroade.

abroade. All which from the first to the last (*Iacob* only excepted who trauelled for other causes) aymed at this maine scope in their trauels, as it were their *Helice* and *Cynosura*, to purchase experience and wisdome; that they might be the better able to benefit their country and common-weale. In which they differed much from many of our English trauellers, to whom I may very truly apply that memorable speech of *Æschines* in his Oration against *Timarchus*, ὁ τὸν πρόσω ἀλλὰ τὸν τόπον μόνον μετάλλαξας. But I will proceede no further in this point, seeing the foresaid elegant Orations of *Kirchnerus* doe more artificially paint out the fruits of trauell in their naturall colours then I am able to doe.

* This is answerable vnto that in *Horace*. *Cœlum non animum mutant qui trans mare currunt.*

But now I will descend to speake something of my owne trauels. It hath beene oftentimes obiected vnto me since my comming home by certaine Gentlemen of eminent note, and as it were laid in my dish as a choaking peare, that for the short time that I was abroade I obserued more solid matters then any English man did in the like space this long time. For I copied out more inscriptions and epitaphes (said a certaine Knight that shall passe nameless) that are written vpon solid peeces of stone, then any iudicious traueller would haue done in many yeares. For which cause he branded me

with

with the note of a tombe-ſtone trauellet. VVhereas it had beene much more laudable (ſaid he) to haue obſerued the gouernement of commonweales, and affaires of ſtate. I anſwere him, that becauſe I am a priuate man and no ſtatiſt, matters of policie are impertinent vnto me. For I obſerue that memorable diſtich:

Viue tibi, quantumq; potes præluſtria vita,
Sæuum præluſtri fulmen ab arce venit.

Beſides I haue obſerued that in ſome places it is dangerous to prie very curiouſly into State matters, as diuers trauellers haue obſerued by their deare experience; a moſt tragicall example whereof I heard to haue beene ſhewed in the City of Strasbourg not long before my arriuall there. Moreouer I hope that euery gentle Reader that ſhall with a milde cenſure peruſe my obſeruations, will ſay it was impoſsible for me in the ſpace of fiue moneths to obſerue all theſe matters in deſcriptions of Cities that I haue handled; and politique affaires alſo. But becauſe this obiection ſhall not iuſtly take hold vpon me, that I am a tombe-ſtone traueller, if God ſhall grant me happy ſucceſſe in my next iourney, I will ſo farre wade into a few matters of policie for the better ſatisfaction of the Reader, as I may with ſecurity of my life attaine vnto. Surely I doe not a little wonder that the obſeruing of inſcriptions and epitaphes ſhould be obiected vnto me by way of diſgrace.

disgrace. For who that * τὸν ἐγκέφαλον ἐν τοῖς προτάφοις (to vse that sentence of *Demosthenes*) καὶ μὴ ἐν ταῖς πλευραῖς καταπεπατημένην φορεῖ, will deeme it a vanity to write out those sweet elegancies that many epitaphes doe present to the reader, whereof some few for example sake I will briefly recite. The epitaph of Pope *Lucius* the third, which I haue mentioned in my notes of Verona, is so pretty, that I thinke it cannot but affect euery learned Reader.

* *In Oratione de Halonneso*, that is, who that hath his wit in his head and not in his heeles, &c.

Luca dedit lucem tibi Luci, Pontificatum
Ostia, Papatum Roma, Verona mori.
Imò Verona dedit tibi verè viuere, Roma
Exilium, curas Ostia, Luca mori.

Also this witty epitaph that was giuen me by a learned man in my trauels, was written vpon the tombe of a Grammarian in the City of Gaunt.

Grammaticam sciui, multos docuiq; per annos,
Declinare tamen non potui tumulum.

Who will not applaud that vpon learned *Ioannes Picus* Earle of Mirandula in the City of Florence?

Ioannes iacet hic Mirandula, cætera norunt
Et Tagus, & Ganges, forsan & Antipodes.

And that vpon *Rodophus Agricola* in Heidelberg composed by famous *Hermolaus Barbarus*, as I haue mentioned in my notes of that City.

Inuida claserunt hoc marmore fata Rodolphum
Agricolam, Frisy spemq; decusq; soli.
Scilicet hoc vno meruit Germania laudis
Quicquid habet Latium, Græcia quicquid habet.

Let them therefore reprehend me as long as they list for the collection of those epitaphes and inscriptions in my booke. For mine owne part I

am

am so farre from thinking my selfe worthy of taxation for the same, that I rather feare I haue ministred iust cause of reprehension to the learned for omitting so many notable epitaphes as I might haue found in diuers famous Cities of my trauels, especially Paris, Milan, and Padua.

I suppose that diuers which will reade my obseruations, will blame me for that I haue not translated the Latin verses of *Iulius Cæsar Scaliger*, which I haue prefixed before the description of certaine of the nobler Cities, and the epitaphes and inscriptions, into English. Because many men that cãnot vnderstand them in Latin, would take some pleasure to reade them in English. To this I answere, that if I should haue turned them into English, many of them would haue lost part of their grace by my improper translation. Because the Latin tongue hath certaine proper and peculiar elegancies, which when they are translated into another language, seeme to leese something of that *genuina venustas* that it hath in her owne originall no otherwise then certaine plants that being remoued from their naturall soile to a strange place, will not prosper as well as they did before. Therefore I thought good to labour but little in this businesse of translation, sauing only in those two memorable things which I haue translated for the benefit of the vnlearned Reader, the one, S. *Bernards* Epistle to the Bishop

of

of Spira. The other the hiſtorie of the three Kings of Colen. Alſo whereas I vnderſtand that ſome haue obiected againſt me, that I deſerue to be taxed for reporting certaine things which I receiued only by tradition and report of other men, not by my owne certaine experience; I would haue them know, that I am not the firſt that hath grounded much of his matter vpon the ſpeeches of other men; For I haue obſerued that *Herodotus*, *Diodorus Siculus*, *Iuſtin*, *Quintus Curtius*, and diuers other ancient hiſtorians, as well amongſt the Greeks as Latines, haue done the like, as they may eaſily obſerue that peruſe their workes. But I am ſure I doe very ſeldome depend vpon the report of others, and when I truſt to the tradition of them, they are men of ſuch learning from whom I deriue thoſe matters, that I thinke a man needs not doubt to alleage them for authentike authours. As in Zurich learned *Hoſpinian* told me that their City was founded in the time of *Abraham*. And the like notes I receiued from other learned men, whoſe teſtimonies I approue as much as the written authority of graue authours.

It remaineth now that I am to make one inſtant requeſt vnto thee (curteous Reader) and with the ſame will ſhut vp my Epiſtle: Euen to deſire thee whatſoeuer thou art (if thou ſhouldeſt intend to tranſlate my booke into Latin in my abſence,

abſence, when I ſhall be abroade in my next trauels) *manum de tabula tollere.* Intermeddle not I intreate thee (gentle Reader) with my booke, neither thruſt thy ſickle into my harueſt, except thou ſhalt certainly vnderſtand by credible report that I haue miſcarried in my voyage. For if God ſhall grant me happy ſucceſſe in my next trauels, and a ſafe arriuall in my country, I determine (θεῷ δόξα μόνῳ) to tranſlate both theſe and my future obſeruations into Latin for the benefit not only of my owne country, but alſo of thoſe countries where I haue already trauelled, and hereafter reſolue to trauell. Though truly I doe ingenuouſly confeſſe my Latin ſtile is ſo barren & penurious, that it were much fitter for another man to performe it then my ſelfe. As for theſe Obſeruations which I now exhibite vnto thy gentle cenſure, take them I pray thee in good part till I preſent better vnto thee after my next trauels, conſidering that it is not in my power to yeeld vnto thee ſuch exquiſite notes of trauell as great ſchollars gather in the courſe of their trauels, ſince I neither profeſſe my ſelfe a ſchollar, nor acknowledge my ſelfe worthy to be ranked amongſt ſchollars of meane learning, but only wiſh to be accounted a poore well-willer of the Muſes. Notwithſtanding though my beggarly learning can not ayme at ſuch weighty matters as are fit to be ſearched for by a learned traueller, yet I will

promiſe

promiſe thee (if thou wilt only winke at ſome light matters inſerted into theſe my Obſeruations) to impart many ſuch memorable things vnto thee after the end of my next iourney, as are oftentimes omitted by trauellers of that learning, that I am not worthy to looſe their ſhoe-lachet, yea ſuch as doe as farre excell me,

Ante alios quantum Pegaſus ibat equos.

Therefore in the meane time ioyne with me in thy beſt wiſhes for happy ſucceſſe in my future trauels; and ſo I commend thee to him whom I beſeech to bleſſe thee at home, and me abroade.

(***)

Thy beneuolent itinerating friend
T. C. *the Odcombian*
Legge-ſtretcher.

An Introduction to the enſuing verſes.

I Here preſent vnto thee (gentle Reader) the encomiaſtick and panegyrick Verſes of ſome of the worthyeſt ſpirits of this Kingdome, compoſed by perſons of eminent quality and marke, as well for dignity as excellencie of wit; ſuch as haue vouchſafed to deſcend ſo low as to dignifie and illuſtrate my lucubrations without any demerit of theirs (I do ingenuouſly confeſſe) *with the ſingular fruits of their elegant inuentions, which they haue expreſſed in the beſt and moſt learned languages of the world, two only excepted, which are the* * *Welch and Friſh. But in that I exhibite*

* Miſtake me not Reader. I referre this word to the word Lucubrations.

* *Ironia.*

hibite vnto thy view such a great multitude of Verses as no booke whatsoeuer printed in England these hundred yeares, had the like written in praise thereof; ascribe it not I intreate thee to any ambitious humour of me, as that I should craue to obtrude so many to the world in praise of my booke. For I can assure thee I sollicited not halfe those worthy Wights for these verses that I now diuulge; a great part of them being sent vnto me voluntarily from diuers of my friends, from whom I expected no such courtesie. At last when I saw the multitude of them to increase to so great a number, I resolued to put aboue a thousand of them into an Index expurgatorius, and to detaine them from the presse. Whereupon the Princes Highnesse (who hath most graciously deigned to be the * Hyperaspist and Mœcenas of my booke) vnderstanding that I meant to suppresse so many, gaue me a strict and expresse commandement to print all those verses which I had read to his Highnesse. Since then that inuitable

* You shall vnderstand the meaning of this word in a marginal note vpon the verses immediately ensuing.

euitable necessity hath beene imposed vpon me, I haue here communicated that copious rhapsodie of poems to the world that my learned friends haue bountifully bestowed vpon me; wherein many of them are disposed to glance at me with their free and mery jests, for which I desire thee (courteous Reader) to suspend thy censure of me till thou hast read ouer my whole booke.

(***)

Incipit Ἀποσημείωσις.

Lordings, full well I hope you know
I neuer ſhot in Phœbus bow,
Or climb'd *Parnaſſus* hill:
Yet muſt I needes in dogrell rime
Craue your ſweet patience for a time,
Full ſore againſt my will.
I am not now to tell a tale
Of *George a Greene*, or *Iacke a Vale*,
Or yet of *Chittiface*:
But I muſt be the Chanti-cleere
Of one that is withouten peere,
A horne replete with grace.
For he at *Odcombe* was y-bore,
Whereas the fates were heard to ſcore
The fortunes of his birth:
Goe pretty dandy-prat to ſchoole
(Said they) thou ſhalt no little foole
Be counted for thy mirth.
The child in time was waxen great,
And all the Sophiſts he did threat
Their problemes to confound;
Grammarians ſore did ſtand in feare
The coynage of his words to heare,
So vncouth was their ſound.
For by a naturall inſtinct
The Graces to his lips were linkt,
(Forſooth his lips were faire.)
His mouth did open ere he ſpake,

And ſwifter farre then Ducke and Drake
His words flew through the ayre.
The ſtony hearts that could not bide
A Church-Ale at a Whitſontide,
He ſuppled with his ſpeech:
And like a Captaine bold and ſtout
He did aduance his Eagles ſnowt,
Faire thriue it I beſeech.
Not *Mahound*, no nor *Tarmagaunt*
Could euer make halfe their auaunt
Of deedes ſo ſterne and fell,
As can this child Sir *Thopas* Squire,
Inſpired with a ſparke of fire
Stolne out of wiſdomes cell.
He hammers words vpon his teeth
(Rime thereunto I can vneeth)
Yet ſtill I will proceede;
Like as a Beare doth licke her whelpe,
Their roughneſſe ſo his tongue doth helpe,
When poliſhing is neede.
Now Lordings mercy I doe aske,
That ſince I vnder-went this taske
His name I haue conceald;
He keepes the *Magazine* of wit,
And beares the priuy key of it,
Which may not be reueal'd.
Yet in deſpite of bread and ale,
Vnbuckled now ſhall be the male,
Betide what may betide:
His name is *Coryate* I wis,
But whether he be fleſh or fiſh,
I cannot yet decide.
For like the errant Knight *Vlyſſes*,
Through the Seas amongſt the fiſhes
He lanched forth his hulke:
The ſides whereof were heard to groane

No leſſe then twenty miles and one
Vnder his grieuous bulke.
Then either without ſcrippe or bagge
He vſde his ten-toes for a nagge
From Venice for to hie.
Thorough thicke, and thorough thinne
Vntill he came vnto his Inne,
His winged heeles did flie.
He trauaild North, he trauaild South
With * *Hyperaſpiſt* in his mouth
A word of his deuiſing.
For nature letters pattents gaue
To him the priuiledge to haue
Of words naturalizing.
To trees and ſteeples as he went
He did his homage verament,
And ſalu-ed them each one.
He regiſtred their names alwaies;
Contrary if that any ſaies,
The booke is to be ſhowne.
A Cortizan then Iycoras
More ſweet in Venice towne there was
That wiſht him for her owne:
But ſhee could neuer him hand faſt;
For as a Gelding he was chaſt,
Though Gelding he were none.
The Barcaruolo appetite
His Gondola directed right
Vnto a female Elfe;
Yet would he not play *Cupids* Ape,
In *Chaucers* jeſt leſt he ſhould ſhape
A Pigſnye like himſelfe.
This wandring Squire full oft I heard
The circle of his beard had ſquard,
And skowred euery haire;
That ſweeter then the Eglentine,

* A word that the author once vſed in an Oration to the Prince, metaphorically ſignifying (as being deriued from theſe two Greeke wordes ὑπὲρ, that ſignifieth aboue, and ἀσπὶς a ſhield, that is, one that oppoſeth his ſhield in the defence of his friend againſt the blow of an enemie) a Patron or Protector. Which word by a kind of conuerſion may be not improperly applied (as a certaine cõceited Gentleman lately ſaid) to the authour himſelfe. *Hyperaſpiſt quaſi hyperhorſpiſt*, that is, one vpon whom neuer Aſſes piſt, but Horſes once piſt on him, as when he lay vpon ſtraw at their heeles in Bergomo a Citie of Lombardie.

And then the purple Columbine
He did appeare more faire,
He had a kind of ſimple bluſh
That kept him ſtill from being fluſh,
When Ladies did him woe:
Though they did ſmile, he ſeemd to ſcowle,
As doth the faire broade-faced fowle,
That ſings *To whit to whooe.*
It was no crochet of his braine
That put his legs to ſo great paine
In paſſing to and fro:
But ſure it was the quinteſſence
Of ſtudy, that beyond all ſence
Had made his wits to crow.
With Latin he doth rule the roaſt,
And ſpowteth Greeke in euery coaſt,
Ne'r may his well-ſpring fade:
He ouer-ſpeakes the Engliſh tongue,
And picketh gold out of the dongue
That ancient Poets made.
If any *Zoilus* will carpe,
Or take vpon him for to harpe
Vpon his learned ſtrings:
On foote to Venice let him goe,
And then at his returning ſhow
What fruite from thence he brings.
For had our *Coryate* beene a lade,
In halfe the iourney that he made
He had beene founderd cleane:
But now by foote, by cart and ſaile
Tom Coryate is come from Italie,
From Italie I meane.
The ſqueazie humour of his braine
Before he parted from this maine,
Neare periſhed his skull:
Now ſince the Sunne beganne to ſup,

And drinke thoſe groſſer vapours vp,
He is no more a Gull.
Oh let the fardels of his leaues
Be held more pretious then the ſheaues
Pitched vp in harueſt time;
Ne euer any man aliue
May ſee them ſayling from Queene-hiue:
Now Muſe ſtay heere thy rime.

Explicit Ἀποθηκη λοιλῳ.

Incipit Henricus Neuill de Abergeuenny.

GOldilockt God that doeſt on Parnaſſe dwell,
O thou that ſweetly playeſt on a fiddle
To ſiſters Nine that Aganippes VVell
Do much frequent, there bathing to the middle;
Lend me thy notes, that I may ſweeter ſing
Of *Tom* of *Odcombe* then doth *Odcombe* ring.

Oh that ſome errant Knight could now be ſeene,
That he might dubbe thee; crying, Vp Sir *Thomas*:
Their dangers and aduentures leſſe haue beene
That erſt did wander to the land of promiſe.
Thou mak'ſt Sir *Beuis* and ſir *Guy* a fable,
VVith all the daring knights of the round table.

Vnto thy ſhoes, thy ſhirt, thy fuſtian caſe
That hang at *Odcombe*, trophees of thy trauailes,
Ioyne this fayre booke of thine, which makes thee paſſe
Great *Merlin Cockay* in recounting marueiles.
VVhilſt pendant ſcutchins others tombes adorne,
O're thine theſe faire atchiuements ſhall be borne.

Explicit Henricus Neuill de Abergeuenny.

Incipit

Incipit Ioannes Harrington de Bathe.

THou glorious Gooſe that kept'ſt the Capitoll,
Affoord one quill, that I may write one ſtorie yet
Of this my new-come Odcombe-friend *Tom Coryet*,
VVhoſe praiſe ſo worthy wits and pens inroll
As (with good cauſe) his cuſtome is to glory it:
So farre am I from iudging his a ſory wit,
Aboue earth, ſeas, ayre, fire Ile it extoll
To *Cinthia's* ſpheare, the next beneath the ſtarres.
VVhere his vaſt wit, and courage ſo audacious
Of equall worth in times of peace, and warres,
(As *Rolands* erſt) encombring roomes capacious
Lie ſtored ſome in hogſheads, ſome in iarres.
This makes the learn'd of late in forren parts
Finde *Phœbe's* face ſo full of wennes and warts.

Explicit Ioannes Harrington de Bathe.

Incipit Ludouicus Lewknor.

OLd wormy age that in thy muſtie writs
Of former fooles records the preſent wits,
Tell vs no more the tale of *Apuleius* Aſſe,
Nor *Mydas* eares, nor *Io* eating graſſe.
This worke of *Toms* ſo farre them all exceeds,
As *Phœbus* fiddle did *Pans* ſqueaking reeds.
He writes not of a gnat, nor frogge, nor woodcocks bill,
Of ſteeples, townes, and towers, entreats his gooſes quill.
Among the reſt hee of a wondrous tub doth tell,
The wine whereof more Poets made then *Tempes* VVell.

In

In Odcomb'd *Toms* regard the [a] Cyclops heards were thin,
Our *Tom* quicke cattell fed whole legions on his skinne.
So did poore bare *Philosophers* in former times,
And so do Poets now that make the lowzy rimes.
Fiue months with this in child-birth lay *Toms* labring Muse,
In all which time he seldome chang'd his shirt or shoes.
The care and toyle was his, thine are the gaines,
Cracke then the nut, and take the kernell for thy paines.

Explicit Ludouicus Lewknor.

[a] *Homer. Virgil.*

Incipit Henricus Goodier.

IF in an euennesse all wisedome lie,
Tom thou art wise, thou dost all euenly.
Once thou didst wench, and thou wert carted once,
Once thou didst [a] steale, and once they beate thy bones.
Once didst thou beg, and if thou then didst gèt
Nothing by begging, thou art euen yet.
What onely he saw he onely writes, if than
He onely reade it, hee's an euen man.
Our spies write home no ill of him; he went,
He staid, he came an euen * Innocent.
The Iesuites could not shake him: for he would not
Take orders, but remaine an * Idiote.
If any thinke him dull or heauy, know
The Court and cities mirth cannot be so.
Who thinks him light, aske them who had the taske
To beare him in a trunke vnto the maske.
He is so equall, that if he were laid
Into those scales whereby the proofe is made,
Whether the woman or the plume preuaile,
He and his booke would hardly turne the scale.

Explicit Henricus Goodier.

[a] Viz. grapes.

* A harmelesse man.

* A lay man or priuate man, as being deriued from the Greeke word ἰδιώτης, which signifieth a priuate man.

Incipit

Incipit Ioannes Payton iunior.

MAgnifique Cæſar that in worth ſurpaſſes
The greateſt of our greateſt Turkiſh Baſſaes,
All the long night oft times did waking tarry,
And made the night the day his Secretary:
Yet if in little volumes you reuoke it,
His worke of many yeares lies in your pockit.
But thou ô *Coryate* mak'ſt *Cæſar* but a * *Iauell*,
And writeſt huge volumes of twiſe ten weekes trauell:
Twiſe twenty weekes a dwarfiſh birth will aske,
Thou in twiſe ten brought'ſt forth this mighty taske;
Then if abortiue birth had not preuented,
What *Atlas* would thy Gyant-braine inuented?
Sith ſeuen ſuch countries none ſo ſoone could paſſe
As thou the learned *Coryate Thomas*.
Yet thy large writings wonder more I at,
Thou *Odcombs* only Grace *Tom Coryat*,
For of the twaine much rather would I miſſe his
That wrote the ten yeares trauels of *Vlyſſes*:
For who conſiders well, he quickly finde ſhould
That thou wroteſt perfect, ſeeing *Homer* blind-fold.

* *In Priſciano vapulante.*

Explicit Ioannes Payton Iunior.

Incipit Henricus Poole.

DOn *Coryate* once I ſaw, but his booke neuer,
Yet meane I to commend them both together:

Him

Him for his booke, his booke for him I praiſe:
The workmans fame the wormanſhip doth raiſe
To great eſteeme, no foule tongue can defile it,
The work's of worth, for *Coryate* did compile it.
The goods wherewith this weſterne barge is fraught
Thou gentle Reader ſhalt enioy for nought;
They coſt thee nothing but a thankfull minde,
Which this our author hopes in thee to finde:
Who in his trauell hath obſerued more,
Then euer any wyzard did before;
And what he hath obſerued, with his pen
He here preſenteth to his country-men:
That he who in fiue moneths trauell made ſo witty,
Should liue obſcure at home, were it not pitty?
Then *Coryate* feede thy Muſe in forraine parts,
Swallow their ſecrets, and deuoure their arts;
VVhereof when thou ſaturitie ſhalt gaine,
Come home, and then diſgorge thy ſelfe againe.

Explicit Henricus Poole.

Incipit Robertus Phillips.

SInce euery pen is preſs'd to praiſe
Thee trauelling *VVonder* of our daies,
My Muſe would chide, ſhould ſhe not ſing
The praiſe of thee moſt wandring thing,
Who with thy reſtleſſe feete and painefull wit
A booke of wonders now haſt writ;
In which thy worke we plaine do ſee
How well thy feete and wit agree.
VVhat others thought too heauy and too high,
As Tombes, Steeples, with the Butter-flie,

Thou

Thou haſt brought home, though not in ſolid ſtuffe:
For which let not our carping Criticks huffe:
For thou the ſubſtance wouldeſt not bring
Of ought which might be termed a* ſolid thing.
Alas poore *Tom*, they do miſtake thy age
Who thinke thou art not paſt the making ſage;
Or that thy iourney had ſome other ends
Then to delight and recreate thy friends.
And if perhaps ſome man ſhall call thee foole
For this thy end, good *Tom* pull out thy toole,
Thy booke I meane, demaund if that an Aſſe
Could haue obſerued ſo much as he did paſſe:
Or could haue got ſuch praiſe in rime
As thou ſhalt ſhew to future time;
By which thou ſhalt ſo liuely pourtrayed bee,
As that the a Aſſe himſelfe himſelfe may ſee.
Thy danger with the Boore, thy hazard with the Iewes,
Thy ſcabs at Turin, and ſolace in the ſtewes,
Let others chaunt, I liſt not tell them ouer,
Nor of thy liquid caſe twixt France and Douer;
Though there thou madeſt ſo great a ſauour,
That few receiued it for a fauour.
I onely will commend thy conſtant nature,
Who didſt returne the b ſimple creature
That thou wentſt forth; and hauing trudg'd
Much ground, at length art iudged
By the full praiſe of euery Muſe,
Which vſhereth in thy booke of newes:
Therefore braue Champion of the VVhitſon-ale,
Let thy fayre iournall to the preſſe hoiſe ſaile,
That after-ages too may know thee,
As well as we that now enioy thee.
Whoto the end that gratefull we may ſeeme,
Thee of the * *Marrot* worthy doe we deeme.

Explicit Robertus Philips.

Incipit

* If you meane ſolid ſtones, you are in the right Sir. If ſolid Obſeruations, I referre my ſelfe to the Readers cenſure after he hath throughly perused my booke, whether I haue brought home any ſolid thing or no.

a I meane any criticall carper that ſhall taxe thee for thy Booke.

b Not compoſed of the vices of thoſe countries through which thou traueld'ſt, which doth often happen to many of our Engliſh men that returne home corrupted in manners and much worſe then they went forth.

* That is, the Lawrell, ſo called from one *Marrot* a Frech Poet.

Incipit Dudleus Digges vpon the Author and his paynes.

OVr Author will not let me reſt, he ſayes,
Till I write ſomewhat in his labours praiſe;
I thinking ſtraight vpon Deliuerie,
Proteſt his labour ſuch a Prodigie,
As may a Mountebanke Man-midwife grauell
To ſee a man that was fiue mon'ths in trauell,
So fairely brought abed, and of a birth
a So——but of that iudge by theſe goſſips mirth.
Ioy to the glad Dad, who ſuch b fondnes ſhewes,
That by a hundred markes the wiſe child knowes
Who twas, and can in print alreadie call,
Coryate the kind Father, and the Naturall.

* *Ingenium liber iſte tuum Coriate ſepultum*
Continet, inde petat qui caret ingenio.

Explicit Dudleus Digges.

a ἀπεσιώπησις. As that in the firſt Æneid. of Virgil. *Quos ego*——

b This is that which the Latines call *Indulgentia*, the Greekes φιλοστοργία.

Incipit Rowlandus Cotton.

COlumbus, *Magelan*, and *Drakes* braue ſtory
Are yet remembred vnto their glory.
But thy high deeds with theirs when I compare,
I ſay thy trauels haue with theirs no ſhare.
I wonder, then this writing age hath fail'd
To tell ere this how farre *Tom Coryate* fail'd

In

In fiue mon'ths time, and moſt or all on foote.
VVhat man aliue that euer elſe did do't?
It cannot be but that the world did looke
That thou thy ſelfe hereof ſhouldſt write a booke.
VVhat good acceptance ſuch a booke ſhall finde,
Thou need'ſt not doubt, there's no man ſo vnkind
That will make ſcruple for to be thy halfe,
Since thou the heifer art that beares the calfe.
Tis thy firſt borne *Tom*, I pray thee loue it;
And whoſoeuer ſhall thy iſſue couet,
I wiſh there may befall him this one curſe,
To treade thy ſteps againe, and with thy purſe.
Yet one thing *Tom* I do diſlike in ſooth,
Thou doſt not ſpare thy ſelfe to tell a truth.
VVhat need'ſt thou in thy ſtorie be ſo nice,
To tell thy child of all thy nits and lice?
Yet it becomes thee well, and much the rather,
The ſonne, I thinke, will proue ſo like the father.
But pardon *Tom*, if I no further tell
Thoſe gifts which in thee do by nature dwell.
VVho tels the Aſſe that he hath two long eares,
Or Chanti-cleare that he a coxcombe weares?
VVhy, all the world doth know as well as I,
That neuer any did as much deſcrie,
So many nations, manners, and ſo ſoone,
Except alone the man that's in the moone.
Let other wits that with a nimbler wing
Do cut the emptie ayre, thy prayſes ſing;
My Muſe intreats thee to reſume thy penne,
And to relate vnto thy countrey-men
VVhether thy father Iouiall were or ſad,
And what complexion thy faire mother had
VVhē they were linked in wedlocks louely band,
And whether of them had the vpper hand:
How many mon'ths thy mother did intombe
Thy tender body in her fruitfull wombe

What

What milder planet gouerned in the skie
In the Horoſcope of thy natiuity,
Thy mothers midwife, and thy nurſes name,
The ſhire & houſhold whence thy linage came.
Who trained vp thy youth, and in what place,
Whether where *Iſis* hides her dewie face,
Or where the ſiluer ſtreames of *Chame* do glide,
Shaddowed with willowes vpon either ſide;
That other men may learne to get a ſonne
To ſee thoſe countries which thy ſelfe haſt done.
This calculation yet would breed a danger,
And 'twere not fit to teach it euery ſtranger;
Leſt when the world thy learned booke ſhould view,
A foole might get as wiſe a child as you.

Explicit Rowlandus Cotton.

Incipit Robertus Yaxley.

IF the Author had a curious coate,
With cap of coſtly die,
And crowne of cocke for creſt thereon,
With whetſtone hanging by,
Then might he tell of trauellers,
and all the thriftleſſe traine,
Which proudly forth on Aſſes pricke,
Twixt Italy and Spaine.
For *Thomas* is by trauell tri'd,
And truth of him to tell,
Ther's few of them that now go forth
Returne home halfe ſo well.
Then buy this booke ye Brittons bold,
But read it at your leiſure:

For it and he, and he and it
VVere made to ſhew you pleaſure.

Explicit Robertus Yaxley.

Incipit Ioannes Strangwayes.

THou crau'ſt my verſe, yet do not thanke me for it,
For what rimes can praiſe enough *Tom Coryate?*
Kemp yet doth liue, and onely liues for this
Much famous, that he did dance the Morris
From *London* vnto *Norwich*. But thou much more
Doeſt merit praiſe. For though his feete were ſore,
Whilſt ſweaty he with antick skips did hop it,
His treadings were but friſcals of a poppet.
Or that at once I may expreſſe it all,
Like to the Iacks of iumbled virginall.
But thou through heats and colds, through punks & trunks,
Through hils and dales haſt ſtretcht thy weary ſtumps,
Feeding on hedge-row fruits, and not on plum-trees,
Onely through zeale to viſite many countries.
But ſtay a while, and make a ſtand my Muſe,
To thinke vpon his euerlaſting ſhoo's.
Come to my helpe ſome old-thod pilgrime wight,
That I of you may tread the way aright
Which leads vnto his fame, whilſt I do ſtile
How he did go at leaſt nine hundred mile.
VVith one poore paire of ſhoes, ſauing alone--a
He onely once did ſole them at * Verona.
So that it grew a queſtion whether
Thy ſhoes or feete were of more laſting leather.
Which at that time did ſtand thee in moſt vſe,
When as the Iewes would cut off thy prepuce.

* You ſhould haue ſaid Zurich.

Put

But thou that time like many an errant Knight,
Didſt ſaue thy ſelfe by vertue of thy flight.
Whence now in great requeſt this Adage ſtands;
One paire of legges is worth two paire of hands.

Explicit Ioannes Strangwayes.

Incipit Gulielmus Clauel.

Coryats trauels doe bewitch my pen,
Worke miracles making the dumbe to ſpeake:
My dumbe-borne Muſe yet neuer knowne to men
Doth by his charmes her ſilent cuſtome breake.
For if his worthy actes had not beene ſuch,
The world could not haue drawen from me thus much.

They only force from me both praiſe and wonder,
Who paſt beliefe haue conquerd many dangers:
It can not be deſcrib'd what he brought * vnder,
Leauing the skars of his renowne with ſtrangers.
Then frolicke man and in thy country rowſe thee,
Although abroade thou ſcorn'dſt not to be lowſie.

* You meane ſome merry matter Sir.

Send out thy copious booke to common view,
Make many laugh, ſome ſcorne, moue moſt to pitty.
Thoſe that trauell, (as no man hath his due)
Shall ſtill confeſſe with ſhame, thy booke is witty;
And after ages will admire no doubt
This *Gog-Magog* thy Gyant-wit brings out.

Explicit Gulielmus Clauel.

Incipit Ioannes Scory.

THat thou a traueller mayſt called bee,
Thanks to thy braines that trauell, not to thee;
That thou a rare read-ſchollar clepyd art,
Giue more thanks to thy tongue, then to thy arte.
Yet haue thy feete in fiue moneths paſs'd more Cities,
Then ere thy Poetrie will make good ditties.
Ballets vnfit to ſtand before thy booke,
Wherein who ſo with iudgments eies will looke,
May ſee a monſter of fiue moneths begetting,
More rare then that of thine owne Sires begetting.
Some ſay, when thou wert borne (O wondrous hap)
First time thou pist thy clouts, thou drew'ſt a map.
But that thou ſpakeſt as ſoone as thou wert borne,
There is no doubt. For elſe how couldſt thou learne
In ſo ſhort time to talke ſo long and much,
And to ſuch purpoſe. Yet I heare no Dutch,
Nor French, nor Spaniſh, nor the Italian tongue;
So mightſt thou do thy Greeke and Latin wrong;
Of which thou vtterſt ſuch abundant ſtore,
That thy full-braines can now containe no more.
Well *Tom*, ſince Europe thou haſt ſeene in part,
Now into Aſia and Africke make a ſtart.
Boldly encounter all the monſters there:
For, eeing thee they needes muſt flie for feare.
But ſtill be ſure thy buckler be thy booke,
Medu ſaes ſhield had ne're ſo grim a looke.

Explicit Ioannes Scory.

Incipit

Incipit Ioannes Donne.

OH to what heigth will loue of greatneſſe driue
Thy leauened ſpirit, *Seſqui-ſuperlatiue?* [than
Venice vaſt lake thou hadſt ſeen, & would'ſt ſeeke
Some vaſter thing, and foundſt a Cortizan.
That inland Sea hauing diſcouered well,
A Cellar-gulfe, where one might ſaile to hell
From Heydelberg, thou longdſt to ſee; And thou
This Booke, greater then all, produceſt now.
Infinite worke, which doth ſo farre extend,
That none can ſtudy it to any end.
T'is no one thing; it is not fruite, nor roote;
Nor poorely limited with head or foote.
If man be therefore man, becauſe he can
Reaſon, and laugh, thy booke doth halfe make man.
One halfe being made, thy modeſty was ſuch,
That thou on th'other halfe wouldſt neuer touch.
When wilt thou be at full, great Lunatique?
Not till thou exceed the world? Canſt thou be like
A proſperous noſe-borne wenne, which ſometime growes
To be farre greater then the Mother-noſe?
Goe then; and as to thee, when thou didſt goe,
Munſter did Townes, and *Geſner* Authors ſhow,
Mount now to *Gallo-belgicus*; Appeare
As deepe a States-man, as a Gazettier.
Homely and familiarly, when thou commeſt backe,
Talke of *Will* Conqueror, and *Preſter Iacke*.

Goe bashfull man, leſt here thou bluſh to looke
Vpon the progreſſe of thy glorious booke.
To which both Indies ſacrifices ſend;
The weſt ſent gold, which thou didſt freely ſpend,
(Meaning to ſee't no more) vpon the preſſe.
The eaſt ſends hither her deliciouſneſſe;
And thy leau's muſt embrace what comes from thence,
The Myrrhe, the Pepper, and the Frankinſence.
This magnifies thy leau's; But if they ſtoope
To neighbour wares, when Merchants doe vnhoope
Voluminous barrels, if thy leau's doe then
Conuay theſe wares in parcels vnto men,
If for vaſte Tomes of Currans, and of Figs,
Of Medcinall, and Aromatique twigs,
Thy leau's a better methode doe prouide,
Diuide to Pounds, and Ounces ſubdiuide;
If they ſtoope lower yet, and vent our wares,
Home-*manufactures*, to thicke popular faires,
If *omnipregnant* their, vpon warme ſtals
They hatch all wares for which the buyer cals,
Then thus thy leau's we iuſtly may commend,
That they all kinde of matter comprehend.
Thus thou by meanes which th'Ancients neuer tooke,
A Pandect makeſt, and Vniuerſall Booke.
The braueſt Heroes, for publique good
Scattred in diuers lands, their limmes and blood.
VVorſt malefactors, to whom men are prize,
Doe publique good, cut in Anatomies;
So will thy Booke in peeces: For a Lord
Which caſts at Portelcues, and all the board,
Prouide whole Books; Each leafe enough will be
For friends to paſſe time, and keepe companie.
Can all carouſe vp thee? No: thou muſt fit
Meaſures; and fill out for the half-pinte wit.
Some ſhall wrap pils, and ſaue a friends life ſo,
Some ſhall ſtop muskets, and ſo kill a foe.

Thou

Thou ſhalt not eaſe the Critiques of next age
So much, at once their hunger to aſſwage.
Nor ſhall wit-pyrats hope to finde thee lie
All in one bottome, in one Librarie.
Some leau's may paſte ſtrings there in other books,
And ſo one may, which on another looks,
Pilfer, alas, a little wit from you,
But hardly * much; And yet, I thinke this true;
As *Sybils* was, your booke is myſticall,
For euery peece is as much worth as all.
Therefore mine impotency I confeſſe;
The healths which my braine beares, muſt be farre leſſe;
Thy Gyant-wit o'rethrowes me, I am gone,
And rather then reade all, I would reade none.

* I meane from one page which ſhall paſte ſtrings in a booke.

In eundem Macaronicon.

Q*Vot, dos hæc,* Linguiſts perfetti, *Diſticha* fairont,
Tot cuerdos States-men, *hic* liure fara *tuus*.
Es*ſat* a my l'honneur eſtre *hic* inteſo; Car I leaue
L'honra, de perſonne neſtre creduto, *tibi*.

Explicit Ioannes Donne.

Incipit Richardus Martin.

To my friend that by lying at the ſigne of the Fox doth proue himſelfe no Gooſe,

Thomas Coryate the traueller.

A SONET.

O For a bonny blith and bounſing ballet
To praiſe this *Odcomb'd* Chanti cleere that hatched

Theſe *Crudities* which (with his ſhoes) he patched,
All hitting right as it were with a mallet.
Before vs here he ſets both bag and wallet,
Where met are many ſcraps (you ſee) vnmatched:
His feete, hands, head (daies and nights) walkt, wrote,
And hardly did he lie on any pallet. (watched:
Much oyle he ſau'd both from his ſhoes and ſallats,
Which thriftily he ate while they were cobled:
Then (for his fruite) theſe *Crudities* he gobled,
Which ſince he ſeaſon'd hath for ſundry palats.
To him therefore vaile trauellers your bonnets,
Of him write Poets all your Songs and Sonnets.

Explicit Richardus Martin.

Incipit Laurentius Whitakerus.

Ad Lectorem bipedem de Authore [a] Polypode, deque prouerbio ipſi vſitato,

eâ, Demoſthene citato, ſcil. τὸν ἰξικέφαλον ἐν τοῖς πλεῦναις, καὶ μὴ ἐν τοῖς κροτάλοις φορεῖν, Ὄκλος ἰχον.

Οὐ μόνον ἐν κροτάλοις, ἀλλ' ἐν πλευραῖς Κορίατος
Δείκνυσιν ἐξ ἔργων τὴν ἀποδυμον ἔχειν·
Λυχνοῦς ταχέως τε τόδ' ἕρπα σκληρα ποδίζων,
Τάς τ' ἀλοράς, προβολάς, κοίλα λάας, ἠδὲ νάπας.
Ἐν μυρίῃ ὁδῷ θαῦμ' ἐκ ἰῶν πόδας ὠκὺς Ἀχίλλευς,
Μείονα μηδ' αὐτῷ γράμματ' ἔπαιον ἔχει.
Τοὔνεκα τῶν πέρην νόον ἐμφαίνουσι πορείαι,
Καὶ τῶν κροτάφων λειχτελον ἐστὶ βίβλος.

[a] *Vel quia Polypodis inſtar crebra loci mutatione multos paſſus profectus, vel quia multipedum animalculorum multos morſus perpeſſus eſt.*

Ad

Ad Odcombiam (nimium, bona si sua norit, fœlicem) de indigenâ ipsius celeberrimo,

Pedite celerrimo, [a] *Pugile acerrimo,* [b] *Vigile*
macerrimo, Tomo compacto Coriaceo,
Thoma Coriato.

a *Ob validam ipsius cum Iudæo Veneto, & Vangione rustico luctam.*

b *Ob maciem ex nocturna lucubratione, hodæporetica monitione, & Cruditatum molitione contractâ.*

E Rige turrigerum prærupta Odcombia *collem,*
& gremio Monstrum prosilit ecce tuo.
Prosilit historicus, vates, rhetor, peregrinans,
Cui non dant fœtum Punica regna parem.
Bisq́ biceps author prolem dat τετραχαμέτρον,
Historijs, miris, rhetoris arte, metris.
Neu Monstri nomen læuum quis dixerit, audi;
Rectius hoc dici nil potuisse scias.
Monstrum à monstrando Criticus denominat, ecquis
Tot vel tanta alius quæ tibi monstret, habet?
Te mundo monstrat, notam facit, & tibi mundum;
Subijciens oculis extera mira tuis.
Visere sed vatis terras magis vsq́ remotas
Pluraq́ fert animus mira referre tui.
Hunc post emensos tantos, Odcombia, *cursus*
Exceptum gremio, chara, fouebo tuo.
Semper vt hoc cunctis Portentum nobile monstres,
Visere qui cupient, Theseos ora tui.

To the most peereleſſe Poeticall Proſe-writer, the moſt Tranſcendent, Tramontane Traueller, and the moſt ſingle-ſoled, ſingle-ſouled, and ſingle-ſhirted Obſeruer, the Odcombian *Gallobelgicus*.

VVOnder of worlds, that with one fuſtián caſe,
One payre of ſhoes, haſt done *Odcombe* the grace

To

To make her name knowen paſt the Alpine hils,
And home return'd haſt worne out many quils
In writing faire thy large red lin'd Rehearſall
Of what thou ſaw'ſt with ſharpe eyes which did pearce all
Stone Tombes, great gates, and manners of the people,
Beſides the height of many a [a] Tower and Steeple,
[b] Snailes, [c] Butterflies, black [d] ſheep, [e] black hogs, & [f] Storks
And the neate vſe of eating meate with [g] forkes:
And, that of ſtuffe thou might'ſt leaue out no odde piece
To raiſe thy worke, th' haſt writ o'th' Switzers [h] Codpiece:
Thou ſaw'ſt the Venice [i] Donna's, and didſt quarrell
With the Dutch [k] Boore, thou ſaw'ſt the monſtrous [l] barrel:
But O thy temper! ſeldome waſt thou drunke,
Nor hadſt but one nights ſolace with thy punke:
Nor in thy pilgrimage wert much a ſinner,
But when thou didſt [m] ſteale bread to ſaue a dinner.
Thou in all ſorts of trauell hadſt thy part,
But moſt on foote, and ſometimes in a cart [n].
Nor didſt thou ſcorne for all ſpruce Criticks mockings,
T'accept of gift a Pruſſians aged ſtockings.
Thou ſaw'ſt the field of many a famous battell,
And home thou cam'ſt well furniſht with quicke cattell;
Yet muſt I ſay thy fortune therein was ill,
For thou wentſt nak't to waſh thy ſhirt at Baſil;
And hauing ſeene Cloyſters, and many a Monke;
Becam'ſt thy ſelfe a Recluſe in a trunke.
But Ile not write thy labours Inuentory,
I'le ſay but this of thee, and of thy ſtory,
Thou well deſcrib'ſt the maruels thou didſt ſee,
And this thy booke as well deſcribeth thee.

a 113.5.451. 20.183.10.
b 68.34.
c 76.16.
d 68 2.
e ibi.
f 41.4.
g 97.22.
h 386.30.
i 261.18.
k 524.26.
l 486.27.
m Beleeue him not reader. he brings this in onely to make vp the rime.
n 9.29.

Sonnet

Sonnet composé en rime à la * *Marotte, accommode au ſtyle de l'Autheur du liure; faict en* louange de cet Heroique Geant Odcombien, nomme non Pantagruel, mais Pantagrue, c'eſt à dire, ny Oye, *ny Oiſon, ains tout Grue, accouſtré icy en Hochepot, Hachis, ou Cabirotade, pour tenir ſon rang en la Librairie de l'Abbaye* S^t. Victor *à Paris, entre le liure de* Marmoretus de baboinis & cingis, *& celuy de* Tirepetanus de optimitate triparum; *& pour porter le nom de la* Cabirotade de Coryat, *ou, de* l'Apodemiſtichopezologie de l'Odcombeuili Somerſeti (Soti) en, &c.

* Aſcauoir, ſelon le ſtyle de Clement Marot vieil Poete Francois.

Si de ce pais le pourpris ſpatieux,
(D'ou eſt ſorti ce [b] Badin *precieux)*
Ou bien la Suiſſe, ou meſme l'Alemagne
Pouroit fournir quelque douce compagne
D'eſprit pareil, & de condition
Semblable à luy, le vieil Deucalion
Et Pyrrhe en eux ſeroient reſuſcitez:
Car ne naſquit de leurs cailloux iettez,
Que tas de gens, & vn monde nouueau:
Ainſi des pierres, ou noſtre [c] Blaireau -
Aietté l'oeil (ſur ce aux Ponts, ou Potences,
Clochers, Statues, qui tiennent balances)
Eſt né ſoudain vn grand hideux volume
De beau diſcours, qui s'eſt rendu l'enclume
De nos eſprits, vn monde de fadeze,
Dont le goutteux ſe reſiouir ſoit aiſe.
Tay toy Rablais, rabbaiſſe ſoit l'orgueil
De tes Endouilles, qui d'vn bel accueil
Receurent ton [d] Geant *en la* [e] Farouche,
A ce Geant d'Odcombe *pierre & ſouche*
Parla, fournit des comptes, l'entretint
Le muguetta, voire & ſon ſens maintint

b Ceſt a dire, Voyageur du mot Grec, ἁπόδημος.

c Vn certain animal, qui a la veue fort percante.

d. Pantagruel.
e Vne ville ainſi appellee par Rablais.

En

En ce trauail : Mais ſcais-tu bien pourquoy ?
Son Chef Creſté luy donna ceſte loy,
Que des hommes du lieu ne ſcachant le language,
Parmy troncs & cailloux il paſſeroit ſa rage.

Explicit Laurentius Whitakerus.

Incipit Hugo Holland.

In perſona & laudem authoris.

Οὐ πολύμητις ἐγὼ, πόθας ἀλλὰ μὲν ᾠκὺς Ὀδυσεύς,
Ἐς δόμασι βλῆτας πλάνητ' ἐλθεῖν ἔτεσι κεῖνις,
Πάντ' ἰδὼν ἄστα γράφω ξένος ὀφθαλμοῖσιν ἐμαύτᾳ,
Ποσὶ πατῶν ἐξω, γαίᾳ ἔνι πατρίδι χερσί.

Sonetto.

QVì può mirar ognun, chi non è cieco,
Vn gallant huomo ch' in Italia è ſtato :
Ma del parlare hà mai motto imparato,
Troppo pecante era portarſi ſeco.
Egli pur brauamente parlal Græco,
Hauendo mai la Græcia caminato :
Ma quel viaggio, di ch' ei n' hà parlato,
Gli a piu gran ſtento, e piu gran lode ceco.
E per vedere i lidi del Leuante ;
El ſignor Turco, e'l meſſer prete Gianni :
Donde tornando vn Paladin errante,
Con qualche ſpeſa di quatrini e d'anni :
Ne conterà, fra coſe tali e tante,
Il Turco vn pantalon, e'l prete vn Zanni.

To Topographicall Typographicall THOMAS.

I Sing the man, I ſing the wofull caſe,
The ſhirt, the ſhoes, the ſhanks that ſeru'd to trace
Seuen Countries wide, the greater was his paine,
That two to one he euer came againe,
Yet two for one he came: O Muſe, O Maid,
(If Maid or Muſe) ſay what hath ſo beraid
This ſilly [a] ſoule, and droue him to ſuch labours,
As had his hide bene onely made for tabours?
Recount my Girle, what did he with the French,
Before he courted the Venetian wench?
How could he leaue his well boyl'd beere, & ſcape,
To drinke the raw bloud of the Germane grape?
Wherewith his watrie teeth being ſet on edge,
He nigh had loſt of teeth his double [b] hedge.
At home much did he ſuffer, much abroad,
And neuer once (poore [c] Aſſe) did caſt his load,
Yet further went then *Scaracalaſino*,
And after litter'd lay at Bergomo.
This vſage did he beare abroad vnciuill,
At home too was he borne not farre from *Euill*.
In *Odcombe* pariſh yet famous with his cradle,
A chicke he hatcht was of an egge vnaddle.
Whence a yong Cockrel he was ſent for knowledge
To Wincheſter, and planted in the Colledge:
Not there to proue a gooſe (for he is none)
But that he might with other Cocks come on.
Where loe a dwarfe in ſtature he ſo pliant
Grew in the Greeke, that he became a Giant,
Pronouncing then *Demoſthenes* each letter
More plaine, and reading all then *Homer* better,
This Prince of Poets, that of Rhetoritians.
His Latine too deſerues more praiſe then *Priſcians*,

For

[a] *Inſignem pietate virum.*

[b] ἕρκος ὀδόντων *Hom.*

[c] Note reader that a trauellor muſt haue the backe of an Aſſe, the mouth of a ſow, the eye of a hawke, a merchants eare. &c.

For *Coryate* liues, and Priſcian he is dead;
No maruaile; *Coryate* brake ſo oft his head.
Now when in Greeke and Latin he could grauel
His ſchoole fellowes, forſooth he needs will trauell;
Not for bare language, but (his charges earning
On the by) on the maine, for reall learning.
Be Baſil proofe and Zurick too, and Frankfor't
As thou in print maiſt ſee, if thou him thanke for't.
What would he with more tongues? he hath enough,
That which he hath is fine neat-leather tough:
And yet at Calais to confound the Maſſe
Some ſay he ſpake the tongue of *Balaams* Aſſe.
And others, that with *Sampſons* Aſſes iawbone
He ſlew whole hoaſts: ſo is he rough and rawbone.
T'were but a frump to name the Aſſes backe,
Each common traueller beares thereon his packe:
I therefore leaue the Aſſe for feare he doubt,
Or others for him, that I ſhould him flout.
But as the Serpent (not the gooſe) that hiſſes,
So is he wiſe, and equald with *Vlyſſes*.
Who townes of many men hath ſeene & manners:
The more was he beholding to the tanners.
If he had but one onely paire of ſhoes,
Then how much leather thinke ye could he looſe?
He hath ſeene Paris garden and the Lions,
And Paris Garden of all France, and Lyons,
With all the townes that lye twixt this and Venice,
Where (howbeit ſome ſay he played at tennis)
He more preuaild againſt the'xcoriate Iewes,
Then *Broughton* could, or twenty more ſuch *Hughs*.
And yet but for one pettie poore miſpriſion,
He was nigh made one of the Circumciſion.
But holla, that's a part that muſt be priuy,
Now go we to the towne of learned *Liuy*.
VVhere being before Licentiat, he proceeded
To beg like a poore Paduan, when he needed.

VVhen

Then through Vicenza and Breſcia doth he goe
Among the Cogleons, thoſe of Bergomo.
Who made him lye in litter like a Villan:
Then viewes he, in his caſe of fuſtaine, Milan.
(Not Milan fuſtaine though) yet ſuch a trophæ
As might become a Soldan or a Sophe.
Which in his frontiſpice he doth extoll,
Like thoſe of *Marius* in Romes Capitoll.
And well the caſe was lin'd with poudred Ermin:
Though others thinke it was ſome ſtranger vermin.
Now ſhould I tell his trauels with the Dutch,
But that my Muſe doth feare to drinke too much.
For, if the water of poore Hippocrene
Doth make her drunke, what wil the wine of Rhene?
Both Heidelberg I paſſe, and the great hogſhead,
Which he beſtrid him ſelfe, like a great hogs-head.
Who liſt the paines or pleaſure take to looke,
Shall this and more finde printed in the booke.
Whoſe merits here I will no further raiſe:
That were my friend to ſell, and not to praiſe.
Perhaps I know ſome that haue ſeene the Turke,
Yet would be whipt ere they wrote ſuch a worke.
But what a volume here will riſe anone,
When he hath ſeene both Turke and *Preſter Iohn*?
Enough: yet in his *Crudities* behoofe,
This will I ſay: It is a booke of proofe.
Wherein himſelfe appeares (I will be plaine)
No foole in print, nor yet a knaue in graine.

A parallell betweene Don Vlyſſes of Ithaca and Don Coryate of Odcombe.

The Preamble to the Parallell.

IF morall *Plutarch* had done nothing elſe,
Yet ſhould we praiſe him for his parallels;
Where he with euery Greeke doth match a Roman.
I that would be his Ape, can fancie no man,
(Though learned *Hackluyt* hath ſet many forth)
Amongſt our Engliſh, who for wit and worth
May be compared with the Ithacan,
Vnleſſe that *Brute* the braue *Odcombian*.
What doe you tell me of your *Drakes* or *Candiſhes*?
We neuer were beholding to their ſtandiſhes.
This man hath manners ſeene, and men outlandiſh;
And writ the ſame: ſo did not *Drake* nor *Candiſh*.
If *Drake* be famous becauſe he did wander
About the Seas, *Tom* may be well a Gander,
That rauiſheth with his harmonious quill
More eares then any Swan on Parnaſſe hill.

The Parallell it ſelfe.

VLyſſes was a merry Greeke they ſay,
So *Tom* is, and the Greeker of the tway.
Vlyſſes left at home an aged Syre,
And *Tom* an aged mother by the fyre.
Vlyſſes was an Iſlander I trow,
How then? I pray you is not *Coryate* ſo?
Perhaps *Vlyſſes* did in wit excell,
Our *Coryate* though doth of more learning ſmell.

Vlyſſes had a ſhip of no great bulke,
And *Coryate* went to Calais in a hulke.
Vlyſſes in the Troian horſe was hid,
The Heidelbergian barrell *Tom* beſtrid.
Good harneſſe did *Vlyſſes* guarde and grace,
VVhere *Coryate* nought had but a fuſtian caſe.
Vlyſſes hardly from his *Circe* ſluncke,
As hardly *Tom* from his Venetian Puncke
By land *Vlyſſes* in a Chariot rode,
And *Coryate* in a Cart, the greater lode.
Vlyſſes with ſterne *Aiax* had to doe,
With the Dutch Boore ſo had poore *Coryate* too.
At home left *Vlix* ſtore of beaſts and chattell,
6 And *Coryate* home came guarded with more cattell.
Vlyſſes vs'd to drinke the Æthiop wine,
With whitſon-ale his cap doth *Coryate* line.
Iuſt twenty yeares *Vlyſſes* with his Greeks
Did wander: *Coryate* iuſt as many weeks.
Vlyſſes all that while had but one caruell,
Tom but one paire of ſhoes, the greater maruell.
Minerua holpe *Vlyſſes* at a lift,
And *Patience Coryate*, for there was no* ſhift.
Vlyſſes heard no Syren ſing: nor *Coryate*
The Iew, leaſt his *præpuce* might proue excoriate.
Vlyſſes had a wife to luſt vnprone,
But *Coryate* hath a chaſter, hauing none.
Vlyſſes ſeem'd a beggar all to torne,
So *Coryate* did; and was, I dare be ſworne.
Vlyſſes in his trauell builded Fluſhing,
Where *Coryate* ending, or'e the Sea came bruſhing.
One *Homer* only ſung *Vlyſſes* praiſe,
But *Coryats* all the Poets of our daies.

* Becauſe he came from Venice with one ſhirt.

The Epilogue of the Parallel.

TAke Reader with a laughing looke
This Odcome new-come well-come booke.

Looke with the like thou take theſe parallels,
In ſober ſadneſſe we ſhall marre all elſe.
For *Coryate* with vs both will quarell,
And teare himſelfe out of his parell.
In each point though they doe not jumpe,
I truſt they doe yet in the lumpe.
Nor would I ioyne them head and feete;
Lines parallell doe neuer meete.
Yet one day meete may thou and I,
And laugh with *Coryate* ere we die.

Englyn vn-odl inion.

YNod y mourglod ae am arglwydh mawr,
* Hwuad-môr cyfarwydh:
Dymma'nawr DWM vn arwydh,
Ond thydan gwaith lhwdwn gwydh?

* *Sir Francis Drake.*

Ad Ianum Harringtonum Badenſem, Equitem; non Equitem Badenſem, ſed auratum.

Theſe Latin verſes following were written to be ſent to the worthy & learned Knight aboue-named, by the Author of the former, for the obtayning of his encomiaſticks vpon my booke: but though they neuer came to that worthy Knights hands, I haue thought good to inſert them here, becauſe it was the authors pleaſure to haue them printed with the reſt of his Panegyricks.

O *Bone, cui tranſlatus olet miſerabilis Aiax,*
Qui ſat es ingenio & carmine notus eques.
Inficiat furui vis ne fumoſa Tobacci,
Ne cupiper attactu mordeat acre ſuo:

Vpon the Author and his booke.

Ne ſcombros metuant (metuunt quoq; carmina ſcombros)
Thuſue graui piceum conda t odore rogum.
*His concede precor folys, ſeruenter *olentis*
Sub Clypeo Aiacis poſſe latere tui.

Explicit Hugo Holland
Cambro-Britannus.

* *Itane amicum tuum perſtringes (mi Hollande) cum tuis Mephiticis & grauceolentibus facetijs? num tu Stercutio dedicabis, quæ alij mei amici Muſis & Palladi conſecrant? abſit, abſit.*

Incipit Robertus Riccomontanus.

Coryate, thou *Coryphæus* of *Odcombe* Whitſon-Ale,
Who ſince art our *Choregus* o're many a hill and dale:
Thy skill in Artes and Armes doe to vs euenly ſhow,
As thou art borne to *Mars*, ſo to *Mercurio*.
Others write bookes prophane, and others that are holy,
But thine a Doſis is againſt all Melancholy:
A worke of worth, that doth all other workes out-pace
A furlong at the leaſt, thou needſt not bate an ace.
A booke of price twill be, if euer there were any,
A hundred Sowſes is thy due, thou ſhalt not bate a peny.
The Mayor of Hartlepoole vpon a day,
Hearing King *Harry* was to come that way,
Put on's conſidering cap, and Kendall gowne,
Conſulting with his brethren of the Towne,
What gift they ſhould preſent as he came by:
A Skatefiſh (quoth his Councell) ſweet and dry:
Nay (quoth the Mayor) weele giue him halfe one more:
Soft (quoth another) now your mouth runnes o're:
,, As there Maſſe Mayor, who could not doe but ore-doe
,, So *Coryate* here, who tels vs all, and more [a] too:
Of mounts, of founts, of rockes, of ſtockes, of ſtones,
Of Boores, of whoores, of tombes, of dead mens bones,
Of bowers, of towers, and many a ſtately ſteeple,
Heluetians, Rhetians, and many an vncouth people:
Nothing eſcapes his note, that's worth due obſeruation,
The [b] Gallowes ſcapes him not without due ſalutation.

a Not more then truth, but more then other trauellers.

b For the Author hath written of ſome of ſmall note in his booke

Speake ô thou clocke at Strasbourg, and ſtones at Fountain-beleau,
If *Coryate* you forget, and not your wonders ſhew:
Weepe Rheniſh drops ô Palſgraues Tun, if thou be here forgotten,
No, no, he hath thee hoopt ſo well, thy ribbes will n'ere be rotten.
The Ladyes of Lubricity that liue in the *Bordello*
Are painted in their proper hew by him that is ſans fellow:
He liuely them decyphereth, he doth them nought forbeare,
He ſtrips them to their petticotes, he hits them to a haire.
Who to refreſh his grauer Muſe did often walke *perſpaſſo*,
Sometimes to heare the *Ciarlatans*, and ſometimes to the *Ciaſſo*.
And yet herein my ventrous Sir, yWis yee were too curious,
Such places oftentimes doe make moſt temperate men, moſt furious.
And who dare ſweare for you, I pray, that went for ſatisfaction,
(You ſay your ſelfe) and ſo may be euicted of the action?
So that by your confeſſion, ſans verdict of a Iurie,
In each place elſe you ſhew your wit, but there you ſhew'd your fury.
Say what you liſt, ſweare and proteſt, for all this great *Brauado*,
It will be ſaid, at leaſt be gueſt, you were the Puncks *Primado*.
And ſo you'le loſe great ſtore of thoſe, whoſe verſe may giue you (glory,
Eſpecially the female frye, the learned Signiorie.
You'le haue none ſuch to praiſe you much: they wil ſuſpect the wech
Hath turnd your Greeke and Latin both into a perfect French.
Chan e then thy word (to ſatisfie) being all one with *Sfogare*,
And then thy worke I'le dignifie, to be *ad omnia quare*.
For who could ſay ſo much as thou (whereof thine be the thankes)
Or of the refractary Iew, or of the Mounte-bankes?
The ſtubborne Iew (if it be true) was by thee catechized
At Venice: which at Rome is ſince by *Bellarmine* baptized.
For ſure that Iew from Venice came, we finde it ſo recorded,
In late *Gazettas*: which or lies, or trifles ne're afforded.
In which great act to doome aright, and not as partials,
The greater ſhare is *Coryats*, the leſſe the Cardinals.
Now, who ſhal reade thy worthy work, & heare thy large diſcourſes
Will ſweare thou knowſt the Mountebâks, & traceſt al their courſes.
Thou hitſt the naile in all things elſe aright: But ô the Boore
That caytif kerne, ſo ſtout, ſo ſterne, ill thriue he euermore, (him.
That capt thee for a bunch of grapes: **ten touſand Diuels** ſupplãt
I ſee well ſcience hath no foeman *niſi ignorantem*,
Hadſt thou had courage to thy skill, and with this Gyant coped,
(But ô ſuch skill and courage both in one can not be hoped.)
Thou mightſt with *Guy* & *Beuis* bold, in martiall praiſe haue ſhared,
And *Odcombe* might with *Hampton*, & with *Warwick* haue cõpared.

Oh

Oh then my Muſe a higher pitch had flowen, and had thee ſet
All pari to *Sir Lancelot* tho, before *Sir Dagonnet*.
Yet braue I grant is thy reuenge for that his groſſe abuſe,
Thy poynant pen hath ſtab'd him in, o piercing launce of Gooſe:
Record we in the rolle of fame the Gooſe and Oxe together,
Whoſe ſhoes did beare him hence, and home, o euerlaſting leather.
Some neyes yee ſhoes, for you did vſe with *Coryate* ſtill to be,
And might vs giue (if you could ſpeake) ſome notes as well as he.
Twere neeete that now from ſhoes I goe, to ſockes & ſlippers next,
And yet its fit I them omit, I finde them not ith Text:
And one bare word of one bare ſhirt I hope ſhall be enoughe,
He loues the naked truth too well, ſuch ſhifting to approue:
For nought feares he back-biters nips, in doublet or in canyons,
He holds them euer as they are, the trauellers companions.
Couragious *Coryate*, for one Dutchman that thee fore aſſayled,
Thou haſt a hundred Picquardes ſlaine, and to the table nayled.
Some men may think that this is ſtrange: well, he that liſt may cauell,
Wife *Coryate* thinks no luggage light for him that meanes to trauell.
Leaue we the baggage then behinde, and to our matter turne vs,
As *Coryate* did, who left at home his ſocks and his cothurnoes.
For now of wonders muſt I treate, waſt not thinke you a wonder,
To goe two thouſand miles at leaſt, in fiue months ſpace, not vnder?
And of ſtrange notes, foure hundred leaues, twenty thouſand lines (to write,
This farre ſurpaſſeth *Hercules* his fifty in a night.
Beſides, rare man he tell you can the manners of each ſtranger,
Yet, t'vnderſtand one word they ſpeake, he neuer was in danger.
Then lanch thee forth (thou man of worth) when this thy worke is (done
According to thy great deſigne, as far as ſhines the Sunne.
And bring vs notes of all the world, when thou haſt paſt it thorow,
Weele haue a Caske to put them in, ſhall put downe Heydelborow.

Explicit Robertus Riccomontanus.

Incipit Gualterus Quin.

In lode del l'Autore.

La Cornamuſa di Gualtero Quin.

SE' l gran guerrier, chi tanto fece & ſcriſſe,
Se ſteſſo, è l mondo inſieme ingarbugliando,
Per commandar a tutti; mentre ei viſſe,
De' ſuoi gran vanti andaua trionfando;
Ben è ragion, Tom-aſino *galante,*
Ch' altiero e brauo tu ti pauoneggi,
Poiche nel far, e ſcriuer ſtrauagante.
Vinci il gran Giulio, non che lo pareggi.
Di quel, ch' egli hebbe in parecchi anni oprato
Con ſchiere armate, ſcriſſe vn libricciuolo:
Ma dal ceruello tuo vn libraccio è nato
Di quel, c' hai fatto in pochi meſi ſolo:
Latino & Greco ſapeua eſſo aſſai;
Ma del l' Ingleſe era affatto ignorante:
Tu' l vinci in queſto, e pur d' auanzo ſai
Greco e Latino, per far vn Pedante.
Vn gran rumor e terribil fracaſſo
Fece ei, per metter ſottoſopra il mondo:
Di dar da rider con ſolazzo & ſpaſſo
A tutti, fù de' tuoi diſſegni il fondo.
Molte migliaia di ſchiere nemiche

Morir

Morir ei fè con lancie, dardi, e ſtocchi:
Mai non ti piacquer Archibugi, ò Piche,
Ne Morte alcuna, fuor chè de pidocchi:
Quei chi ſcimparon l'unghie tue prigioni
Portaſti addoſſo: come quel guerriero
Di ſquadre morte i Prencipi & padroni
Menoſſi auanti trionſante e altiero.
Et vincitor aſceſe in Campidoglio,
Con pompa e boria, in carro trionfale:
Contadineſco carro ſenza orgoglio
Per trionfar ti piacque; manco male.
Colui moſtrando, come andaua ratto
Nel vincer, ſcriſſe, Io venni, viddi, vinſi:
L'hai detto meglio tu vincendo il patto,
Che ti feſcorrer e quinci, e coſtinci.
Francia, Lamagna, Italia, Heluetia, Rhetia.
Non ſcorſe già ſenza armi quel brauaccio;
Come ſcorreſti tu ratto a Venetia,
E indietrò a caſa tua con poco impaccio.
Solo vn Vilan Tedeſco, imbriaco, e triſto,
Con baſtonate ben ti peſtò gli oſſi:
Forſe ch'ei ſceſo dal vecchio Arieuiſto
Di caſa Giulia penſò che tu foſſi.
Ma per diſgratia ſe'n valor attiuo
A Giulio alcun ſoprate deſſe il vanto;
Egli è pur forza ch'in valor paſſiuo
Voto e ſentenza egli dia dal tuo canto.
Ne ſuoi viaggi gran fatica ei preſe,
Non però ſenza Cauai, Muli, & Cocchi:
Tu ſempre andaui a pie, mal in arneſe,
Vincendo i cingani, ſtaffieri, & ſcrocchi.
El quel ch'a ſchiuo hauria per morbidezza,
Baſtotti vn par di ſcarpe in quel viaggio,
Che rattoppaſti ſpeſſo con deſtrezza;
Di Leſineſca induſtria vero ſaggio.
Queſta lode anc' hai d buon Leſinante

(Di che quel prodigo non fù mai degno)
Ch'una camiſcia & veſte, da buon fante:
Sola portaſti allhor ſenza aſchio, ô ſdegno.
Parſa a lui peſte ſaria la tua rogna,
Che nel grattarla dandoti ſolazzo,
Ballar ti fè come al ſuon di ſampogna,
O Violin di quel franceſe pazzo.
L'haurian vcciſo i tuoi ſtenti, & diſagi
Nel mangiar, beuer, dormir, appiccarti
Pulci, pidocchi, & cimici maluagi,
Guaſtar le gambe, è l culo ſcorticarti:
Nel trauagliar col corpo il capo ancora,
Quindi il ceruello ogn'hora lambicando;
Per ciaſcun paſſo, che pria faceſti, ora
Righe altretante dal ceruel ſtillando.
S'ei queſti affanni mai ſofferti haurebbe,
Manco gl'affronti, ente, & ſcorni, ch'omai
Non ſenti ſordo & cieco, ſoffrirebbe;
Traſtullo a te ſi fan pur queſti guai.
Poiche in oprar, dunque, èn patir l'agguagli,
Anzi lo vinci, Tom-aſino inuitto,
Qual Cornamuſa ſi gonfi, & trauagli,
Chi vuol cantarti con decoro & dritto.

Explicit Gualterus Quin.

Incipit

Incipit Christophorus Brooke Eboracensis.

As for these titles that follow, bestowed vpon me by this worthy Gentleman, I would haue thee know (reader) that as I acknowledge my selfe vtterly vnworthy of them, so I meant to haue suppressed and concealed them, but that it is the Authors pleasure to prefixe them before his verses. Therefore for obeying of his will I haue thought good, much against mine owne wil, to expresse them in this place, euen these.

To the no lesse learned, then wise and discreete Gentleman M^r. *Thomas Coryate.*

In some few monethes trauell borne
and brought vp to what you see: vz.

To be the delight of a world of noble wits,
to be a shame to all Authors, as the Gout
and Quartan Feauer haue bene to all Physitians.

This plaine song sendeth Christopher Brooke his poore friend, to attend the descant of his famous booke, through all hands, Tongues, Arts, Trades, Mysteries, and *Occupations whatsoeuer.*

THe subtle Greeke *Vlysses* needs must trauell,
Ten yeares, forsooth, ouermuch sand & grauell,

And many Cities ſee, and manners know,
Before there could be writ a booke or two
Of his aduentures: and he trauel'd ſtill
(Elſe there are lyars) fore againſt his will:
But this rare Engliſh-Latine-Grecian,
Of Orators and Authors the blacke Swan,
A voluntarie iourney vndertooke
Of ſcarce ſixe moneths, and yet hath writ a booke
Bigger then *Homers*, and (though writ in proſe)
As full of poetrie, ſpite of *Homers* noſe.
If he liu'd now that in *Darius* Casket,
Plac'd the poore Iliad's, he had bought a Basket
Of richer ſtuffe to intombe thy volume large,
Which thou (O noble *Tom*) at thine owne charge
Art pleas'd to print. But thou needſt not repent
Of this thy bitter coſt; for thy braue Precedent
Great *Cæſar* is, who penned his owne geſtes,
And (as ſome write) recited them at feaſtes.
And at's owne charge had printed them they ſay,
If printing had bene vſed at that day.
The Preſſe hath ſpent the three for one you got
At your returne: whats that? poore thing God wot.
Manure this land ſtill with ſuch bookes my friend,
And you ſhall be paid for it in the end.
For I (me thinkes) ſee how men ſtriue to carry
This Iouiall Iournall into each Library.
And we ere long ſhall well perceiue your wit,
(Graue learned *Bodley*) by your placing it.
Therfore lanch forth great booke like Ship of fame,
Th' *Hopewell* of *Odcombe* thou ſhalt haue to name.

Explicit Chriſtophorus Brooke Eboracenſis.

Incipit

Incipit Ioannes Hoskins.

Cabaliſticall verſes, which by tranſpoſition of words, ſyllables, and letters make excellent ſenſe, otherwiſe none,

In laudem Authoris.

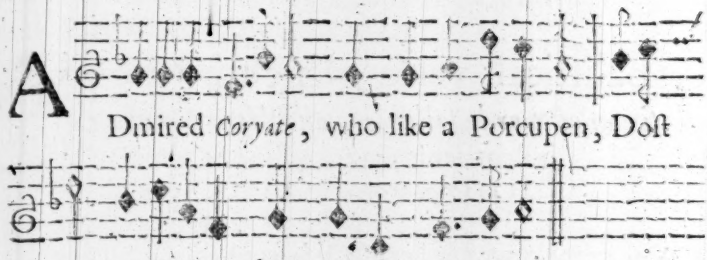
EVen as the waues of brainleſſe butter'd fiſh,
With bugle horne writ in the Hebrew tongue,
Fuming vp flounders like a chafing-diſh,
That lookes aſquint vpon a Three-mans ſong:
Or as your equinoctiall paſticruſt
Proiecting out a purple chariot wheele,
Doth ſqueeze the ſpheares, and intimate the duſt,
The duſt which force of argument doth feele:
Euen ſo this Author, this * Gymnoſophiſt,
Whom no delight of trauels toyle diſmaies,
Shall ſympathize (thinke reader what thou liſt)
Crownd with a quinſill tipt with marble praiſe.

* This word gymnoſophiſt is deriued from two Greeke words γυμνὸς & σοφιστὴς, wch ſignifie a naked ſophiſter. And he therefore cals the Author ſo, becauſe one day he went without a ſhirt at Baſil, while it was waſhing.

Encomiological Antiſpaſticks conſiſting of Epitrits, the fourth in the firſt ſyzugie, which the vulgar call Phaleuciac hendecaſyllabes; trimeters Catalecticks with Antiſpaſtic Aſclepiads, trimeters Acatalectics conſiſting of two dactylicall commaes of ſome learned named Choriambicks, both together dicoli diſtrophi, rythmicall and hyperrythmicall, amphibologicall, dedicated to the vndeclinable memory of the autarkeſticall Coryate, the onely true trauelling Porcupen of England.

---uu--uu-uu
---uu--uu-uu
---uu--u-u-u
--uu-u-u-u

Alſo

Alſo there is this tune added to the verſes, and pricked according to the forme of Muſicke to be ſung by thoſe that are ſo diſpoſed.

ADmired *Coryate*, who like a Porcupen,
Doſt ſhew prodigious things to thy countrimen.
As that beaſt when he kils doth vſe his owne darts,
So doe thy prettie quils make holes in our hearts.
That beaſt liues of other company deſtitute,
So wenteſt thou alone euery way abſolute.
That beaſt creepeth afoote, *nec abſq; pennis*,
So didſt thou trot a iourney hence to Venice.
Liue long foe to thy foe fierce as a Porcupen,
Liue long friend to thy friend kinde as a Porcupen.
Henceforth adde to thy creſt an armed *Hiſtrix*,
Since thy carriage hath reſembled his tricks.

The ſame in Latine.

Claudian ad Stymphalum.

SE iaculo, ſeſe pharetra, ſeſe vtitur arcu,
In reliquas Hiſtrix dum parat arma feras.
Se Comite ad Venetam tendens Coriatius *vrbẽ,*
Se duce, ſe curru, ſe fuit vſus equo.
Et decantat iter ſe nunc authore ſtupendum,
Nec minus à reditu ſe quoque teſte ſapit.
Ergò non immeritò peregrinans dicitur Hiſtrix,
Et laudes à ſe, non aliundè capit.

No

NO more but ſo, I heard the crie,
And like an old hound in came I
To make it fuller, though I finde
My mouth decayes much in this kind.
The cry was this, they cri'de by millions,
Meſſengers, Curriers, and Poſtillians,
Now out alas we are vndone
To heare of *Coryats* payre of ſhoone;
There is no newes we are more ſorry at
Then this ſtrange newes of * *Rawbone Coryate.*
Who like a Vnicorne went to Venice,
And drinking neither Sack nor Rheniſh,
Home in one payre of ſhoes did trample,
A fearefull and a ſtrange example.
But whats the newes of learned people
In Pauls Churchyard & neere Pauls ſteeple?
Hang vp his ſhoes on top of Powles,
Tyed to his name in parchment rowles,
That may be read moſt legibly
In Tuttle fields and Finsbury.
Fame is but winde, thence winde may blow it
So farre that all the world may know it:
From Mexico and from Peru
To China and to Cambalu:
If the wind ſerue, it may haue lucke
To paſſe by South to the bird *Rucke.*
Greater then the Stymphalides
That hid the Sunne from *Hercules.*
And if fames wings chance not to freeze,
It may paſſe North ninetie degrees,
Beyond *Meta incognita,*
Where though there be no hollyday,
Nor Chriſten people for to tell it,
Horrible Beares and Whales may ſmell it.
Thence may it on the Northren ſeas,

* A great Gyant ſwift on foote, of whom mention is in Polychronicon.

On

On foote walke to the Antipodes,
Whoſe feete againſt our feete do pace
To keepe the centre in his place.
But when thoſe fellowes that do wonder
As we at them, how we goe vnder
From clime to clime, and tongue to tongue,
Throughout their hemiſpheare along,
Haue toſt theſe words as bals at tennis,
Tom Coryate went on foote from Venice.
This trauelling fame, this walking ſound
Muſt needs come home in coming round,
So that we ſhall crie out vpon him,
His fame in trauell hath outgone him.
When all haue talked, and time hath tried him,
Yet *Coryate* will be *ſemper idem*.

Scilicet haud animum cœli mutatio mutat,
Et patriam fugiens ſe quoque nemo fugit.
Therſites Phrygijs Therſites perſtat in oris,
Nec Plato *in Ægypto deſinit eſſe* Plato.
Nec Thomas[a] Tomyris *viſis remigrabit ab Indis,*
Nec[b] *Cordatus erit qui* Coriatus *erat.*
When all haue talked, and time hath tri'de him,
Yet *Coryate* will be *ſemper idem*.

a *Nec vir peregrinans fœmina, nec Anglus Romanus fiet.*
b I meane *egregiè cordatus homo Catus Ælius Sextus.*

Explicit Ioannes Hoskins

Incipit

Incipit Ioannes Pawlet de George Henton.

Theſe enſuing verſes lately ſent vnto me by my right Worſhipfull and generoſe countryman and neighbour in Somerſetſhire Mr. *John Pawlet* of *George Henton*, had ſuch a glorious title prefixed before them that I meant to haue excluded it out of my booke, becauſe I am altogether vnworthy of thoſe Panegyricke termes. But becauſe this worthy Gentleman doth craue to haue it placed before his lines, I doe with his elegant verſes preſent the ſame alſo vnto thee, *viz.*

To the Darling of the MVSES and *Minion of the* GRACES, *my deare* Country man and friend M. THOMAS CORYATE *of Odcombe.*

SOme call thee *Homer* by compariſon;
Compariſons are odious, I will none:
But call thee (as thou art) *Tom Coryate*,
That is; The *Man* the *World* doth wonder at.
Whoſe *Braine-pan* hath more *Pan* then *Braine* by ods,
To make thee all *Pan* with the ſemi-gods.
Which pan, when thy fleete wits a wandring goe,
Is *rung to keepe the ſwarme together ſo.
So (recollected) thou with them did'ſt flie
To the *worlds Gardens*, *France* and *Italie*,
Where (like a Bee, from euery honyed floure)
The [a] oddeſt ſweets did'ſt ſucke; which makes thee ſcowre

At

* Diſcretion beates vpon his braine-pan to keepe his wits together.

a That is, choiſeſt.

At home for life: where, in a * *Combe* as *odde*
Thou ſquirtſt it, to feede thoſe that flie abrode.

Explicit Ioannes Pawlet.

* *Od-combe*, the place of his birth; the hungry aire whereof firſt digeſted his *Crudities*, as he himſelfe affirmes in his Title-page of this preſent worke.

Incipit, Lionel Cranfield.

GReat laude deſerues the Author of this worke,
Who ſaw the French, Dutch, Lombard, Iew, & Turke;
But ſpeakes not any of their tongues as yet,
For who in fiue months can attaine to it?
Short was his time, although his booke be long,
Which ſhewes much wit, and memory more ſtrong:
An yron memory; for who but he
Could glew together ſuch a rhapſodie
Of pretious things? as towers, ſteeples, rocks,
Tombes, theaters, the gallowes, bels, and clocks,
Mules, Aſſes, Arſenals, Churches, gates, Townes,
Th'alpine mountaines, Cortezans and Dutch clownes.
What man before hath writ ſo punctually,
To his eternall fame his iourneys ſtory?
And as he is the firſt that I can finde,
So will he be the laſt of this rare kinde.
Me thinks when on his booke I caſt my eies,
I ſee a ſhop repleate with merchandize,
And how the owner jelous of his fame,
With pretious matter garniſheth the ſame.
Many good parts he hath, no man too much
Can them commend, ſome few I'le only touch.
He Greeke and Latin ſpeakes with greater eaſe
Then hogs eate akornes, or tame pigeons peaſe:
His ferret eies doe plod ſo on his booke,
As make his lookes worſe then a teſtie cooke.

His

His tongue and feete are ſwifter then a flight,
Yet both are glad when day reſignes to night.
He is not proud, his nature ſoft and milde,
His complements are long, his lookes are wilde:
Patient enough, but oh his action
Of great effect to moue and ſtirre vp paſſion.
Odcombe be proud of thy *odde Coryate*,
Borne to be great, and gracious with the State;
How much I him well wiſh let this ſuffice,
His booke beſt ſhewes that he is deeply wiſe.

Explicit Lionel Cranfield.

Incipit Ioannes Sutclin.

WHether I thee ſhould either praiſe or pitty
My ſenſes at a great *Dilemma* are:
For when I thinke how thou haſt trauaild farre,
Canſt Greeke and Latin ſpeake, art curteous, witty,
I theſe in thee and thee for them commend;
But when I thinke how thou falſe friends to keepe
Doſt weare thy body, and doſt leeſe thy ſleepe,
I thee then pitty and doe diſcommend.
Thy feete haue gone a painfull pilgrimage,
Thou many nights doſt wrong thy hands and eyes
In writing of thy long Apologies;
Thy tongue is all the day thy reſtleſſe page.
For ſhame intreate them better, I this craue,
So they more eaſe, and thou more wit ſhalt haue.

Explicit Ioannes Sutclin.

Incipit Inigo Iones.

All Mol. Mag.

Tho. Cor.

ODde is the * *Combe* from whence this *Cocke* did come,
That *Crowed* in Venice gainſt the skinleſſe Iewes,
Who gaue him th'entertainement of *Tom Drum*;
Yet he vndaunted ſlipt into the ſtewes
For learnings cauſe; and in his Attick rage
[a] Trod a tough ten of thirty yeares of age.

Enough of this; all pens in this doe trauell
To tracke thy ſteps, who *Proteus* like doſt varie
Thy ſhape to place, the home-borne Muſe to grauell.
For though in Venice thou not long didſt tarrie,
Yet thou the Italian ſoule ſo ſoone couldſt ſteale,
As in that time thou eat'ſt but one good meale.

For France alas how ſoone (but that thou ſcornedſt)
Couldſt thou haue ſtarch'd thy beard, ruffl'd thy hoſe?
Worne a foule ſhirt twelue weekes, and as thou iournedſt,
Sung *Falaliro's* through thy Perſian noſe?
For faces, cringes, and a ſaltleſſe jeſt,
And beene as ſcab'd a *Monſieur* as the beſt.

Next, to the ſober Dutch I turne my tale,
Who doe in earneſt write thee Latin letters,
And thou in good pot paper ne're didſt faile
To anſwere them; ſo are you neither debters.

But

* This is a figure called by the Grecians τμῆσις, that is, a diuiſion, when the word is ſo diuided aſunder as here: *Odde* is the *Combe* for *Odcombe* is the place from whence &c. as in *Ennius*, *ſaxo cere comminuit brum*, for *cerebrum*.

[a] Beleeue him not Reader. Reade my Apologie in my diſcourſe of the Venetian Cortezans, Page 270. 15.

But ſympathize in all, ſaue when thou drink'ſt
Thou mak'ſt a * crab-tree face, ſhak'ſt head, and wink'ſt.

Laſt, to thy booke the Cordiall of ſad mindes,
Or rather Cullis of our *Od-combe Cocke*
Sodden in trauell, which the Critique findes
The beſt reſtorer next your Venice ſmocke.
This booke who ſcornes to buy or on it looke,
May he at Seſſions craue, and want his booke.

Explicit Inigo Iones.

* The modeſty of the Author being ſuch, and his temperance in drinking, that he ſometimes ſlowneth when a health is drunke vnto him.

Incipit Georgius Sydenham Brimptonienſis.

Vpon the cloying *Crudities* chewed in *the braines of the Author, and caſt vp in* the preſſe of the Printer, by the ſole tra-*uell and proper charge of* Cordate Coryate,

My conceited Country-man and Neighbour.

COuld any one haue done this but thy ſelfe,
O thou moſt peerleſſe moſt renowned elfe?
Regardleſſe of thy ſtockings and of thy ſhoes,
Afoote to wander through a vale of woes;
Where though thou venturd'ſt for to walke alone
Like *Hercules*; ſo t'is of *Coryate* knowne,
That he did n'ere in all his iourney flie once
From Dogs, from Beares, from Buls, nor yet from Lyons

In France I heard thou meeting with a Boare,
(I doe but tell it as twas told before)
His fearefull head thy ſword at one blow cuts
So cruelly, that out came all his guts.
At Heydelberg thou didſt beſtride the Tunne,
And boldly badſt the braueſt Dutchmans Sonne
Come ſit with thee, and drinke vntill there were
Not left a drop for any other there.
An act worthy thee, ſaue who ſaw thee ride
Twixt *Odcombe* croſſe and Yeuill, and beſtride
Like *Alexander Phillips* horſe, would ſweare,
Thy former deeds with this might not compare.
Comming to Venice, thy vnmatched feature
Made ſtraight a wench thinke thee a louelier creature
Then thou thoughſt *Mary*, when thou knoweſt poore *Tom*
How glad thou wert to come and kiſſe her * bomme,
Theſe things of trauellers all make me to ſay,
That wandering *Coryate* beares the bell away.
Now being returnd vnto thy natiue land,
Here thou haſt drawne with thine owne curious hand
A worke more ſtrangly praiſed, and by more,
Then euer worke was yet by many a ſcore:
A worke that all the world hath longd to ſee,
And now ſend poſt to fetch this raritie.
A worke that hath long time expected beene,
And now beyond all expectation ſeene;
A worke that ſerues men for all kinde of vſes,
Miſtake me not, I meane not for abuſes;
A worke that none but thine one ſelfe could handle,
Nor thou haue done it without many a candle:
A worke that will eternize thee till God * come,
And for thy ſake thy famous Pariſh *Odcombe*.

* Her cheeke or hand; a Chauceriſme.

* Till Doomes day.

Explicit Georgius Sydenham
Brimptonienſis.

Incipit Robertus Halſwell.

HAdſt thou bin ſtill in trauell, ne're brought forth,
How great had thy praiſe, how great thy worth?
Dame Admiration hath but our true mother,
Peruſe this worke, and thou ſhalt finde her brother.

Explicit Robertus Halſwell.

Incipit Ioannes Gyfford.

In praiſe of the Praiſe-tranſcending (*mine old friend*) Thomas Coryate.

IF any aske, in verſe what ſoare I at?
My Muſe replies: *The praiſe of Coryate.*
He, who the immenſe ſtraight paſſing ouer
Twixt ſandie Calais, and twixt chalkie Douer,
With obſeruations ſtrange doth edge you on,
To ſteale the fruits of many a region.
And teacheth, without trauaile, how to trauell,
O're ſpuing billowes, and o're gaulling grauell.
Mount then *Pierian Birds*, or proudly ſtrut,
In praiſe of's braine more freſh then freſheſt nut.

Againe for old acquaintance.

WIt now or neuer helpe me to renowne
The oddeſt *Combe* that *Od-combe* ere did crowne:
The wonder of this age, which doth admire
How Trauell, Wit, and Art do all conſpire
To make him Table-talke, and pointed at,
Filling mens mouthes, and eyes with *Coryate*.
And yet he is to none he liues among,
Moate in their eyes, nor bliſter on their tongue.
Nay, he's a ſpectacle vnto all eyes
That makes great things of ſmall (in wordy wiſe!)
And vnto tongues, moſt idle in their talking,
Hee's like Greeke wine that ſets them ſtill a walking.
Neuer did Time, ſince firſt he held the Sithe,
Produce Art ſuch a Cutter of Queene-hithe.
We ſtile him ſo; becauſe that Hithe, or Banke,
Whereon the Queenes of Art their Pupils ranke
Doth yeeld ſuch Cutters, that is, ſuch as are
The moſt acute, as thou art (*Tom*) and ſpare.
For proofe whereof, loe here a booke as full
Of Cut-worke, as of hot braines is his Scull.
Heere he cuts out with ſharpeſt edge of wit,
(That a blunts when ought that's hard doth meete with it)
Many a faire Collop from the CONTINENT,
To broyle on wits fire, Trau'lers to content.
Of France he makes a raſher on the coales:
And caſts ſuch ſalt of wit into her holes,
That he doth make it ſau'rie to the pallet
Of Pilgrims, trauelling with bag and wallet.
But this, (O this) I muſe at moſt (perchance)
That thou ſhould'ſt note ſuch pretty things in France:
Sith (when I croſt it in my wandrings)
I could not ſee the ſame for greater things.
But t'was my fault ſuch ſmall things to decline

a Through the ſubtil fineneſſe of the edge.

That

That might haue made my fame as huge as thine.
Of Italy, and all things (euery way,)
That lie in compaſſe of fiue mon'ths ſuruay,
He ſo hath chopt it out to vs in parts
(With liberall pen the toole of liberall Arts)
That, in each part, we ſee, as in a ſtreame
(O eloquence) the liuely face of them:
Munſter put vp thy Pen, thou art put downe
By *Odcombs* iſſue; then come *Combe* his crowne:
Or ſtroke him on the head for ſhewing thee
Each Gallowes [a] hid in thy Coſmographie.
Pomponius Mela, and *Ortelius*,
Nay, *Plinie*, with thy bookes voluminous,
Goe, get ye gone, or lowly too him fall;
For his now Gooſe-quill farre out-flies yee all.
Well maiſt thou Germany vpon him ſpue,
That to thy ſtomacke bitter is as Rue.
Sith he obſcures the glory of thy men
That glorifi'd thee with their groſſer pen:
For he is more particular by ods
In his deſcriptions, nay, he turnes the clods
of euery ſoyle to ſee what vnderlies,
And that expreſſeth, be it wormes, or flies:
And, not a Iebit, wheele, nor ought beſide
Whereon (for ſome offence) a man hath di'de,
If neere his walke, (nay though farre off it lay)
But too't he went, and doth the ſame diſplay.
England reioyce, who now a man haſt bred
That is all wit, and learning, ſaue the head,
And that's all Sconce the powers of ſenſe to keepe,
Where they, from wits incurſions, ſafely ſleepe.
Then O yee Gallants of the Engliſh Court,
Let *Coryats* trauels trauaile you with ſport.
And as great *Alexander*, *Homer* making
His pillowes bolſter (for his pleaſure waking)
Made ſport with him: ſo, let our *Coryats* worke

[a] Munſter ſhewes not where one Gallowes ſtands in all his Booke.

Vnder your bolſter or your buttons lurke
To ſport, and pleaſure you by night and day:
For, tis a Sermon better then a play.
Sermon we call it, ſith it is a ſpeech
Of all that lay within his trauels reach.
Then to this Sermon of thoſe holy things
(For he (among) doth talke of God and Kings)
If any be diſpos'd t'apply their eare,
Or that about them rather it would beare.
They ſhall be ſau'd from woe, in words of mirth,
By *Coryats* booke, his wits ſole *Heauen on Earth.*

Explicit Ioannes Gifford.

Incipit Richardus Corbet.

Spectatiſsimo, punctiſque omnibus dignissimo, *Thomæ Coryato de Odcombe*, Peregrinanti, Pedeſtris ordinis, Equeſtris famæ.

QVòd mare transieris, quòd rura vrbesq; Pedeſter,
Iamq; colat reduces patria læta pedes:
Quòdq; idem numero tibi calceus hæret, & illo
Cum corio *redeas quo* coriatus *abis:*
Fatum omenq; tui miramur nominis, ex quo
Calcibus & ſoleis fluxit aluta tuis.
Nam quicunque eadem veſtigia tentat, opinor
Excoriatus erit, ni Coriatus *eat.*

In librum ſuum.

De te pollicitus librum es, ſed in te
Eſt magnus tuus hic liber libellus.

I Do not wonder *Coryate* that thou haſt
Ouer the Alpes, through France and Sauoy paſt,
Parch't on thy skin, and foundred in thy feete,
Faint, thirſtie, lowzie, and didſt liue to ſee't.
Though theſe are Romane ſuffrings, and do ſhow
What creatures backe thou hadſt, couldſt carry ſo.
All I admire is thy returne, and how
Thy ſlender paſterns could thee beare, when now
Thy obſeruations with thy braine engendred
Haue ſtuſt thy maſſie and voluminous head
With Mountaines, Abbies, Churches, Synagogues,
Preputiall offals, and Dutch Dialogues:
A burthen far more grieuous then the weight
Of wine, or ſleepe; more vexing then the freight
Of fruit and Oyſters, which lade many a pate,
And ſend ſolkes crying home from Billingſgate.
No more ſhall man with mortar on his head
Set forwards towards Rome: no. Thou art bred
A terror to all footmen, and all Porters,
And all lay-men that will turne Iewes exhorters,
To flie their conquered trade. Proud England then
Embrace this [a] luggage, which the Man of Men
Hath landed here, and change they Welladay
Into ſome home-ſpun welcome Roundelay.
Send of this ſtuffe thy territories thorough
To Ireland, Wales, and Scottiſh Edenborough.
There let this booke be read and vnderſtood,
Where is no theame nor writer halfe ſo good.

Explicit Richardus Corbet.

Incipit

[a] I meane his booke.

Incipit Ioannes Dones.

LOe her's a Man, worthy indeede to trauell;
Fat Libian plaines, ſtrangeſt Chinas grauell.
For Europe well hath ſeene him ſtirre his ſtumpes:
Turning his double ſhoes to ſimple pumpes.
And for relation, looke he doth afford
Almoſt for euery ſtep he tooke a word;
What had he done had he ere hug'd th'Ocean
With ſwimming *Drake* or famous *Magelan?*
And kis'd that *vnturn'd* cheeke* of our old mother,
Since ſo our Europes world he can diſcouer?
It's not that [a] *French* which made his [b] *Gyant* ſee
Thoſe vncouth Ilands where wordes frozen bee,
Till by the thaw next yeare they'r voic't againe;
Whoſe *Papagauts, Andouilets,* and that traine
Should be ſuch matter for a Pope to curſe
As he would make; make! makes ten times worſe,
And yet ſo pleaſing as ſhall laughter moue:
And be his vaine, his gaine, his praiſe, his loue.
Sit not ſtill then, keeping fames trump vnblowne:
But get thee *Coryate* to ſome land vnknowne.
From whēce proclaime thy wiſdom with thoſe wōders,
Rarer then ſommers ſnowes, or winters thunders.
And take this praiſe of that th'aſt done alreadie:
T'is pitty ere thy *flow* ſhould haue an *eddie.*

Explicit Ioannes Dones.

* *Terra incognita.*

a Rablais.
b Pantagruel.

Incipit

Incipit Ioannes Chapman.

To the Philologe Reader in commendation of our Philogræcicall writer, Topographicall Tom Coryate of Odcombe.

OVr *Odde* Author hath *Comb'd* his fertile pate
Of his knowledge, that thou mightst learne to prate
Of trauell, his heeles bearing thy head ouer
To and againe from Venice vnto Douer
Though thou sit still, and at his simple charge
Paies for thy mirth, more then in Graues-end barge,
Tilt-boate, or the Tauernes thou canst finde:
For here is musicke without noise or winde.
A volume which though t'will not in thy pocket,
Yet in thy chest thou maist, for euer locke it
For thy childrens children to reade hereafter,
Being disposed to trauell, or to laughter.
Nor must thou wonder so much stuffe should come
From nimble *Tom Coryats* quill of *Odcombe*.
His little eyes set in his liuing head.
See farther then great eyes in one that's dead;
So he a Shollar but at *Winchester*,
Doth take mens eares more then did *Stone* or *Chester*.
They could doe nought but rayle, or flatter all;
His iests and acts are purely naturall,
Stuffed full of Greeke and Latin whipt into him,
Hauing learning iust enough to vndoe him,
Vnlesse thou pitty on his charge doe take,
And helpe buy of his bookes for thine owne sake.

Here

Here is not ſtifled much ſtuffe in few wordes;
His * little matter many lines affordes.
Buy then, and paſſe not by the writers glorie,
That for thy ſake hath penn'd this learned ſtorie;
Wherein he hath three trauels vndergone,
To pace, to pen, to print it too alone.
Few Orators ſo copiouſlie endite,
So thou but reade, he cares not [a] what he write.
He tels all truth, yet is no foole, nor child,
No lyar; yet he is the traueller ſtyl'd:
But brought no more tongues home then ſet him forth.
Now let his booke for me commend his worth;
Of whoſe full merits I could write much better,
But that I feare to make his worke my detter.

Explicit Ioannes Chapman.

* Miſtake me not Reader; I therefore call it little, as hauing relation to the ſhortnes of the time, that he ſpent in his trauels, viz. fiue moneths, in which ſhort time though an ordinary trauel ler would haue written but little; yet if you reade his book, you may perceiue that in that ſhort ſpace he found matter enough to affoord many lines of Obſeruations to his country-men.

[a] I meane how much he writes of his Obſeruations in forraine countries.

Incipit Thomas Campianus
Medicinæ Doctor.

In Peragrantiſsimi, Itineroſiſsimi, *Montiſcandentiſsimiq́ Peditis, Thomæ Coryati*, viginti-hebdomadarium *Diarium, ſex pedibus gradiens*, partim verò claudicans, Encomiaſticon.

AD Venetos venit corio Coryatus ab vno
Vectus, &, vt vectus, penè reuectus erat.
Naue vna Dracus ſic totum circuit orbem,
At redicns retulit te Coryate minus.

Illius

vpon the Author and his booke.

Illius vndigenas tenet vnica charta labores,
Tota tuos ſed vix bibliotheca capit.

Explicit Thomas Campianus.

Incipit Gulielmus Fenton.

SHeelooſht arfraindren conuay aleſill,
Emnanght elſlopen ſeraght emneghtill;
Ofaghth contraltight erpon emſelah,
Prutalt artennah ſemank ſemnelah.

In Engliſh thus.

FAire ſtarre of learning which on vs doſt ſhine,
Wth beau teous luſtre and aſpectfull cheare,
Goe lend thy light awhile beyond the line,
And blaze on the Antipodian hemiſpheare.

Explicit Gulielmus Fenton de Knockfergus.

Incipit Ioannes Owen.

To his ingenious and iudicious friend,
Mr. Thomas Coryate, in commendation
of this learned worke.

An Epigramme.

CHryſippus colwort, *Lucian* the *Flie*
Commend in learned writ aboue the skie;

Fanniu

Fannius the *Nettle*, *Fauorin* the *Feuer*;
Whoſe praiſe with Sunne and Moone endure for euer.
In ſpite of ſome that ſeeme, but are not holy,
Eraſmus ſpent much wit in praiſe of folly.
Some later wits haue writ the Aſſes praiſe,
O that thoſe Lads were liuing in thy daies!
For if they prais'd baſe things in learned writ,
How much more would they praiſe thy learned wit?

In laudem eiuſdem Diſtichon.

TOt liber hic laudes, quot habet vulpecula fraudes:
Vix humeris tantum ſuſtinet Atlas *onus.*

To the Reader.

In praiſe of this worthy worke, and the Author thereof.

THe Fox is not ſo full of wiles
As this booke full of learned ſmiles:
Come ſeeke, and thou ſhalt finde in it
Th' Abridgment of great Brittains wit.

Explicit Ioannes Owen.

Incipit Petrus Alley.

CAnnons, Culuerings, Sakers, and Sling's,
Curriers, Caliuers, and warlike Ginnes,

Breathe

Breathe forth your bowels, make the aire thunder
Of *Coryate* of *Odcombe*, Somerſets wonder.
Sound Trumpets, beate Drums, ſing merrily Fife,
Bellonas muſicke encouragers of ſtrife.
Awake men of warre, *Vlyſſes* appeares
Whoſe trauels report more dangerous feares.
Send in your Sentinels, your Corporals call,
Examine your Serieants and Officers all.
Nor Captains, nor Colonels, nor Generals great,
Haue made the like iourney, or like retreate.
Twixt Venice and Fluſhing on foote he went
VVith one paire of ſhoes ere they were halfe ſpent;
Ouër hils, dales, valleys, and plaines,
Vntill his iourneys end he attaines.
But what miſhap to him there befell,
His booke who ſhall reade, is able to tell.
His dangerous encounter with cruell Iewes,
His courting a Cortezan in the Stewes,
His perils in Cities, Townes, and Dalpes,
His fearefull climbing of the ſteepy Alpes;
Aboue the clowdes through the middle region,
With aduentures more then beyond a legion.
His bickering with the barbarous Boore,
Was one of the leaſt by many a ſcore;
But his politique handling of the clowne
Is very well worth the ſetting downe:
And cunning recouerie of his hat
With humble hauiour and gentle chat.
Many more hazards he leaues to expreſſe,
Only to make the volume the leſſe.
For if he ſhould all to the preſſe ſend,
His booke I doubt would neuer haue an end.
Then Souldiers ſit downe, let your enſignes be torne,
Coryate hath conquered you with his ſhoes but halfe worne.
Let no man murmur *(Pythagoras dixit)*
Gainſt *Coryats* attempts, *quæ ſupra vixit*

Et viuat & regnet with a famous ſtile,
He and his ſhoes that trod many a mile.

Explicit Petrus Alley.

Incipit Samuel Page.

To the moſt worthy Patriot, his moſt deſired friend Mr. Thomas Coryate of Odcombe, Gentleman and Traueller.

I Sing the man, helpe me ye ſacred Nine,
A fitter taske for you to vndertake
In your owne numbers and immortall line,
His numberleſſe deſeruings to partake
To his owne natiues, whoſe expecting eye
Now ſtands wide open for his hiſtorie.

Drinke your ſprings drie you *Heliconian Dames*,
Here's worke for nine ſuch nines to write his praiſe,
Whoſe variable eye his *Odcombe* fames
For ſtrange ingroſſements made in ſo few daies.
Put all your wits diſtillement in your pen
To doe him right that ſhames all other men.

No curious ambition moued our friend
T'exhale the ſecrets of a forraine ſtate,
He ſcorn'd to make a tongue or two his end
To come a diphthong home; it better ſate
With his proiection and intendements wiſe,
To turne his *Microcoſme* all into eyes.

His

His eyes on all haue ſet all eyes on him,
Whoſe obſeruations paſt, whoſe preſent pen
Whoſe future circlings of this globe, will dimme
The wondred glory of all other men,
And giue the world in one ſynoptick quill,
Full proofe that he is Brittaines *Perſpicill.*

Goe on braue goer, and graue writer write;
Thy farre-ſight eye, and thy long-hearing eares
Shall prompt thy tongue to ſpeake, thy Pen t'indite
Thy *Vlyſſean* trauels of tenne yeares.
Thine is thy gentrie, and thy vertue thine,
But thy experience (*Brittaine* ſaith) is mine.

Thy firſt walke was the ſurface and outſide
Of ſome choyce rarities in ſtranger earth:
Thy ſecond trauels promiſe farre and wide
Of greater wonders yet a nobler birth:
Thou didſt but ſhaue the lands thou ſaw'ſt of late,
Thy future walkes will them *ex*-CORIATE.

Explicit Samuel Page.

Incipit Thomas Momford.

VVEll may his name be called *Coryate*,
Not of the outward plet or hairie skinne,
But of the heart or very *Cor* of wit.
For his conceits ſhew that his head's within
His wit, and in his trauels and his works
Moſt ſtrange aduentures & experience lurks.

When he fear'd theeues in policy he begs,
To ſaue his purſe & himſelfe from further danger;

He did eſcape the force of rotten egs,
Throwne out by whores vpon an innocent ſtranger.
Vpon the monſtrous Tun he ſate aſtride,
In all theſe things his wit was ſoundly tri'de.

His worthie deeds can neuer be exampled,
That in a ſtable lodg'd himſelfe all night,
Ventred his bones with wild iades to be trampled,
And there endured many a bloodie bite,
Our Engliſh trauellers with all their brags,
Cannot compare with Mr. *Coryats* rags.

How much are we bound to him for his paines,
That for our ſakes as plainely as he can,
Writes all theſe things, not for the hope of gaines,
But to the capacitie of an Engliſh man.
He might as well haue ſet vs all to ſeeke,
If (as he ſpeakes) he had writ his mind in Greeke.

Explicit Thomas Momford.

Incipit Thomas Baſtard.

PVt downe, put downe *Tom Coryats*
Our lateſt rares, which glory not:
Since we thy ſpials did peruſe
Fraught with the quinteſſence of newes.
On ſeuerall ſubiects thou haſt grated,
Of men, of bookes yet vnrelated.
Ther's nothing left for traueller,
Nor for the timmeſt Caualier
For table talke, in my poore ſenſe
Thou putſt's downe all intelligence.
The like of things as thou haſt noted,

Nor

Nor is, nor was, nor ſhall be quoted.
Nor in the chanting Poets theames,
Nor in the wiſeſt ſickmens dreames:
Nor in the bookes of *Bacon* Friar:
Nor in *Herodotus* the lyar:
Nor in the mud of Nilus thicke,
With wormy monſters crawling quicke.
To thee giue thanks for thoughtleſſe skill,
Reportes which neuer dropt from quill.
Which could'ſt if thou would'ſt vnderborne it,
Haue ſpoke of ſtate, but thou didſt ſcorne it.
Thou haſt ſeene Kings, there is no doubt,
But wiſely didſt thou leaue them out.
Chooſing by iudgements ayme to hit,
What all haue miſt for want of wit.
Whilſt ſnow on lottie Alpes ſhall freeze,
And paint the dales rich butterflies,
Thy name ſhall liue, nor be forgotten,
VVhen Siuil Oranges be rotten.
And thou ſhalt weare our Engliſh Bayes,
And ſurfeit yet not die of praiſe.

Explicit Thomas Baſtard.

Incipit Gulielmus Baker.

The Anatomie, diſſection, or cutting vp of that great *Quack-ſaluer of words, Mr. Thomas Coryate* our Britiſh *Mercurie.*

TO praiſe thee or thy worke (which is the moddell
Of moſt the wit enskonſed in thy nodd ell)

Were madneſſe; ſince the Poets of our daies
Run giddie in the circle of thy praiſe.
When thou waſt borne, ſome ſay, & all do thinke,
The vrine that thou mad'ſt, was perfect inke.
Coſmographers beſpoken haue thy head,
(The eares firſt pared off, and poliſhed)
For a terreſtriall Globe: and *Coryate*,
Thy———ſhall ſerue to be a Promontorie at
Niceſt exactneſſe: precious is thy life,
When arts and nature for thee are at ſtrife:
So full of Iouiall glee, that men hereafter
Shal terme thee eldeſt Son to wrinkled laughter,
Better then *Rhubarbe* purging melancholy,
One that hath got of words the monopoly:
That eueſdrops a phraſe, and like a ſpie
Watcheth each bumbaſt word, as it doth flie.
His preſence is more grateful vnto all
Then a new play, or on ſome feſtiuall
Strange ſquibs and fire-works, which do clime the skies,
And with their glaring ſparkes mate vulgar eyes.
Tis thought if longer he in England tarries,
He will vndoe cooks ſhops and Ordinaries.
For who, to ſaue a dinner, on him ſteales,
Forgetteth hunger, and out-laughes his meales.
He knew and felt the Boores, yet was not booriſh,
He knew and felt the whores, yet was not whoriſh:
As *Phœbus* in his full of noone-tide pride,
Paſſing through muddie clouds, doth pure abide.
He is a gemme moſt worthy to be hung
And worne in choiceſt eares: but his blown tongue
With talke ſets ſhips agoing on their waies,
When they lie bed-rid, and becalmd on ſeas.

Vpon

Vpon this vnmatched worke, the true *hieroglyphicke of that obſeruatiue, and* long-winded Gentleman *Thomas Coryate.*

OVr trauelling frie, liquorous of Nouelties,
Enquire each minute for thy *Crudities*;
And hope, that as thoſe haddocks tooke refection,
Caſt from thy ſea-ſicke ſtomacks forc't eiection,
And ſtraight grew trauailers, & forſook our Maine,
To frolicke on the grau'ly ſhelues of Spaine:
So they by thy diſgorgement, at their will
Shall put downe *Web*, or Sir *John Mandeuil*.
For ſuch an itch of trauell is begotten,
(To the ſtates good, and thy praiſe be it ſpoken)
Thy booke ſhall vent the kingdome better far
Then erſt the Iriſh or Lowcountrie war.
Here natiue Graces careleſly do lurke
Skorning Arts borrowed dreſſings: and thy worke
Simple as truth, not artificiall,
But like thy ſelfe naked, and naturall.
Yet here a riddle is, will poſe the wiſe,
Tom ſpeaketh truth, and yet was full of lice.
And for his volume, this I dare to ſay,
When he did make this worke he did not play;
For ſuch huge meritorious paines he tooke,
That if he be ſau'd, twill be by his booke.

Explicit Gulielmus Baker.

Incipit Το Ὀρθος-ἐξυ.

AWake thou *Cocke* of great renowne,
And *crow* the praiſe of *Odcombes* towne,
For breeding ſuch a worlds wonder,
Whoſe writings moue the ayre to thunder.
Thou art the Theefe of trauellers treaſury,
By barttring thy wit for extreme vſury.
Which is as fine as cobweb lawne,
And runneth like the ſtreame of *Dawne*.
Thy Goate-like ſenſe the rauiſher of fame
Hath parcell-gilt thy memory and name.
The inuentorie of thy braines endeuours
Hath plumed thee with the Peacocks feathers.
VVhich made thee flie to learne out newes,
And brought thee home from Venice ſtewes.
VVhere *Emilia* faire thou didſt fro'ſt-bit,
And ſhee inflamed thy melting wit:
Thy braine like *Baldus* doth ebbe and flow,
But fixed is thy wit by ſtanding in the ſnow
To keepe out the Connies from leaping the wall,
Which proues thee a Prieſt of the Order of *Ball*.
Thou art the Syren that thoſe inchaunt
That with their eares thy Muſe doe haunt.
Thou art the *Phœnix* that in the wagtailes neſt was borne,
Whereby thy birth high mounted hath thy horne.
If thou (ſweet *Tom*) ſuch praiſe muſt haue,
What then muſt he that got the knaue?
But let him be as he may bee,
Thou art his hony and hony-combe, men ſee.

Explicit Το Ὀρθος-ἐξυ.

Incipit

Incipit Iosias Clarke.

Anagramma in nomen Authoris *Thomas Coriatus.*

Hoc totus amaris.

VRbes egregias vidisti Cosmopolita,
Corporis aut animi quis magè quæso labor?
Vidisti, & calamo tradis memoranda fideli,
Hoccinè vicit amor, vicerit annè labor?
Vicit amor patriæ, permiscens vtile dulci,
Seria, describis tincta lepore, tua.
Nomen & omen habes idcircò, HÔC TOTVS AMARIS,
Digna notanda facis, digna legenda notas.

Explicit Iosias Clarke.

Incipit Thomas Farnaby alias Bainrafe.

Οἷ' ἀνὴρ πάμπαν θαλερὸς νέον εἰαρινοῖσιν
Ἀνθεσι λειμῶνας βαῖα μέλισσα τρέχει,
Ἐκ τε ῥόδων ξυμὰ τε δρόσον μάσασα, βέβρυθε
Ῥαιδισθέντα σκέλη νεκταρέῃ μέλιτι.
Τοῖος νῦν τ' ἰδέων Κοριατ & τ' ἄρεα πολλὰ,
Τὰ τ' ἄρα δαιδάλεον κηρίον ἐυθετέει.

The ſame in Engliſh.

IN verdant meadowes crown'd with ſprings freſh pride
The painefull Bee taſtes euery fragrant flower;
His thighes full fraught, on nimble wing doth glide
Home, to ſtore vp his wealth in hony bower.
From trauailes ſtrange, ſo *Coryate* late come home,
With flowing Nectar filles this hony *Combe*.

LYcurgus, *Solon*, and *Pythagoras*
Haue by their trauails taught learned *Thomas*,
That an *Vlyſſes* is not borne at home,
But made abroade. Wherefore he leaues *Odcombe*,
And the Tranſalpine countries viſits. Where he
By horſe, by cart, on foote full many a wearie
Iourney endur'd, with curious obſeruation
Noting the liues and manners of each nation.
Whence with wing-footed ſpeede making returne, all
His right and left aduentures in this journall
Hath *Gobled* vp in haſt. And ſimply true
Shames not to write how he at Sea did vomit.
There ſhall you reade of woods ſurpaſſing *Arden*,
Clowd-touching hilles, *Alcinous* PARIS Garden.
Strange Butter-flies. His *Circe* neate and *mundula*
Pelting the Greeke in his Venetian *Gondola*.
But paſt the beſieging of his ſhe Pergamo
An Iriſh lodging takes with jades at Bergamo.
Of Epitaphes and Letters he cites volumes,
Meaſures Pyramide ſteeples and high columnes.
Scapes the Dutch Boore, th'*Irus* or *Cyclop*——
At Heydelberg beſtrides the monſtrous כד *Cadh*.
Which with dimenſion trine juſtly סדר *Madadh*.
In briefe from Venice he to Fluſſing hobled
With no more ſhirts then backs, ſhoes ſeldome cobled.

Which

Which ſhirt, which ſhoes, with hat of mickle price,
His fuſtian caſe, ſhelter for heards of lice
(Like ſome world-circling ſhip, or ſiluer ſhield
Of *Macedons*, or trophey of fought field)
Hang Monuments of cuiternall glory, at
Odcombe, to th'honour of *Thomas Coryate*.
So that when death his ſoule and body ſeuer,
Bell-weather fame ſhall ring his praiſe for euer.

Explicit Thomas Farnaby alias Bainraſe.

Incipit Gulielmus Auſtin.

HOw ſhall my pen deſcribe thy praiſe
Thou only wonder of our daies?
Since tis a taske that beſt befits
Our Poets chiefe, I meane the Wits.
I wiſh, ſince I to write am bent
My ſtyle as high as thoſe in Kent.
But ſhall I praiſe thy booke or perſon?
The graueſt lines of learned *Gerſon*,
Or ſmootheſt verſe e're came from *Ouid*
Vnable is to tell vs of it.
For none can do't mong'ſt liuing men,
Iuſt as it is but *Coryats* pen.
To him alone belongs the glory
Of all yee ſee written before yee.
To him that farre and neere hath trauaild,
Gone, and retourn'd, his wit vngraueld;
Slep't in his clothes, like weſterne Pugge,
Sans Monmouth cap or gowne of Rugge;
And now for Trophey of rich price
Hangs vp his garments full of lice,

Which

Which heretofore like weedes of proofe
Serued him to keepe the cold aloofe.
When as he paſt the Ieſuit parts,
Who were not able with their arts,
And all their arguments to finde
One hole to pierce his conſtant minde.
But conquering ſtill along did paſſe,
Nor could they all make him an *Aſ-*
ſaſsinate of his Prince or Peere,
For ſtill his conſcience kept him cleere.
But if his purpoſe doe not varie,
He meanes to fetch one more vagarie.
To ſee before his comming backe,
The furdeſt bounds of *Preſter Iacke.*
When going on I hope hee'l worke
All Chriſtendome againſt the Turke.
And then vnyoake his weary teame
In *China* or *Ieruſalem.*
Oh may he goe, that they may there
Admire his wit as we doe heare.
Whoſe Chaſtity and Temperance
Italie knowes as well as France.
A Cortezan or Curteous one
He hates like Puncke of Babylon,
He neuer learn'd of bright *Apollo,*
The Dutch Garraus or German Swallow.
Nor neuer haue I heard him noted
For drinking drunke with herring bloted.
Learning's his loue, and he a Scholler,
In Greeke and Latin doth extoll her.
By whoſe pure helpe and ſacred art,
(Which he long ſince hath learn'd by heart)
Hee'l guard him ſelfe if foes inuiron,
As well with verſes as old yron;
And ſting a man with Inke and Paper,
More Satyre like then with a Rapier.

And

And now of late a booke hath writ
In praiſe of learning and his wit.
From *Odcombe* doe his Muſes flow,
Then muſt there *Come Odde* trickes I trow.
The famous booke of *Mandeuill*
Tell not of things ſo ſtrange and euill,
Of jeſts, miſtakings, and miſpriſions,
Of Pagans, Iewes, and circumciſions.
Of Tombs, Sepulchers, dead mens bones,
Of Epitaphes, of ſtockes and ſtones.
And how in Venice at a ſupper:
But why ſhould I thy praiſes ſlubber?
Since thou thy ſelfe in lines of worth
Haſt writ it downe and ſet it forth
At thine owne proper coſt and charge,
As the Church-wardens doe their large:
And ſpacious windowes in the Church,
where ſchool-boies boms are breetcht with burch.
Beſides thy front ſhowes not a little
Thy rare conceit. For in thy title
Whole ſholes of Gudgins gaping skip
To catch thy larges from the ſhip;
And dance for ioy in hope to winne thee,
Becauſe they feele ther's ſomewhat in thee.
Nay more then this thy very picture
Seemes of it ſelfe to reade a Lecture
Betweene three comly Virgins plac'd,
Figuring the Countries where thou waſt.
Italie diet, wine from France,
Germanie giues thee vtterance.
The world ere long on fame ſhall raiſe thee,
Then what neede my poore pen to praiſe thee?
Yet ere I end, I'le propheſie,
If any ſhall like thee flie hie,
And touch *Pernaſſus* in diſcourſe
With flying pen like winged horſe:

Thy

Thy name aboue ſhall him renowne.
For all the wits about the towne
Shall honoured Laurellon him ſet,
And call him ſecond *Coryet*.
And thus adiew, ſince time doth barre vs
I take my leaue, Thine *vſque ad Aras*.

Explicit Gulielmus Auſtin.

Incipit Glareanus Vadianus.

De THOMA CORYATO *Odcombienſi* apud Britanno-Belgas ciue, homine *Heteroclito & Anomalo, atq; Planeta extra ſuum Zodiacum erratico, Legenda* plumbea.

a *Hemiſtichium hoc ſic Anglice reddendum cenſent Critici, viz.* (I ſing the harmeleſſe mā) *vt ille olim,* [*Oratio pro Archia poeta*] A praier for the Arch-Poet. *Si quæratur, quomodo in dictione* (ἄρμα) *includatur* [harmeleſſe] *notandum eſt poſtremum a eſſe* σερήτικον μόριον, *atq; ita implicare* (harmeleſſe) (*vel* (without harme:) *Si vlterius quæratur quare priuatiua hæc particula quæ præfigi debet, poſtponitur, ſciendum eſt in voce perinde ac in re notare velle Authorem Coriaticam Hyſterologiam.* b *Nimis me perſtringis mi Glareane. Arbitraris enim* (*ſed perperàm*) *illud vſitatum adagium in vernacula noſtra lingua, eſſe verum.* Trauellers may lie by authoritie.

a ARma virumque cano, *noſtris qui raptus ab oris*
Armoricoſq; *ſinus roſtratis nauibus intrans,*
Multa tulit fecitque miſer; longoq; peracto
Terrarum tractu q; maris, per inhoſpita mundi
Littoraq;, & rigidis loca multa imperuia ſaxis,
In proprium tandem rediit: feſſuſq; viarum
Conſedit, repetens luctus triſteſq; labores.
Quos dum commemorat, pleno & b mendacia folle
Spirat, Magnatum menſas condire ſecundas
Sueuit, & immodico pulmonem extendere riſu;
Vnus mœroris Medicus, laterum vnus Aliptes,
Vnica Theriace quæ noxia toxica pellens,
Πάνδ' ὅσα μὲν σκαλὶ χροισιν ἐνὶς κατὰ ἄλγεα πάυει.

Poſtquam conſcendit nauem, portuq; ſolutus
In mare monſtriferum ventorum irremigat alis,
Protinus hic Pelagi & Telluris inutile a pondus,
Sarcinaq; ipſe ſibi, ructat, ſingultit, & vdis
Proſpiciens oculis late ἐυρέα νῶτα θαλάσσης,
" *De corio* Coryate *tuo nunc, inquit, aguntur*
" *Iudicia, ô* Odcomba *vale, mulctralia, mactra,*
" *Armamenta mei ruris; mutaſſe dolemus*
" *Cymbia pro cymbâ, en in remos ramus abiuit:*
" *Arbor in antennas & malos, hortus in æquor,*
" *Mobile pro fixo; pro terrâ, tergora Ponti,*
" *Pro cliuo clauum teneo, pro mergite mergos.*
Dumq; hæc conqueritur, ſtomacho quatiente cerebrum,
Nauſeat, & nutat, tuſſit, ſcreat, oſcitat, æger
Arquatuſq; vomit quantum ſtabula alta ducentis
Apta bobus mittunt ſteriles lætamen in agros.
Compellat ſocios ſubitò Nauarcha ſtupentes,
Tollite ſublimem, totumq; immergite ponto.
ὅσσα δ' ἀνθρώπων κλύζει κατὰ πάντα θαλάσσα,
Atque ita perlotum vicino in littore ſiſtunt.
Conualet Antæus, *duplicataq; robora ſumit.*
Egreditur, tactâq; ſemel tellure, repentè
Indè velut Xerxes *inflixit verbera ponto,*
Et iuſſit cohibere minas, compeſcere fluctus.
Tum porrò perrexit iter, cinctuq; Gabino
Induit interulam croceo medicamine tinctam
Sexipedes contra vermes, cimicesq; rotundos.
Quam per tot menſes pedicoſo in corpore geſſit,
Quot ſolet in matris puer efformarier aluo.
Balteus iniectus pugili latus alligat enſe,
Enſe Meduſæum quali caput abſtulit olim
Perſeus, huic Harpe *nomen: vel quale ſacrauit*
Pauſanias *ferrum quod* Myrtalis *vſq; vocatum eſt.*
Hoc vnum intererat, Coryati di quod ſua b Morglai
Non acies, non cuſpis erat, ſed plumbea lamna
Neſcia bellorum, vaginæ & pacis amatrix,

Hanc

a *Sciote alludere ad illud Homericum.* ἐτήσιον ἄχθος ἀρούρης. *Sed non mihi arridet tua alluſio.*

b *Gladius Guidonis Warwicenſis.*

Hanc non Herculeum pectus, non dextera vibrat,
Brachia ſulta toris, validis neq; mota lacertis,
Sed vir Ceruinus, volucriq; fugacior vllo,
Perpetuâ glacie cuius præcordia frigent,
Tergaq; qui gladijs potius quàm pectora vertit.
Æmulus Alcidæ meruit πόδας ὠκὺς Ἀχίλλευς
Clamari titulo, ſed non ἴυκτιμος Ἀχίλλευς,
Vt cui nec veſtis nec velamenta ſuperbis
Apta ſedent humeris, pedibus neque mollis aluta,
Ocreáue aut ſurus ſolitus vincire cothurnus,
Empta ſed a verpis Iudeis byſſina diplois,
Calceus aut ſoccus quem ſuprà fibula mordet,
Et benè ſuppactas ſoleas cui ſubula iunxit,
Hirtaq; ſeta ſuis docti cerdonis ab arte.
Non alio hic Goozman jumento fortiter vſus
Viribus infractis Gallos penetrauit & Vmbros,
Victor Hyperboreos populos ſuperaſſet & vltrà,
Si non audiſſet gentem feritate tremendâ
Torpentes mactaſſe aſinos ad Apollinis aras.
Flexit iter, tumidum guttur miratus ad Alpes.
Longa per Inſubres tenuit via mollis euntem.
Morantemq; diu, multumq; & multa morantem,
Diues ager fructu, generoſa vite, ficuq;
Expleuit pingui menſâ, fluidiſq; racemis.
Antè etenim generis gentiſq; oblitus, & exors
Ipſe ſui decoris, mendicos inter, agyrtas,
Erronumq; greges, perhibetur ad oppida circum
Oſtiaq; à populo * ſtipem petiſſe viritim,
Furfure contentus, ſiliquis, & pane ſecundo.
Quacunq; incedit, pedibus retinacula ſoluit,
Fertq; ſub axilla ſoleas, vt ruſticus agnum,
Viſurus clarum (ſic ſpes eſt) a Sandaliotim.
Dum Cimicus, Cynicus, pede nudus, aſymbolus, excors,
Calcat Apenninum per deuia luſtra ferarum,
Quà rudunt Onagri grunnit amica luto ſus,
Agnoſcit generis poſitas in puluere plantas

Beſtia

* Valde erras mi Glareane; ſemel enim dun taxát in peregrinatione mea ſtipem mendicaui, idq; occaſione quadam inuſitata impulſus. Quod tum hieroglyphice in Itinerarii mei frontiſpicio, tum etiam in libri mei contextu diſertis verbis expreſsi. viz. 465. 23.

a Inſulâ Sardiniam, ita dictam ob ſpeciem quam habet pedis & calcei humani.

Bestia quæq́ſui, ſimul & veſtigia lambunt.
Nam Coryate *tuo Ceruus, Lepus, Vrſus, & Vrus,*
——oliduſq́ caper, corio clauduntur in vno.
Hinc loca contuitus quà brachia porrigit æquor
In terræ gremium, cingitq́ amplexibus arctis;
Spectat vbi Venetos vrbs inclyta ditat & ornat,
Quæ procul in ſaxis extructa à margine terræ,
Inconcuſſa natat turrita in gurgite ſalſo.
Proportis illi eſt Nereus; pro mœnibus æquor;
Prata, maris campus; plateæ, pons; cymba, caballus.
Huc conuertit iter, portaſq́ ingreſſus, hianti
Ore ſtupens, oculis circumſpicit omnia limis.
Miratuſq́, gradum ſiſtit; ſecumq́ locutus
Nil vltra *eſt, inquit;* Gades *hic ſunto laboris:*
Erroris monumenta mei hoc in littore ponam.
Venit ad illuuiem populi, putidumq́ lupanar,
Scortorumq́ greges, nimiumq́ ibi fortiter hærens,
*Cereus in vitium, capitur * meretricis amore.*
"*Quàm ſic aggreditur; Medea, Empuſaq́ mundi,*
"*O ſexus cremor vne tui, tremor vne virilis,*
"*Liliaq́ & lolium, tu ſpica & ſpina, ſilexq́,*
"*Motacilla ſalax, & plena cruoris hirudo:*
"*Quæ quia te matulam purgandis renibus offers,*
"*Italus, & Calaber, Siculus tibi ſeruit, & Afer:*
"*O lux cruxq́ hominum, naturæ* Ens mobile Res, In-
"Diuiduumque vagum, Tranſcendens, *claſſe reponi*
"*Quod nequit, & noles, niſi compede vincta, teneri.*
"Μοὶ Κυπρὶς ἀργυροτόξα, σὺ μοὶ ῥοδοδάκτυλος ἠὼς;
"*Sume parallelum me nunc tibi, ſume Colurum,*
"*Ipſe tibi Centrum, Circumq́ ferentia dicar,*
"*Si mensâ dignère tuâ dignère cubili;*
"* Iulius & Paulus *pacto annumerabitur iſti.*
"*Illa refert contrà, Baltro, barathrumq́ macelli,*
"*Cumanumq́ pecus, furfurq́ & furcifer idem,*
"*Vapulo, Vappa, floces, & oluæ lenis amurca,*
"*Quis furor eſt ambire meos vage caſtor amores?*

"*Non*

* *Hic etiam poetico tuo more figmenta cudis, & rem vehementer exaggeras Vadiane, hæc iſtam meam ad meretricem a Vadiano meo excogitatam oratiunculam tam ſubſequentè aliter quæſo (Lector) exiſtimes quam rem omnino fictitiam.*

* *Paparum numiſmata.*

“ Non mea ſic lodix, nitidi neq; culcitra lecti
“ Tam vili proſtant; Tibi ſin marſupia turgent,
“ Ingrédere, & ſtrumam facilè vomicamq; leuabo.
Succedit tecto; cui ſic lupa nequiter inſit:
“ Turde malum tibi nempe cacas, viſcoq; teneris
“ Ipſe tuo: Bulgam ponas, tumidamq; crumenam,
“ Exibis leuior, nec ſarcina tanta grauabit.
“ Quorſum hæc drachmarum grando, nullius in vſum?
Ponere cunctantem, baculo bene fuſtigat, ædè
Exturbatq; ſuâ pluuia lotioq; madentem.
“ Inclamans, cite pes, fuge Dactyle, nec tibi tardi
“ Injiciant moras Spondæi, aut claudus Iâmbus.
Quodq; vnum potuit, meretrix, Valedicit amante,
Et blandita breues verſus cantillat eunti.

Animule, vagule, blandule,
Quos nunc abibis in locos?
Pallidule, rigide, nudule,
Nec, vt ſoles, dabis jocos.
Mene deſeris petulce?
Mene præteris ſubulce?
Pergin' ire per Britannos?
Ebrios per Alemannos?
Scythicis premi pruinis,
Corporiſq; tot ruinis?
Curſitare per culinas,
Latitare per popinas?
Pulices pati nigellos,
Homines vbi miſellos
Lictor ſuevit alligare,
Loris terga perfricare.
Ergo mihi ne ſit malè,
Coryate vale, vale.

Sic poſt Iliaden, æſtumq;, Ætnamq; malorum,
Et per Odyſſæam grauium leuiumq; laborum,
Vnctus, & emunctus, varijs functuſq; periclis,
In patriam remeat peregrinis moribus auctus,

Hyberno

Hyberno bombyce ſcatẽs & lende Brigantum.
Atq; ita ſandalijs ſacro laqueâre repoſtis
*O * Criſpine tuo, crepidarum qui regis artem,*
Et qui muſtricolæ monſtras ſutoribus vſum,
Clarus in Odcombæ *pago, magè clarus in ipſa*
Metropoli Regni, decantatuſq; per vrbis
Compitaq;, & vicos, campoſq;, viaſq;, domoſq;,
Fit Procerum riſus, jocus Aulæ, fabula vulgi.

* *Criſpinus ſutorum & Cordonum diuus Tutelaris.*

Ad Curiatiorum familiæ abortiuum Embryonem, Thomam Coryatum.

TErgeminos inter fratres è Curibus ortos,
Romanos totidem qui pepulere Duces;
Quiſq; ſuum, in pugnâ præceps, & anhelus in armis,
Hoſtis mortiferum vulnus ab enſe tulit.
Tu genus ô Coryate *tuum deducis ab iſtis,*
Inflexoq; parum nomine, nomen habes.
Degener hoc tantùm, quòd honor tibi vilior algâ eſt,
Nec queſita manu, ſed pede parta ſalus.
De cute, de corio *pernox & perdita cura eſt,*
Vix tamen in toto eſt pectore mica ſalis.
Cum ſic particulam diuinæ negligis auræ,
Corporis obueniat iam coriago *tibi.*

Verum eſt ſalis Armoniaci, aut ſi quod eſt eiuſmodi.

A declaration of *Nereus* propheſies *touching the fall of* Glaſſenburie *Abbey*, and the riſing of *Odcombe*, by two fiſhes *the* Whiting *and the* Pilchard

to the tune of *Paſtor cum traheret per freta nauibus.*

SOme[1] *Barde* a bird of *Merlins* ayrie
Of *Glaſſen* Abbie had foreſpeld
That it ſhould ſtand, and not be feld,
Till *Whiting* ouer it did ferrie.
Whiting a *Monke*, vaſſall to *Rome*
For treaſon meant againſt his King
Vpon the[2] *Torre* in a roape did ſwing,
And ſo fulfild the Wizards doome.
Of[3] *Odcombe* it was ſaid of yore,
That it in darkneſſe long ſhould ſit,
Vnknowne tó men till vnto it
Should come of skalie *Pilchards* ſtore.
Tom Coryate made all this good,
Borne on a ſhole of herring frie,
As once, poore groome, half wet, half drie,
On Dolpins backe *Arion* ſtoode.
The[4] Country Boores daſht with the matter
Beganne on him to skance awry,
But he with bill in Chancery [water.
Shot them cleane through twixt wind and
Paules chaine for ioy did ſtretch and yawne,
Saint Marie Oueries ſhot the bridge,
And gald breech fame rode poſt bare-ridge
To ſpreade the newes on *Antwerpe* Pawne.

1 This is one of the Oracles that *Sybilla Cumæa* ſtitched vp in her leaues. And therefore, *Credite me vobis folium recitare Sybillæ.*

2 A Terraſſe or Mount of earth neare Glaſſenburie.

3 This propheſie is yet to bee ſeene in one of the Tauernes, as you trauell vpon *via Lactea*, where *Erigones* Dogge chaſed *Arctophylax* his Beare ſo far North, that they were both frozen into fiery ſtarres.

4 This is no ieſt, but *res feliciter geſta*; for vpon a *nouerint vniuerſi*, he recouered a hundred Marks. And is now matriculated among thoſe to whom God ſendeth good fortune.

The

The [5] Pleiade of Poets fell a quaffing
At Hippocrenes fountaine head,
London her ſelfe fell ſicke abed
Surfetted on a iole of laughing.
And as the purple-wing'd King-fiſher
Sitting vpon a willow ſtumpe,
For a poore Minnow in doth plumpe,
And eates her raw, yer one can diſh her.
So nimble *Tom*, the traueller Trip-goe,
Who feaſting faſts, and ſitting walks,
And waking dreames, and ſilent talks,
Whoſe ſpirits alwaies ſtand on tip-toe;
Whoſe minde on trauels ſtill indockt
Eates Obſeruations by the eyes,
Hath ſpu'd a booke of *Crudities*,
Which *Vulcans* forge will not concoct.
And as about the time of [6] *Eaſter*,
T'enrich the towne and trade of ſhipping,
The winde which euermore is skipping,
Is ſaid to come and dwell at *Cheſter*:
So *Tom* the jaile from *Ilcheſter*
(To grace his towne out of pure loue)
Will by repliuie ſoone remoue
To *Odcombe* now cal'd *Pilcheſter*.

[5] The ſeuen ſtars of Greece are by *Ilacius* reckoned to haue beene. *Theocritus*, *Aratus*, *Nicander*, *Apollonius*, *Homerus Tragicus*, *Andromaches Byzantius*, and *Lycophron*. Which are eaſily put downe by our Pleiade of Engliſh Poets, *Chaucer*, *Sir Phillip Sidney*, *Spencer*, *Daniel*, & thoſe others who haue made their *Diatribes* vpon *Tom Coryats Paruanaturalia*.

6 Prou. At Eaſter the winde is at Cheſter. Becauſe it is good for Irelād.

L'enuoy.

O Let the Hurlie-Burlie Fate
Requite thy loue with laſting fate;
Long liue, late come to thy entering,
Nor fleſh, nor fiſh, nor good red herring.

And thou O *Odcombe* laugh and tickle
To ſee thy *Pilchard* in his pickle;
Who late in Court, both wet and ſhrunck,
Lay cloſe embrined in a trunck.

François.

Aſne-Bucephalæoſis ou Recapitulation & Sommaire du gros fatras du Sieur *Tho. Coriat.*

Les poetes a leur Muſes.

C'Eſt aſſez, belles Muſes;
Bouchez les eſcluſes,
A l'Aganippée:
Où pour leur lippée.
Les Poetes grenouillent,
Et puis y gazouillent
D'vne extreme rage
Leur doux chant ramage.
Eux faiſans leur Feſte
Au coq porte-creſte:
Et lauants la teſte
A la lourde beſte:
Ont perdu toutes-fois
Et leur charbons & bois,
Leur peine exceſſiue,
Sauon & leſſiue.
Leur rimes roulantes
Et carmes coulantes,
De belle cadence
Comme ſault en potence.
Sus doncq, belles Muſes
Bouchez vos eſcluſes,
Car Tom, *le bon drole,*
Ha ioué ſon role.
La farce eſt finie,
Tai toy, Poeſie.

Ital.

Riſpoſta delle Muſe.

TAcete matti; che meſſer Thomaſſo,
D'vn Meuio *è fatto vn* Torquato Taſſo;

Il cui ſpirto gentil en vn batter d'occhio,
Traſcorre dal capo, fin al ginocchio;
I piedi dan' ſalto, la teſta capricci,
Quelli fan' il camino, queſta i biſticci
Pouero viandante chi preſo ne' lacci
D'amor, ſe ne tornò coperto di ſtracci.
Chi per no tener piu (ale in Zucca
Che Cauallo di Bergamo, *ò bue di* Lucca;
Partiſsi ſciocco, volgendoſi pazzo,
Del mondo il ſcherzo, traſtullo, e ſolazzo.

Eſpañol.

Concierto de los entrambos.

EA pues, acabenſe los chiſtes y pullas,
Cantada la miſſa queden las caſullas.
El Chroniſta Thomas *pone fin al trauajo;*
Deſpues de auerſe moſtrado badajo:
Y dicho donayres y mil diſparates,
Que hazen ventaje de muchos quilates
A quantos han eſcrito. Quien vende tal moſto,
De poca coſecha haga ſu Agoſto.
Y digan los niños; Tata, madre, coco,
He aqui paſſa Tom *tonto y loco.*

Explicit Glareanus Vadianus.

Incipit Ioannes Iackſon.

Can it
Be poſſible for
A naturall man
To trauell nimbler then
Tom Coryate can? No: though
You ſhould tie to his horne-peec'd
Shoes, wings fether'd more then *Mer-*
cury did vſe. Perchaunce hee borrowed
Fortunatus Hatte, for wings ſince *Bladuds* time
Were out of date. His purſe he hath to print
What hee did write, elſe who had reade of thee O
Wandering Wight? Who elſe had knowne what thou
Haſt felt and ſeene, where and with whom; and how farre
Thou haſt beene? Ere thou to *Odcombe* couldſt thy Tro-
phyes bring? Thy hungry prayſes in his Egge I ſing,
At thy requeſt, elſe in another faſhion I would
Haue pointed at thy commendation: Thy other
Heliconian friends bring ſtore of Salt, of
Pepper, and Vineger ſowre, to furniſh thy
Italian banquet forth, whereby is
Plainly ſhowne thy wõdrous worth.
Feaſt *Coryate*, feaſt the world
Still with thy trauell, diſcharge
The Preſſe, and care
Not then who
Cauell.

Explicit Ioannes Iackſon.

Incipit

Incipit Michael Drayton.

A briefe Prologue to the verſes *following.*

Deare *Tom*, thy Booke was like to come to light,
Ere I could gaine but one halfe howre to write;
They go before whoſe wits are at their noones,
And I come after bringing Salt and Spoones.

MAny there be that write before thy Booke,
For whom(except here) who would euer looke?
Thrice happy are all wee that had the Grace
To haue our names ſet in this liuing place.
Moſt worthy man, with thee it is euen thus,
As men take *Dottrels*, ſo haſt thou ta'n vs.
VVhich as a man his arme or leg doth ſet,
So this fond Bird will likewiſe counterfeit:
Thou art the Fowler, and doeſt ſhew vs ſhapes
And we are all thy *Zanies*, thy true *Apes*.
I ſaw this age (from what it was at firſt)
Swolne, and ſo bigge, that it was like to burſt,
Growne ſo prodigious, ſo quite out of faſhion,
That who will thriue, muſt hazard his damnation:
Sweating in panges, ſent ſuch a horrid miſt,
As to dim heauen: I looked for Antichriſt
Or ſome new ſet of Diuels to ſway hell,
Worſer then thoſe, that in the *Chaos* fell:
Wondring what fruit it to the world would bring,
At length it brought forth this: ô moſt ſtrange thing,
And with ſore throwes, for that the greateſt head
Euer is hard'ſt to be deliuered.

By

By thee wiſe *Coryate* we are taught to know,
Great, with great men which is the way to grow.
For in a new ſtraine thou com'ſt finely in,
Making thy ſelfe like thoſe thou meant'ſt to winne:
Greatneſſe to me ſeem'd euer full of feare,
Which thou found'ſt falſe at thy arriuing there,
Of the *Bermudos*, the example ſuch,
Where not a ſhip vntill this time durſt touch;
Kep't as ſuppos'd by hels infernall dogs,
Our Fleet found their moſt honeſt courteous hogs.
Liue vertuous *Coryate*, and for euer be
Lik'd of ſuch wiſe men, as are moſt like thee.

Explicit Michael Drayton.

Incipit Nicholas Smith.

'T Was much all Country wits to ouerſhine;
At Court, where there are hundreds iuſt like thine,
How found they thee? how keepe they thee? except
As Rome being told that onely whilſt ſhe kept
The target fall'n from heauen, her ſtate ſhould grow,
Made many like, that none the right might know:
So, to poſſeſſe and keepe thee precious man,
They make themſelues as like thee as they can.
Hence flow thoſe verſes. In this (*Tom*) appears
Thy greatneſſe, Thou art iudged by thy *Peers*.

Explicit Nicholas Smith.

FINIS.

I Am perſwaded (Reader) thou wilt cenſure me for a moſt abſurd writer, to adde vnto theſe precedent verſes that haue the word *Finis* ſubſcribed vnto them, more Panegyricks vpon my booke. Neither indeed can I altogether free my ſelfe from an imputation of ſome abſurditie committed herein. But let this I intreate thee a little excuſe the matter, that after all theſe former verſes were printed, I was moſt importunatly perſwaded by thē that haue no ſmall intereſt in me, to adioyne theſe enſuing vnto the reſt, by way of a ſupplement or oue plus. Therefore ſeeing I could not conueniently giue the repulſe vnto the Authors of the verſes following to inſert their lines into my booke: take them I intreat thee in as good part as the former, eſpecially ſeeing many of them doe expreſſe (beſides much merry matter) very elegant and wittie conceits.

Incipit Laurentius Emley.

Theſe verſes immediatly following were lately ſent me by a learned Gentleman of Magdalen *Colledge in Oxford: who though he neuer ſaw me, hath vouchſafed to grace my booke with his Encomiaſticks.*

To the neuer-enough wondred at Mr. *Thomas Coryate.*

ITching deſire hath caus'd vs long to know
Thy face (deare *Coryate*) admired ſo:
Which that we might the better view at eaſe,
The Pencill ſpeakes *Vera effigies.*
But, let th'ingrauer know, it is not true,

Since of thy minde it giues vs not the view.
It well may ſhew the draught of fleſh and bone,
But that may be applied to many one.
The Minde of Man is it moſt glory beares:
Since by the minde himſelfe himſelfe appeares.
To ſhew thy mind, thy ſelfe haſt thought it meet
To make vs moſt beholden to thy feete:
Thy feete, whoſe ſoles employment who ſo mocks,
Doth ill, for it appeares that they wore ſockes.
For 'tis diſcouerd by the ſweete effect
That thou to keepe them ſweete didſt ne're neglect.
Thy feete ſought forth what thy faire fiſt deſcribes,
God ſhield thoſe hands from chilblains, feete from kibes.
Let thoſe be vext with ſuch that priuate lurke,
And ſuffer ſhoes, ſailes, Printers to want worke:
But thou the friend of Artes, manure thy wit:
Thine *Odcombe* liue in thee, not thou in it.
Harſh was the handling of the halberd-ſwaine,
Who grutched grapes to thy diuineſt vaine;
And little knew the threatning turbant-ſlaue
The grace that thy returne to vs ſhould haue.
Though we may doubt much of the Pencils grace
That drops but lowſy matter from thy Caſe.
Faire-flowry France, and full-gorgd Germany,
With their third ſiſter ſweet-lipt Italy.
Loath for to leaue him whom they held ſo deare,
Sweete company with thee to vs would beare.
But being fixed that they cannot moue,
They ſend with their faire face, impreſt their loue:
And Germany, ſince thee ſhe needs muſt miſſe,
In kind remembrance blowes thee a full kiſſe.
Then if thou pleaſe more Countries yet to ſee,
Thou ſhalt finde thouſands more in loue with thee:
In loue with thee, whom thy digeſted bookes
Will make as well knowne as thy caruedlookes.
There ſhalt thou finde many an Horſe or Aſſe

To helpe thee, that thy Chariot may paſſe.
There ſhalt thou find many a double droane
Which vnder thy wits burden oft ſhall groane.
But, though thou trauell through the ſpacious round,
Let not thy Impe, thy Babe, thy booke change ground.
Though thou diſcouer ſtrange lands by thy wit,
Let them ſend hither and diſcouer it.
For pitty 'tis but that the world ſhould know
That 'tis thine owne deare Babe that thou lou'ſt ſo,
And the true braine-bred child of *Coryate*,
As *Pallas* was begot of *Ioues* owne pate.
Thus *Coryate*, write thy friends as thou maiſt ſee,
For none, but their owne foes, will enuie thee.

Explicit Laurentius Emley.

Incipit Georgius Griffin.

Anagramma:
Thomas Coriatus
Tu cos amatoris
vel
Tuta cos amoris.

COs es amatoris; quis non probat? eſſet amator
Si quiſquam, exemplar Tu petat ille ſuum.
Cos es amatoris, nec tantùm hoc, cos es amoris.
Nam tibi fautrices tot, quot habes, dominas.
Et bene ſuccedant cum tot (Coriate) *puellæ,*
Cos & amatoris cos & amoris eris.

Explicit Georgius Griffin.

Incipit Ioannes Dauis Herefordienſis.

In the lowd, alowd, or well deſerued *renowne of our Britaine-Vlyſſes: his* preſent worke, together with a *deſcription of the particulars of the* Vinet, Title-page, or *Frontiſpice.*

IF *Art*, that oft the *learn'd* hath ſtammered,
In one * Yron head-peece (yet no hammer-head)
May (ioyn'd with *Nature*) hit FAME on the [1] Cocks-combe;
Then, tis that *Head-peece* that is crown'd, with [2] *Od-combe*:
For, he hard *Head* (and hard, ſith like a *Whetſtone*.
It giues *wits* edge, and drawes them too like *Ietſtone*)
Is *Caput mundi* for a *world* of *ſchoole-tricks*,
And is not ignorant in the learned'ſt—*tricks*.
H' hath ſeene much more then much, I aſſure yee,
And will ſee *New-Troy*, *Bethlem*, and *Old-Iurie*:
Meane while (to giue a Taſte of his firſt trauell,
With ſtreames *of Rhetoricke* that get Golden-grauell)
He tels how he to VENICE once did wander;
From whence he came [4] more witty then a Gander:
Whereby he makes relations of ſuch wonders,
That *Truth* therein doth lighten, while *Art* thunders.
All *Tongues* fled to him that at *Babell* ſwerued,
Leſt they for want of warme Mouthes might haue ſterued:
Where they doe reuell in ſuch *Paſsing-meaſure*,
(Eſpecially the *Greeke* wherein's his pleaſure)
That (*Iouially*) ſo *Greeke*, he takes the [5] guard of
That hee's the merrieſt *Grecke* that ere was heard of:

For

* Becauſe like Yron it is ſtrong to containe the remembrance of ſo many deere Obſeruations.

1 A metaphore for the head

2 Crownd together with Odcombe for producing him.

4 The word (more) for the reaſon of excellency: and Gander for the Rimes neceſsity.

5 He pleaſantly preſerues it in priſtine purity.

For, he as t'were his Mothers Twittle-twattle
(That's *Mother-tongue*) the *Greeke* can prittle-prattle.
Nay, *of* that *Tongue* he *ſo* hath got the *Body*,
That he ſports with'it at *Ruffe*, *Gleeke*, or [6] *Noddy*.
For his *Inuention*, in his *Bookes* rare [7] *Braſſ-face*
Is ſeene the glory *of* it, that doth paſſe [8] *Grace*.
The [9] *firſt* doth *ſhew* how in a *ſhippe* he *ſailed*,
When out *of England* he (go — ing) tra — nailed:
For, as he notes him ſelfe (and right well noteth)
No man goes out *of England* but he boateth:
Where he (halfe ore board) ſpralleth like a *Paddocke*;
And ſpues into a [a] *Whales* mouth called a *Haddocke*.
Right o're gainſt it, there is ſeene [b] th' *Apparrell*
Which he did weare when he *found* out the *Barrell*
Of Heydelberg: *ſhoes*, *ſtockings*, *hoſe*, and *dublet*,
With ſo much *of* his *blood* as *fils* a *goblet*.
Dropping in *Creepers from* his *Trauels* Trophie;
Lice lle not ſtile them leſt your ſhould cry, *ô fie*.
But, that which is moſt wondrous to conſider
Is, one ſo leane ſo long ſhould be their feeder:
And that the *Clothes* which he went out with all too
Should ſerue him and the *Lice* (which were not ſmall) too
Till his returne, with but a little patching,
When's Rags (like catch-polles) greedy were in catching:
So, like an *Iſraelite* in *Deſert* waſt-land,
His [c] *Weedes* held out till he had fully trac't-land:
And for a *Monument* to *After commers*
Their *Picture* ſhall continue (though TIME [d] *ſcummers*
Vpon th' *Effigie*) to make *Eyes* delighted
With that which by no *Art* can be more ſprighted;
And ſhew the maruell of this [e] *Metaphyſicke*,
That would haue fil'd ſome Trau'ller with the [f] *Tyſicke*.
And ſo t'would him haue done, but that his *Senſes*
Were [g] *ſenſleſſe* in purſuit *of Excellences*.
Then (from that *Trophey* to deſcend a little)
Yee ſee when he his *Gorge* with [h] Grapes did vittle,

6 Games at Cards, whereby is meant all manner of ſports.
7 The Frontiſpice grauen in braſſe.
8 Excels the grace of all other forefronts or Titlepages.
9 The firſt ſhewes how he ſailed out of England in a ſhip.
a Whale by the figure Hyperbole, or rather Meioſis.
b The ſecond ſhewes his ouer-worne apparrell in his trauell.
c His clothes with like weeds were now good for nothing but to be throwne away.
d Canker or ruſt the Braſſe whereon it is grauen.
e Becauſe they hold out (as it were) ſupernaturally.
f Going ſo bare.
g Deſire of glory made his mind not feele what his body felt.
h The third ſhewes how he fed vpon the Boores grapes without leaue.

Was out-rag'd by a *Boore*, who did abhorre it,
Till *Tullies* golden *ſentences* paid for it
Disburs'd by *Coryats* Tongue, which ſo did trolle it
That *Cicero* him ſelfe could not controlle it:
Which fill'd the *Boore* with wonder to the Wozen,
That made him vomit ſweet wordes by the dozen
In *Toms* deare praiſe, while he moſt like a Wag-with
Tooke of his Grapes as much as he could wag-with.
Then yee deſcend, where he ſits in a [i] *Gondolow*
With Egs throwne at him by a wanton *Room-be-low*;
Who lookes ſo maſculine as ſhee were ſome Boy,
Playing the pleaſant Tomboy with her *Tom-boy*.
Within which Egs was ſweeteſt water powred,
That he to her might thereby be allured:
Which ſhewes the manner how he went in *Venice*,
When as hee tooke ſurueigh of that ſtrange *Sea-peece*.
Then doe yee *fall* vpon a goodly [k] *Woman*,
Which, for her ſtature, you would take for ſome man
Dreſt in th'Italian faſhion, and doth ſtand for
Faire *Italie* it ſelfe, and ſo is ſcand for:
Who on the one ſide ſerues for a ſupporter
Of that [l] long *Round*, wherein he is made ſhorter
By halfe (at leaſt) then his length naturall,
And lookes as if he danc'd a *Caterbrall*,
With *Ruffe* about his necke ſet on ſo finely,
That you would ſweare he nothing doth ſupinely.
On th'other ſide the *Round* ſtands one as tall too,
Dreſt like a *French-fem*, in a farthingall too,
Vpholding (as the other did) the *Rundle*
Whoſe clothes, about the Bumme, tuckt like a bundle,
Doe make her ſtand for *France*; and ſo ſhee may well,
For ſhee hath Stuffe to make her *Doo* and ſay well.
Then, ô aſcend, before your laſt aſcending,
And looke on that that's farre aboue commending.
A dainty [m] *Dame* (not dainty of her vomit)
Powres downe vpon him (like a blazing-commet)

i The fourth, ſhewes his ſurueying of Venice in a Gondola.

k The fifth, a goodly woman repreſenting Italie.

l An Ouall-round wherein hee is pictured to the waſt.

m The ſixth a woman ore his head with the tunne of Heydelberg on hirs, caſting vpon him, repreſenting Germanie.

T e ſtreame of her *aboundance* from her Gullet,
And hits him on the [n] Noddle, like a Bullet,
From whence it glanceth all thoſe *Fruits* to water
That in his way he gather'd, like a *Cater*;
Which *Damſell*, with her free ebriety,
Doth *lie*, or *ſit*, or *ſtand* for *Germany*.
Vpon her head ſhee weares (beneath it ſmirking)
Of *Heydelbergs* the fore-remembred [o] *Firkin*.
This, this is it that's *Creame* of all *Inuention*,
And farre ſurmounts the *milke* of wits intention.
Then vaile your Eye againe that is aſpiring,
And ſee the [p] *Horſe* and *Cart* he had for tyring.
On one ſide ſtands (below) an *Horſe*, or *Hobby*
Or Hobby-horſe (I mean no Hawlke cal'd Hobby)
Sadled and bridled ready for his trauell,
When he his owne feet ſpurgald had with grauell.
On th'other ſide the [q] *Picardinian* Chariot
Which ſome call *Cart* (that [r] carted wandring *Coryat*)
Whence, if we looke vp, firſt our eye is meeting
How *Coryate* from the [ſ] *Iew* is *Gentilly* fleeting,
Leſt if he ſtaid he ſhould be made a *Præpuce*;
And ſo of men, the only womans *Refuſe*.
From whence looke vp, and next ſhall your beholders
See *Coryate* carryed on the *Atlas* ſholders
Of ſuch ſtrong [t] *Porters* as doe helpe men ouer
The *Alpes* within a *Chaire* without a couer:
All which (expreſt ſo farre paſt wits regality)
Doe ſhew the pow'r of *Coryats* ſingularity.
Then, on the top, but yet without the *Vinet*,
He lyeth at the heeles of many a [u] *Ginnet*,
As then in ſtable ſtoode on points of litter,
To ſhew his lodging was as hard as bitter:
For, both together he (moſt ſenſleſſe) feeles there,
And ſo on litter lyes he by the [x] heeles there.
Right or'e againſt theſe proude braue Spaniſh ſtallions
Is ſeene how he doth begge of Theeues [y] *Italians*,

With

n A familiar name for the head.

o By the figure Tapinoſis.

p The ſeuenth the horſe he ſometimes vſed in his trauell.

q The eight, the Picardicall Cart he trauelled in.

r That is, conueyed him from place to place.

ſ The ninth ſhewes how he fled from the Iew leſt he ſhould haue circumciſed him.

t The tenth, ſhewes how he was carryed in a chaire ouer or on the Alpes.

u The eleuenth ſhewes how he lay on litter at the horſe heels in the ſtable of ſome Inne.

x Horſe heeles.

y The twelfth and laſt, ſhews how he begg'd of Italian Theeues, leſt they ſhould haue robbed him.

With cap in hand, and lowly *genuflexion*,
Leſt they ſhould ſincke him till the Reſurrection:
So, ſhun'd the fatall handes of the *Banditie*
With wit that lackt nòt all of moſt almightie.
Hold *Muſe*, no more, vnleſſe thou wilt be martyr'd
Within his world of *fame* that ne're was quarterd:
For, if thou ſeek'ſt in *numbers* to containe it,
T'will make thy *browes* ſweate, and thy *noſe* to raine it.
But though we cannot in this *Frontiſpice*
Number thy *Stations*, yet may we count thy *lice*,
Which (*Tom*) from one that (roauing) had no refuge,
Drop downe, to make the *Glories* flood a DELVGE.
Within which *Flood* my *Muſe* (like a *Diudapper*,
In FAMES wide mouth wagging my *Pen*, her clapper)
Is ſo ore-whelm'd, that as ſhee ſtriues for more breath,
The *Flood* engulphes her, and her *wordes* deuoureth.
So fare well *Tom* (ſhee ſaies) great *Natures wonder*,
I lye thy *fame* a thouzand *fathoms* vnder:
For, it preuailes aboue the *Alpes* (*high Mountaines!*)
But when it *ebbes*, Ile *ſpring* in *Caſtall Fountaines*.
All to bewet the *earth* with ſtreames of *praiſes*
Running to none but thee in fluent *Phraſes*;
Vntill I make a ſecond *Inundation*,
To waſh thy pureſt *fames* [z] *Coinquination*;
And make it fit for finall [a] *Conflagration*,
So to preuent fell *Enuies indignation*.

Explicit Ioannes Danis
Herefordienſis.

Incipit

z Alluding to that loue which men bore to women in the old world, ſith like loue our Author beares to men; for whoſe loue & commodity he hath put himſelfe to this coſt and pains.

a Burning in flames of glory and wonder, as in the iudgement-day.

Incipit Richardus Badley.

In praise of the most obseruant Trauel-ler *Mr.* Thomas Coryate *of* [a] Odcombe, *and of his most Axiopisticall Hodœpory.*

a *Vide Camd. Brit.* an ancient village within the County of Somerset, about six miles from another village called Cocombe.

DEare friend (this attribute he'le not deny,
That thy great Booke shall in the Church-yard buy;)
If to admire, and to commend were one,
Thou should not neede this poore Encomion.
For thy stupendious paines so mee amaze,
That (as thy selfe) I can do nought but gaze:
Not wondring, thou obserud'st so much by day,
As that thou writ, and couldst beare all away:
This is thy praise, some trauellers lament
Their better notes to haue bene from them rent.
Yet in thy booke the module is descried
Of many a Citie, and Castle fortified,
Of Townes, of Turrets, and their Trenchers deepe,
Of Rocks, of Riuers, and the Mountaines steepe,
The Camps, where Romane fields were fought,
And where their liues so dearely many bought.
If Schedules of this nature had bene found
About Sir Politick, 'twold haue made him swound.
The fruits of France thou no where dost conceale,
Nor those of Germany thou mean'st to steale;
Th'Italian rarities are here depainted,
So are their Alpes, on which thou neuer fainted.
In briefe, thy book's an vniuersall Chart,
Wherein the works of Nature, and of Art,
So prodigally there thou dost containe,
That thou shalt heare, [*No Nigard of thy paine.*]

Vpon that ſubiect thoſe immortall Rimes
(which ſhall outface the endleſſe bounds of times)
Thy honour'd friends compos'd, I cannot prize,
Whether thy name, or theirs t'immortalize:
In which their candour and ſyncerity
Towards thee, will ſhine to all poſterity.
Howſe'uer yet they at thy labours ieaſt,
I iuſtly thinke tha'rt *greateſt* in the *leaſt*:
For many things (I heare thoſe friends report)
Do more augment my wonder, then their ſport.
And pray, what Traueller's ſo obſeruatiue,
That doth vs not of worthy things depriue?
As the French faſhion of their Gallowes rare;
The Switzers Codpeece, with their Nuns ſo faire;
That curious cage of birds in Amiens towne:
Their Foole at Whitſontide, who put thee downe.
But oh braue pictures! France, or Italy
Whether, think'ſt thou, deſerues the Maſtery?
There was that maſter-piece of ſuch perfection,
Apelles need not ſcorne t'haue laid th'complexion:
Wherein proud Art (Dame nature to excell)
Within an Ale-houſe painted had full well,
The pilfring paſtime of a crue of Apes,
Sporting themſelues with their conceited Iapes
About a *Pedler* that lay ſnorting by,
Not dreaming of their theeuiſh knauery;
Whoſe packe vncloſd, his trinkets on the twigs
Some faſten, whilſt the others dance their jigs.
This piece did pleaſe, and ſo content thy eye,
Thou iudg'ſt it worthy immortality.
Another picture was that *Non-parell*,
Which a Venetian ſhop had then to ſell,
In which luxurious Art did ſo ſurmount,
That now the French piece thou didſt Apiſh count,
And this the Paragon, which did reueale
The liuely picture of a *Should'r* of *Veale*.

This

This did so farre excell you of the Apes,
That well it might compare with *Zeuxis* grapes;
And thou those Birds deceiued might'st parallell,
If thy then-wambling stomacke truth would tell.
The Ducall Gallowes there (I heard) you saw,
Which twich him vp, when he offends their law:
These are beyond those screwed ones of France,
Where men do passe away, as in a trance.
Thy bitter iourney o're the clowdy rockes,
Deseru'd the sweetest wines Piemont vp-locks:
For he no sweet hath merited (they say)
That hath not tasted of the sower by th'way;
Yet had that wine an vndeseru'd effect,
Which did so on thy hands and face reflect.
That stone at Padua, whereon Bankrupts sit,
Oh into England th'adst transported it.
As he his brazen torment first did proue,
So mightst thou this haue hanseld, for thy loue.
Briefly, for triall of a religious lurch,
Thou nimbd'st an image out of *Brixias* Church.
Yet cannot I suppresse, without disgrace,
The loue thou bare thy Natalitiall place.
For in the midst of thy most Alpish waies,
When ruinous rocks did threat to end thy daies,
No doubt, thou couldst haue wish't thy selfe at home,
To liue, and lay thy bones in sweete *Odcombe*.
But after thou hadst past those furious pikes,
Which feare and terrour to the Pilgrime strikes;
And did the *Garden* of our world descrie,
Within the wombe of fertill Lombardie:
Immortall *Mantua* could not steale thy loue,
Nor once from *Odcombe* thine affections moue.
Wherein, *Vlysses*-like, thou didst display
Such loue, as he bore to his *Ithaca*.
What should I speake of that rare Patience,
When thou wast forced (with no small expence)

To exerciſe it on thoſe Hackneyes vile,
Which rather would lie downe, then ride a mile.
Thy continence no *Lais* could diffame,
For thou cameſt forth, vnburned of the flame.
But oh! how prouidently didſt thou cant,
When thou didſt play the crafty Mendicant?
This tricke (they ſay) did ſtand thee in ſtead,
Or elſe thou might'ſt haue hopt without thy head.
Now if theſe notes may immateriall ſeeme,
To them that know rightly how to deeme,
I pardon craue in thy behalfe and mine,
If in our iudgements we haue miſs't the line:
For with thee in this point I ſympathize,
Oft vainer obiectsdo my ſence ſurprize.
But whither Muſe? two long Mid-ſommer daies
Are not enough for to depaint his praiſe:
Thinke thou not neare his induſtry to come,
Who in fiue moneths ſaw moſt of Chriſtendome:
Reſerue thou rather thy Poeticke vaine
Him to ſalute, when he returnes againe
From that victorious voiage he intendeth
To th'vtmoſt confines, where the round world endeth.
Or if Dame Nature hath ſome world in ſtore,
Which neuer was diſcour'd heretofore,
Yea thither our *Columbus* with his lance,
Thy conqu'ring colours (O *Odcombe*) ſhall aduance.

BVT;

I feare that whilſt I ſing his praiſes hie,
Many will taxe me for prolixitie:
If for this fault my *Coryate* pardon giue,
I will not them deſire mee to relieue.
For of thee onely (O *Polypragmon* great,)
I pardon for my exorbitance intreat:
The ſeſquipedall belly of thy Tome
Pleading for mee, to ſtoppe the mouth of *Mome*.

Explicit Richardus Badley.

Incipit

Incipit Ioannes Löiſeau de Tourual Pariſienſis.

Elegie encomiaſtique, a Maitre Monſieur *Thomas Coryate, dont l'heureuz* Anagramme eſt, Ça, ho, Maitre. *

* Reſte le mot de trois lettres

TOus ces Gallans eſprits de qui l'Artiſte Muze
Change vn Sot, en Socrate, *en* Febus, *vne buze,*
Qui d'vn fat, d'vn batard, d'vn animal ſans yeuz,
Font vn ſuperlatif des hommes & des Dieuz;
Sur les maigres ſeillons d'vne fôlâtre arene,
Perdent bien à credit & leur tenis & leur peyne.
Mais puiſqu'à dire vray, ie ne ſuis pas meilleur
Que tant de gens de bien, ce m'eſt beaucoup d'honneur
De danſer auec euz, comme le bal me meine,
Et, quoy qu humble & de loin, ſuyure leur belle veine,
Silz ſont folz, l'eſtre auſſi; les conſcienciceuz
Auoir noz beauz ecrits n'en jugeront pas mieux:
Mais le grand [a] Sibilot *que nous voulons decrire*
Eſt bien tel voirement qu'on n'en peut aſſez dire;
Et certes ne croy pas qu'onques du monde l'oeil
Ait veu, on puiſſe voir vn qui luy ſoit pareil.
Vray bon homme, ſi douz & ſi plein d'innocence,
Que ſon plus haut ſauoir luy eſt comme ignerance:
Nouueau Vlyſſe *a pie, dont les voyages lons,*
Ont bien montre qu'il a l'eſprit iuſqu'auz talons,
Voire jusqu'aux SOVLIERS, *tant cette ame beniſte,*
Se delecte d'emplir vn double cuyr de beſte:

a C'eſt pource qu'il eſt parent des Sybiles, en Grec, ou bien à lenuy de ce grand Filoſofe qui floriſſoit en France, ſouz *Henry* I'I. à la grand' ioye de toute la Cour, & etoit ordinairement vetu de couleur de Laurier.

SOVLIERS *judicieux*, SOVLIERS *qui clair-voyans*
A force de ſeruir au [b] Monſtre *de noz ans,*
Quoy qu'auec maints ennuyz, maints trouz, maints petaſſages,
Ne l'ont jamais voulu quitter en ſes voyages;
Sages comme loyauz, afin d'entrer en part
De l'honneur qu'aujourd'huy à leur maitre on depart,
D'eſtre vn jour étalez en ſon braue Epitafe,
Et au lieu d'eperons mis ſur ſon Cenotafe,
Remportans cet honneur vers la Poſterité,
Qu'ilz étoyent SOVLIERS *preuz, & de grand loyauté.*
SOVLIERS, *heureuz* SOVLIERS, *à qui bien j'accompare*
De tous ces beauz eſprits la brigade treſ-rare;
Car comme ces SOVLIERS *en voyages, ſejours,*
Tauernes, Cabarets, le portoient touſiours;
Ainſi touſiours quelcun de la bande ſubtile
Le porte à ſon coté tout du long de la Vile,
Et, penſans telle fois ſe ſauuer à repos
Dedans leur Cabinet, le portent ſur le dos:
Et n'y a bon repas, bien qu'abonde la ſoupe
Si le Ioyeuz n'y eſt pour defrayer la troupe.
Voire de telz encor ay-ie ouy raconter,
Qui ont tant affecté ces SOVLIERS *imiter,*
Que ne pouuant ſi bien de leur peau luy faire offre
Pour en faire chauſſure, ilz l'ont mis dans vn coffre,
Porte, comme vn cors Saint, jusque deuant le Roy,
Dont le bon homme fut vn peu en deſarroy;
Et moy meſme aujourd'huy, tout glorieuz, j'attache
Mes vers à ces SOVLIERS *& de veau & de vache,*
Pour ma taſche d'honneur; car de monter plus bas,
Petit comme ie ſuis, il ne m'apartient pas,
Auſſi ie ne pourrois. Or quant à ſa doctrine,
Son ſauoir miriſie, digne qu'on [c] *l'embeguine,*
Son liure exuperant, fruyt d'vn pareil eſprit,
Ja n'auienne pour moy qu'il en ſoit trop peu dit:
Jay voulu ſeulement faire comme les autres,
Pardonnez moy, Meſſieurs; Et comme l'vn des vostres

b Pource qu'il eſt rare en tout ſauoir; ou bien, rare de ſauoir; ou bien de ſauoir rare; ou bien, qu'il a le ſauoir, ou le cerueau rare; Ou bien, pource qu'il nous montre, ou plutot deſmontre à viure.

c Non comme vn Enfant, nõ; ny cõme al'hotel de Bourgongne; mais les plus anciẽs & ſauans auocats d'Angleterre portent pour ornemẽt & prerogatiue vne coiffe de linge delie, comme vne eſpere de beguin pardeſſouz leur Chapeau.

A ſagement loue Silueſtre *on ſon Bartas,*
Ie confeſſe, ſimplet, que ie ne l'entens pas;
Et bien qu'onques ailleurs mon nom nay voulu mettre,
Ie ſuis content quil ſoit y mis en groſſe lettre.

Explicit Ioannes L'oiſeau de Tourual
Pariſienſis △.

Incipit Henricus Peacham.

Memoriæ Sacrum.

Seu calcei Laureati THOMÆ CORYATI Odcombienſis, Peregrinantium noſtri *Seculi facile Principis.*

Ad Thomam noſtrum.

CVr Coryate tibi calcem Phœbeia Daphne
Cinxerit, & nudæ Laurea nulla comæ?
Inſanos mundi forſan contemnis honores,
Ignibus & Lauros tutus ab Æmilia.
Verius at capitis plenis (Coryate) miſerta
In calces imos Muſa reiecit onus.

* Authoris amicæ Vicinæ.

To the famous Traueller euer to be *eſteemed the ioy of his Somerſetſhire*, Thomas Coryate of Odcombe, *profeſſed enemy to the Gentle-Craft or Myſterie of Shoo-makers.*

WHy doe the rude vulgar ſo haſtily poſt in a madneſſe
To gaze at trifles, and toyes not worthy the viewing?
And thinke them happy, when may be ſhew'd for a penny
The Fleet-ſtreete Mandrakes, that heauenly Motion of Eltham,
Weſtminſter monuments, and Guild hall huge Corinæus,
That horne of Windſor (of an Vnicorne very likely)
The caue of *Merlin*, the skirts of old *Tom* a Lincolne.
King *Iohns* ſword at Linne, with the cup the Fraternity drinke in,
The Tombe of *Beauchampe*, and ſword of Sir *Guy* a Warwicke:
The great long Dutchman, and roaring Marget a Barwicke,
The Mummied Princes, and Cæſars wine yet i' Douer,
Saint *Iames* his Ginney Hens, the* Caſſawarway moreouer,
The Beauer i'the Parke (ſtrange beaſt as ere any man ſaw)
Downe-ſhearing willowes with teeth as ſharpe as a hand ſaw.
The Lance of *Iohn a Gaunt*, and *Brandons* ſtill i'the Tower:
The fall of Niniue, with Norwich built in an hower.
King *Henries* ſlip-ſhoes, the ſword of valiant *Edward*.
The Couentry Boares-ſhield, and fire-workes ſeen but to bedward.
Drakes ſhip at Detford, King *Richards* bed-ſted i' Leyſter,
The White Hall whale-bones, the ſiluer Baſon i' Cheſter;
The liue-caught Dog-fiſh, the Wolfe and *Harry* the Lyon,
Hunks of the Beare-garden to be feared, if he be nigh on.
All theſe are nothing, were a thouſand more to be ſcanned,
(*Coryate*) vnto thy ſhooes ſo artificially tanned:
That through thicke and thinne, made thee ſo famous a Trotter,
And bore thee o're the Alpes, where ſidewaies, long, like an Otter
Thou clim.b'dſt and clambred'ſt, there ſingle ſolie recounting,
(Another *Alcides*) thy labours luſtily mounting.
And as *Alcides* did ſcorne to weare any linnen,
So *Coryate* ſhirtleſſe did as well as if he had beene in
The braueſt Lyons hide, with the taile downe fairly depending:
But matchleſſe *Coryate* ſince now thy labour hath ending,

* An East Indian bird at Saint *Iames* in the keeping of Mr. *Walker*, that will carry no coales but eate them as whot as you will.

And

And ſince th'art well againe vnto thy Country returned:
Thy very heeles by me ſhall be with Laurell adorned.

In the Vtopian tongue.

Nyr thalvnin ythſi Coryate *lachmah babowans*
O Asiam *Europam Americ-werowans*
Poph-himgi Sauoya, Heſſen, Rhetia, Ragonzie
France, Germanien doue Anda-lonzie
Not A-rag-on ô Coryate, *ô hone vlaſcar*
Einen tronk Od-combe ny Venice Berga-maſcar.

Explicit Henricus Peacham.

Incipit Iacobus Field.

OF all the *Toms* that euer yet were nam'd
Was neuer *Tom* like as *Tom Coryate* fam'd.
Tom Thumbe is dumbe, vntill the pudding creepe,
In which he was intomb'd then out doth peepe.
Tom Piper is gone out, and mirth bewailes
He neuer will come in to tell vs tales.
Tom foole may goe to ſchoole, but nere be taught
Speake Greeke with which our *Tom* his tongue is fraught.
Tom-Aſſe may paſſe, but for all his long eares
No ſuch rich iewels as our *Tom* he weares.
Tom Tell-Troth is but froth, but truth to tell
Of all *Toms* this *Tom* beares away the bell.

Explicit Iacobus Field.

Incipit Glareanus Vadianus.

A Sceleton or bare Anatomie of the *Punctures and Iunctures of M^r.* Thomas *Coryate* of *Odcombe*, in looſe verſe called by the Italians, *verſi ſciolti*, becauſe they go like Tom-boyes, *ſcalciati* without hoſe or ſhoe bootleſſe and ſ ot-leſſe: Peruſed this laſt quarter of the Moone, and il-luſtrated with the Commentaries of M^r. *Prim-roſe Silke-worme, ſtudent in Gaſtrologia and Tuff-moccado.*

a BEauclerke of b *Odcombe*, Bellamy of Fame,
Learnings quicke Atome, wits gloſſe on Natures text,
c Sembriefe of time, the fine finger of game,
Ambs-ace of blots, ſweep-ſtake of what comes next.
March pane of mirth, the d Genoua paſt of loue,
The Graces e gallipot, f Muſicks fiddle-ſticke,
The ſpout g of ſport, and follies turtle Doue,
h Noddie turn'd vp, all made, yet loſe the tricke.
Thou Cheſſe-board pawne, who on one paire of ſhoes,
Haſt trode the foote-ball of this worlds Center,

a A ſhrunke word of two into one, ſuch as are. Hardy-knowt, or Hogs-ſnout, the name of Pope *Sergius*. So Atome for *Ab Tom.*

b The Arpinũ of this ſecond Cicero. A village before Ignoble. Now by him raiſed to tenne rials of plate, and of which himſelfe is the Choro graphicall Mappe.

c A muſicall note containing foure odde humored crotchets, and ſixteene ſemiquauers as madde as March hares.

d He meaneth a pantrie coffin made of paſte, in which the white Blackmoore (as *Guſman de Alpharach* calleth the *Genoueſi Moros blancos*) ſtew certaine powerfull words called *parole intoneate* to charme Bridegroomes points *nouer L'eſquillette.*

e. It is a veſſell into which womens teares blended with loues ſighes are diſtilled through a Serpentine or Cruſible into a pure elixir, to cure *tunoes* kibe-heele.

f The Augures lituus or bended ſtaffe, wherewith in the ſcale of Muſicke men take the Altitude and eleuation of a flat from the ſharpe in Chrématique Symphonie.

g The ſpout of ſport as a chimney is of ſmoake.

h Noddy (g) being Anagrammatized is *Don Diego*, who was a famous reader in the Bay of Mexico, where in ſteed of the ſeuen liberall ſciences, the ſeuen deadly ſinnes are publikely read and profeſſed.

Diſcoue-

Discouering places i couch'd betweene the poles,
Where honest vertue neuer yet durst enter.
How should I sing thy worth in ficting layes,
With starueling verses of an hide bound Muse,
And crowne thy head with misletoe for bayes,
Vnlesse thy k knapsacke did new thoughts infuse?
Such Gallo-Belgicke *Mercuries* are not chipt
From euery billet, nor each axle-tree:
Nature her selfe in thee herselfe out stript
When she produc'd this vagrant Humble-Bee,
Whose buzze hath fild this worlds circled round,
Hing'd on the Articke and Antarticke starre,
And whose great fame finds now no other bound
Then from the Magellan strait to Gibraltar.
Whose glorious deeds out-face and fiercely daunt
l *Guzman* of Spaine, and *Amadis* of France,
Vterpendragon, *Vrson*, and *Termagant*,
Great *Don Quixot*, and *Ioane* of Orleance.
Ludgate the floud-gate of great Londons people,
With double dores receiues a wight so dapper:
Bell-man and knell-man gentrie of the steeple,
Do peale thy praise with Rousse & Bow-bell clapper.
Whiles I thy goodly frame do seeke to scanne,
How part to part doth mortise, knit, and linke,
I boulted haue my spirits to the branne,
And left my wits fast fettred in the Clinke.
For *Tom's* a cap-stone, and a turne-spit iacke,
A skrewed engine Mathematicall,
To draw vp words that make the welkin cracke
Out of a wit strangly dogmaticall.
Tom n is an Irish Harpe, whose heart-strings tune

i He meaneth the Gallery of *Donna Amorosa* the old Countesse Orgueil in *Arabia deserta*, which is a meere magazin of verdugals, whither those courteous Dames called courtezans (as M. *Thomas* himselfe hath elegantly vnshaled the word vnto vs) that doe enter t barre or chaffer, *elles perdent la vertu, mais la galle leur demeur.*

k He meaneth a soldiers or a trauellers trusse or fardle or budget, which the old Romans called *mulos Marianos*.

l These stories are found written in the Annales of the ebs & flouds of the Caspian sea, & in the third Tome of the wars between the Milt & the Splene. *Tit. Diaphragma*, *cap. de Rumbis*; whither for breuities sake I remit the Reader. For to set tales vpon Fables is as directly against the Pragmaticks of Spaine, as to weare *seda sobre seda*, satten vpon silke, or creame vpon milke.

m This is a terme in the Art Trochelicke or Hydraulick water-works, according to which *Quintilian* saith of an old man that he doth *pituitam trochlea educere*: He pulleth vp his tough fleame with a Crane and a Pulley.

n D. *Stapleton* hath written a booke *de Tribus Thomis*. This is a Tom fit to be compriſed in *tribus Tomis*.

As fancies wreſt doth ſtraine or ſlacke his cord,
Sometimes he warbleth ſweet as a ſtewd prune,
And ſometimes iarres out of a crackt ſound-board.
o *Tom* is the padlocke of all ſecrecie,
Whoſe tongue the tell tale of whats done and more,
Vents out the barmy froth of ſurquedrie,
By thirteene to the dozen, thirtie to the skore.
Tom's a p Bologna ſawcidge louely fat,
Stuft with the fleſh of a Weſtphalian ſow,
The ſhoing-horne of wine, that ſerueth pat
To make the feeble-ſtrong, the ſtrong to bow.
Tom is a q twinne, and yet an Odde, and both,
Twinne ſhoes, Odde ſhirt, and both by combination:
Which Odde-twinne-triple-one, to ſpeaken troth,
Hath runne a wild-gooſe race, a pilgrims ſtation:
This, and all this, is *Tom*, and yet r much more,
A Mandrake growne vnder ſome ſ *Heauie-tree*,
There where S. *Nicolas* knights not long before
Had dropt their fat *axungia* to the lee.
The t neck-weed-gallow-graſſes ſapling plant,
A Muſhrum ſtartled with a thunder-clap,
Which without noble ſtocke or ſuch like vaunt
In one nights ſpace grew out of *Floraes* lap.
Yet for all this, *Tom*, thou hadſt proued ſoone
Abortiue, and a fondling worth but little,
Had not thy ſire the man that's in the Moone,
Oft fed thee in thy youth with u Cuckow ſpittle.
Then treade the ſteps of th'Author of thy birth,
Who once doth euery Moneth ſurround the earth.

o I reade in *Thomas de Combis* of one *Thomas* ſurnamed the ſage, ſapiēt the eight of that name, who for ſpeciall merite was choſen Tribune of the wether-cocks of Ipſwich, a man nobly and lineally deſcended from great *Solon*, becauſe on one paire of ſoles he footed it to Venice.

p A French *Quelque choſe* farced with oilet holes, and tergiuerſations, and the firſt bloſſoms of Cādid Phlebotomie.

q *Tom* in Hebrew ſignifieth a twinne.

r He is the Retracian ſide of Fortunes title Page, who is ſaid *vtranq; paginā implere.*

ſ A land-mark neere Excester, diſterminating life and death to thoſe Pilgrims that vpon the high waies bid men ſtand, in ſteed of bidding them good-morrow.

t The herbe knot-graſſe called in Greeke *Throtholarion*, or *Stopp-windpoppion*, wherewith they were wont to giue the Commonwealth a vomit, *vide Ariſtoxenum de foeminibus tibiarum. Pag.* 44000. *paulo poſt finem.*

u May it pleaſe thee Reader to be aduertiſed out of Germany, that this is nothing elſe but honie-dew called *ſyderum ſaliua.*

Explicit Glareanus Vadianus.

Incipit

Incipit Richardus Hughes Cambro-Britannus Regi à Pedibus.

Englyn vnodl inion.

I *Candiſh* a *Drâk* i gwendid lhywiaiſt
Mewn lhawer aflendid:
Dyſcaiſt fwy mewn dwy eskid,
Yr hên gorph, na rhain i gid.

Explicit Richardus Hughes Cambro-Britannus Regi à Pedibus.

Incipit

Thomæ Coryati huius operis Authoris ad Beneuolum Lectorem de ſuo Viaggio, Leonini & Macaronici Scazontes.

* Vox admirantis.

* Φεῦ τῶν τε ἀποδημιῶν ὑποδήματων.

I Lle ego qui didici longos andare caminos
Vilibus in ſcrutis, celeri pede, ſenza cauallo;
Cyclico-gyrouagus coopertos neigilus Alpes
Paſſaui, tranſvectus equo cui nomina, Ten-tocs.
Nulla viandanti mihi fit mutatio veſtis;
Non cum pennachis nigri berretta veluti
Bambalea in teſtâ; nulla eſt quippona ſatini
Toſcano de more nitens: ſed plena pidocchis,
Et de fuſtagnâ ſqualens pourpointa Milanâ
Courans eſpaldas, nec habens paupercula faldas.
Vna capatorum mihi paia eſt, vna camiſa.
His ego comptus, iter capio, rodeando per aeres
Griſonas & Rhætos, me teſſaro-trochlea raptat
Eſſeda, per foltas ſyluas, altaſq; ſierras.
Menſes bis binos, valles cliuoſq; ſupinos
Tranſegi ſuperans. Video te graſſa Verona,
Bergamaq; *Italiæ noua* Pergama, *quà ſtabulatus*
Succidus vrinâ madui benè lotus equinâ.
Venegiam *ingreſſus, ſpacioſam Diue* Piazzam
Marce *tuam luſtro, Mercatorumq;* Rialtum.
Dumq; ſuis ſcalmis Golſum mea Gondola verrit,
Æſtu barca Maris nuotat; nouus æſtus amoris

* Succido. Italice wet, moiſt.

Æmy-

Æmyliana tuas ſubitò me truccat ad ædes.
Vlcera bubarum, terret me paura verolle
Bordellas intrare vetans, & rumor honeſti.
Me torret tua bionda Chioma, & tua guancia bella
Purpureas imitata roſas; duo giglia pura
Morbidæ vtræq; manus; Lactis vas, poppa bianca
Lactis candorem ſ-bcat, lactiſq; cremorem:
Crapula ne cepit, quare conuerſus, anorton
Partury, crudos boccones ore momordi:
Pectóreq; eucnu', quos nunc ſubmittere ſtampæ
Allubuit: tu lector aue, noſtræq; Cucinæ
Cruda, tui ſtomachi foculo, benè d gere fruſta.

Morbido. Ital. Smoothe

Explicit Thomas Coryatus.

FINIS.

AN ORATION MADE BY HERMANNVS KIRCHNERVS, A CIVIL LAWYER, ORATOR, CÆSAREAN Poet, and professor of Eloquence and Antiquities in the famous Vniuersitie of Marpurg in the Landgrauiat of Hassia, and pronounced in the same Vniuersitie, by a Noble Scholler of his, GEORGI HAVNSCHILDT of Furstenfeldt, a Morauian, concerning this subiect.

That young men ought to Trauell into forraine Countryes, and all those that desire the praise of Learning, and atchieuing worthy actions, both at home and abroad.

IF any of you (most noble Auditors) hath heretofore marueled what is the reason, that both in ancient times, and especially in this our age, there haue bin found so many young men of a most noble and excellent towardnesse and witte, who though they could liue at home a most peaceable, pleasant and quiet life in the very bosomes of their deerest parents, in abundance of riches,

in all plenty of dainties, in infinite delights, in the imbracings of their friends and kinsfokes, in the loue of their most sweete countrey, and the happy solace of their owne houses; yet neglecting all these things, and the most pleasant fruition of their fathers habitation, desire to goe into a certain voluntary banishment out of their natiue countries, and with a valiant and couragious minde, to expose themselues to the tempests of forraine climates, and to the bitter stormes of fortune; and to vndergoe so many and so great difficulties, labours and toyles, so many calamities, misfortunes and miseries, euen to the vttermost hazard of their life and welfare: I will bring the matter to passe by meanes of this my Oration, which is written of the incredible vtility of trauel, and the admirable sweetnesse thereof, that from henceforth he shall cease to maruell, or rather, which is the chiefest thing of all, I doubt not (my fellow Academicks) but that, if according to your singular beneuolence, fauour, and humanity, you will lend me your gentle eares and willing mindes (which I expect from you) and will somewhat diligently and attentiuely weigh the arguments and reasons of my speech, there is not one of you all which wil not presently desire, hauing trussed vp his necessaries, and packed vp his fardels, to draw on his bootes, put his riding hat vpon his head, raise himselfe vpon his wings, hoise sailes, and mount on horsbacke (according to the prouerbe) and post the neereſt way to forraine and remote Nations; imitating Vlysses that most worthy example of trauelling, to compasse the whole circumference of the earth, by farre Voyages, and with Æneas in Virgil, to

be

be tossed vp and downe both by land and Sea. For I will shew, that there can be no nearer way to the attayning of true wisedome, and all experience of a ciuill life, no speedier meane to aspire to the gouernement of a Common-weale, no plainer path to purchase immortality of praise, dignity, honour and glory; and in summe I will proue, that in the whole life of man there is nothing sweeter, nothing pleasanter, nothing more delightfull then trauell.

Wherefore (my gentle Auditors) I most earnestly craue this of you, that you would affoord this my Oration, which is as it were a trauell of the minde, the fauourable gale of your benevolence, and the faire Sun-shine of your gracious attention, & yeeld me the sayles of your fauor, to the end I may the better accomplish my purpose, and bring my course to a wished end. And that which I haue first of all proposed vnto my selfe (my Auditors) is such a thing, as may easily be knowne and perceiued without my Oration, or any other mans. For whereas all of vs are to endeuour, as much as in vs lieth, that we may seeme rather to adorne and amplifie, then cast away or diminish that dignity and excellency, which by a speciall priuiledge is giuen by God vnto man aboue all other creatures; and since such is the infirmity of our nature, such a darkenesse in abstruse matters, such stupidity of wit, such dulnesse of minde, such blindnes and slendernes of iudgement, that vnlesse there be added vnto vs a certaine diligent institution and right information, we cannot perceiue, know or vnderstand any thing at all in humane studies, or ingenuous arts, and diuine sciences: Surely I thinke there is none of you so voyde

of discretion, or ignorant of all these things, when he perceiueth farre greater and thicker darkenes and mistes in vs, then that the subtility of our wits, and the clearenes of our mindes can of its owne strength discouer and shew it selfe, which doth not vnderstand, that we ought to procure our selues abroad and from forraine countries those helpes and instruments, wherewith the sharpenesse of the minde, and that force and naturall brightnesse may be stirred vp, polished and instructed: and that therefore from our tender years, sith that age is most capable of disciplines we are to seeke for Masters, vse faithfull instructers and informers of our life and manners, which may correct our rudenesse, instruct our ignorance, garnish our wits, and from their most glittering & resplendet light, kindle light & vnderstanding in vs, & instill and infuse into vs arts, sciences, and necessary, most profitable, and excellent learning. Which if we cannot haue in our owne prouinces and countries, we ought to trace them out by sea and land, and with all diligence & industry, to seeke for them like pretious pearles. For that high ruler of mankind, ỹ supreme and potent Author, & preseruer of al things, hath by his diuine will & heauenly prouidence so disposed this Vniuerse, and so prudently distinguished it with that admirable diuersity & order, that one country is more fruitfull then others; so that in one & the selfe same region all & the same things do not grow: as Arabia is more plentiful of Frankinsence and spices then other countries; one Territory yeeldeth plency of wine, another of corne, another greater store of other things; according to that of the Poet:

Here corne, there grapes more plenteously do grow. So

So also those copious and admirable wits, so arts, sciences, & disciplines, which make vs more human, or rather more diuine, are not included in one place, in one Prouince, or one house; neither are all found in one man, but are diuided and dispersed throughout the whole compas of the earth, and a very singular felicity of those things doth appeare more in some places then in other, euen by the very genius of the place, and by I know not what destiny, & a certain kind of diuinity; & as certain peculiar stars are fixed in their seuerall places, so those lights are euen from aboue giuen vnto certaine countries, and to certaine Nations, whom they do illustrate & beautifie, that we see here great praise of eloquence to flourish, there of more solid Philosophy: here the excellency of the Mathematicke sciences, there, of Astrologie is esteemed: here the dignity of physicke, there the maiesty of the ciuill law: and again in another place, the truth of holy religion, and the purity of heauenly doctrine doth raigne. If we will be partakers of these such excellent gifts, couet to enioy these so great riches and delights, and desire to be beautified with these so singular ornaments of learning, we must needs vndertake iourneyes & long voyages to those renowned places, wherin this fragrancy and most heauenly plenty doth harbor. For art vseth neither wings nor feet that it should eyther go or flie vnto vs, neither can all these things be knowen by the mute sounds of books, but we must rather go vnto those learned men, know & search for many things, and gather many things by our eyes and sight. For good God, what Historiographer can you exemplifie vnto me, of what credite, knowledge or experience

ſo euer he was, that hath not for the moſt part beene perſonally preſent at thoſe matters, which hee hath thought good to commit to the monuments of letters that hath not with his owne eyes ſeene thoſe places whereof he maketh a deſcription to others, that hath not obſerued the manners and behauior of thoſe men, whom he eyther praiſeth or diſpraiſeth? What Orator that hath not from all places, ſought out the very flowers of languages, and gathered together the art of all thoſe things wherwith the mind of an Orator ought to be furniſhed, & which hath not noted the pronunciation, geſtures and elegant actions of moſt eloquent men? What Aſtrologer that hath not obſerued that high Fabricke of heauenly things in the diuers climes of heauen, and noted that moſt ſwift motion of the Spheares, and the immutable order of the Starres? What Naturaliſt that hath not ſought out the myſteries of nature, and ſearched out the admirable variety of all naturall things? What Phyſitian that hath not ſifted the diuers kindes of humors and diſeaſes, and diued into the force and vertue of all ſeuerall hearbes, the incredible multitude whereof is diſtinguiſhed with infatiable variety? What Ciuilian that hath not knowen the diuers maners of ſundry Nations and people, their cuſtomes, Statutes and Lawes? What Diuine that hath not trauelled vnto thoſe places, wherein the purity of Religion doth flouriſh, which hath not learned beſides other neceſſary artes, the Greeke and Hebrew tongues, whereby he may the better fight for the Charter of the euerlaſting King of heauen, againſt the trumpery reliques of Gods deſperate enemies, and be the bet-

better able to confute the ſophiſticall fallacies, and fooliſh quirkes of heretiques, that are deuiſed for the deceite and ouerthrow of the godly? Therefore if thou wouldeſt aske counſell of nature her ſelfe, which is that moſt prouident and faithfull mother of vs all, and wouldeſt demand of her the meanes and ſhorteſt way to attaine to diuers kindes of learning; certes ſhe would ſhew thee no other then that of trauell. Trauell, ſhe would ſay, trauell to Athens, Marſeilles, Bononia, Padua, Paris, and betake thy ſelfe to other Mart townes of learning, which do euery where flouriſh. Deſireſt thou to be inſtructed in heauenly doctrine, and aſpireſt thou to the knowledge of diuine things? follow thou the Church of Chriſt, ſtill trauelling in pilgrimage; which becauſe it is not affixed to any certaine countrey, nor tyed to any one particular place, but being toſſed to and fro after the manner of a little Barke, with waues and the iniuries of tempeſts, & driuen about in the Sea of the whole world, liues here and there in baniſhment; ſo that I would haue thee learne ſubtilty from ſome Auſtine, *perſpicuity from* Athanaſius, *ſweetnes from* Gregory, *and eloquent learning from* Nazianzen, *and ſome* Nyſſen. *Deſireſt thou the glory of wiſedome in the knowledge of the ciuill law, and the ſcience of the ſacred lawes? Goe then into Greece with thoſe moſt noble Decemuiri of Rome: enquire for* Solons *tables: gather the Ordinances of* Lycurgus: *with* Sulpitius *go to the Mutij, and aske counſell of the Papiniani, Naſicæ, Scipiones, and Vlpiani. Doſt thou propoſe vnto thy ſelfe the praiſe of learning in the faculty of phyſick? then do thou with* Hippocrates, *with* Galen,

with Dioscorides, with Paracelsus that were most excellent Physitians; trauell into Lemnos, into Arabia, into Greece; and as often as thou hast trauelled about any Region, so often I would haue thee perswade thy selfe thou hast read a new leafe in the booke of nature. Dost thou couet to excell in the Mathematickes, in Astronomy, in the Optickes, and in the whole course of Philosophy? Imitate Euclide, of whom we reade that hee followed the Atticke Muses, being disguised in womens attire, when it was not lawfull for any of the Megarean men to enter into the City of Athens. Trauell thou to some Pythagoras, some Archimedes, some Ptolemeus, some Aristotle, if thou heare st that any of them are reuiued. Doost thou labour to attaine to dignity and honour by eloquence? seeke for some Demosthenes, some Isocrates, some Hortensius, some Cicero. Doost thou apply thy minde to the study of History? goe then to Liuie, if there be any in the world, with those that are said to haue come to Rome from the farthest Caliz, to heare that milkie fountain of eloquence. Associate thy selfe with Cæsar, Polybius, and Pausanias, and accompany the Scipioes and Metelli, euen to their Tents and skirmishes, and to the middest of their warlike conflicts. That this was the onely way to true wisedome, those auncient louers of wisedome knew, whom no length of iourneyes, no difficulties of Sea voyages, no iniuries of tempests could discourage. This doth witnes that diuine Plato, who hauing trauelled as far as Nilus, purchased the greatest part of his diuine wisedome from the very innermost closets of Egypt, who searched for all the abstruser mysteries therof,

with

with the admirable subtility of his wit, sifted all the monuments of antiquity with most singular industry, and entred into the very marrow and pith it selfe of Moses truth. This doth witnesse that most noble Philosopher Anacharsis, so famous amongst the Auncients, who hauing escaped from the barbarous rudenesse of the Scythians, and trauelled very long iourneyes, with singular endeuour and alacrity of minde, came to Athens, and there shaked off the deformed vglineſse of his grosse ignorance and barbarisme; whereof he had neuer quitted himselfe, if he had preferred his domesticall lurking corners before the desire of trauell. This doth witnesse that great Aristotle, who by his daily trauels purchased himselfe such wisedome, such learning, such knowledge of true Philosophy, and such vnderstanding, that you may iustly call him the father of all the Philosophers that euer haue beene; yea the very sonne and miracle of nature. This doth witnesse Zamolxis and infinite more, who hauing trauelled from their owne houses, naked in a manner, destitute of all better discipline and nurture, and voyde of humanity, haue returned home singularly furnished and adorned with all kinde of qualities of the minde, and all such worthy gifts as can be incident to a man.

Will you haue me produce to you Cicero, that notable ornament of eloquence? who that hee might attaine to that glory of speaking that hee hoped for, trauelled into Greece, and at Athens besides Antiochus, a most sharpe and wise Philosopher, conuersed with Demetrius a Syrian, a most noble and eloquent master of eloquence, and

and very industriously exercised himselfe with him. After that he trauelled ouer all Asia, and bestowed the like diligence with the excellent Orators therof. Againe after that he sailed to Rhodes, and now the third time applied himselfe to Molo that most singular Pleader, whom hee had before twise heard in Rome; to the end that now at length he might with his great industry and diligence supply the defect of nature, which denied him the instruments of pleading. Will you haue me shew you great troupes of worthy fellowes, that went out of the City of Rome? For albeit the Romanes were seated in the principall habitation of the whole earth, and contained within the wals of their Citie, as it were an abridgement and Epitome of all Regions, and all Countries; yet they went to Marseilles in France and trauelled into Greece, and from Athens returned home adorned with the Attick learning. For indeed they considered that all wits, whatsoeuer naturall instinct of towardnes they haue, do waxe dull and euen die, being included within the narrow bounds of their domesticall seats, & that there is no dulnes of mind, no darkenes so great which is not in a manner kindled with the course of trauels, and in all respects made more cleere and vigorous. But to what end doe I recall your eares to the statues of ancient men, euen to the almost abolished Images of antiquity, and to dead examples? Why doe I not rather place your eyes vpon these liuing faces and countenances, whose sight and cleernes we enioy? Why do I not euen with this finger shew you the most noble fruites of trauell in that worthy man M^r. Iohn Fetiuarius the Rector of our Vniuersitie, who carri-

carrieth before vs as the Scepter, so also the very Torch or Lampe of all vertues? who by his trauelles of France, Italy, the Netherlands, and furuay of other Prouinces hath attained to very great learning, & such experience of matters, that hath made him very much commended and esteemed euen amongst strangers. Behold that admirable toppe of Ciuilians; I name thee (most famous Vulteius) vpon thee I conuert the minds and eyes of all my Auditors, which mayest be a liuing Oration vnto vs of trauell, worthy to be praysed; who hast visited France, discoursed with the Doctors of France, hast trauelled ouer Italy, and disputed there with Menochius: hast also trauelled into Denmarke, hauing whorthily performed a noble Embassage to the King. Cast your eyes vpon the other most reuerend and famous men that are here present, which haue vndertaken very difficult and long iourneyes for learning sake, and by the same haue attained to that singular knowledge, and admirable experience of all things, wherewith they do not onely beautifie this Vniuersity, and with great praise instruct vs, but also do make famous and renowned amongst other Nations, our whole Prouince of Hassia, and also all Germany, which is our common country. But if (my noble Auditors) our eyes cannot endure the brightnesse of these most glittering lights, that are euen dazeled as it were in the Sun-shining at mid-day: let vs propose before our eyes that most beautifull Theatre of the Vniuerse, let vs behold whatsoeuer is abroad in the world, let vs looke into Prouinces, see Cities, runne ouer Kingdomes and Empires: surely we shall finde those people to be rude, slouthfull

full, inciuill, rough, outragious, fooliſh, barbarous, voyde of all humanity, ciuility, and courteous entertainment, proude, arrogant, puffed vp with a ſelfe-loue, and admiration of themſelues; alſo effeminate, wanton, giuen to ſleepe, banquetings, dice and idlenes, corrupted with the allurements of all pleaſures, and the inticements of all concupiſcences; thoſe I ſay, which haue vſed no iourneyes, no Sea-voyages, no trauels, which haue not exerciſed any commerce or intercourſe with other Nations. Againe we ſhall perceiue thoſe to be of a facill nature, modeſt, courteous, louing, gentle, kind in entertainement, and by the very bent of vertue inclined to good diſcipline, whoſe wits the heat of diuers trauels hath ripened, the performance of many iourneyes hath mollified, and the knowen manners and diſcipline of other men haue inſtructed. For who is ſo wicked, whom ſo many and excellent examples of vertue and piety, ſo many heroicall exploits of worthy and valiant men, whoſe liuely images he beholdeth, and the true ſhining of vertue and admirable beauty thereof will not inuite and allure to imitation? Who is ſo vnſeemly attired, whom the moſt exquiſite neatnes in the habits and apparell of other nations, the laudable elegancy and courteſie in actions and geſtures, and the moſt ſweet conceits in ſpeech will not make more poliſhed, and refined? Who is ſo crabbed, auſtere, & angry, whom the humanity, affability, gentlenes, & placability of our conſorts and companions, that communicate with vs in our iourneys and Innes, will not change? Who is ſo tender, effeminate, & cowardly, whom the heat of the ſun, cold, ſnow, raine, hard ſeats, ſtony pillows, and ſuch infinite inconueniences of trauels,

uels, so many wailayings, & dangers of theeus, wil not make more couragious & valiant? Who is so simple, improuident and incontinent, whom the subtilty of spies, the wonderful cunning of Inkeepers and baudes, and the great danger of his life will not stirre vp to vigilancy, prudence and temperance? Who is so hard hearted and inhospital, whom the beneuolence, benignity & helpe of strangers wil not mutually induce to the like offices of humanity? Who that is tossed with many wandrings and errors, as Dido was in Virgil, and not ignorant of other folkes miseries, will not learne to succor those that are in distresse? Who is so impious, whom the sundry calamities that offer themselues to trauellers, the labors, perillous saylings, waues, tempests, momentany casualties of aduerse fortune and dangers; and againe Gods freeing of them from ỹ same wil not incite to the serious & ardent inuocation of Gods eternal maiesty, and to the often celebration & praise of his holy name? Whom will not the most sweet sonets of chirping birds prouoke to sing hymnes and verses to his creator? Finally, whom will not trauell it selfe put in minde of the slippernes, vncertainty, & shortnesse of this life? But why should I declare or amplifie the matter with many wordes? Let vs propose the ancient Grecians as a notable example; who certainly could neuer haue attained to so great wisdome and learning, wherwith they afterward illuminated the whole earth, nor aspired to that praise of vertue, & glory of dignity, vnlesse hauing suruayed almost all the parts of the world, they had purchased themselues incredible experience of all things? These were the first that durst saile in a ship, the first that in that

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Argonauticall voyage, aduentured to assay all the narrow armes of the Sea; the first that tried al the dangerous Syrtes & rocks, and that skirmished with the Northeast, Southwest, and South windes (to vse the Poet Horaces *phrase) that they might search out those golden fleeces, which they knew by fame, that is, the mysteries of all naturall things, and hidden sciences, and the very innermost secrets of wisdome. Hither went those sayles of* Iason: *hither did those oares and ships so famoused through the whole world, and praised by the verses of all ages, bend their course. But why doe I not rather declare the singular commodities of trauel in our owne Germanes? who though they did heretofore but little differ from the sauage fierceneese of wilde beasts, wondred in Fennes and Woods after the manner of beasts, and by a kinde of inueterate hatred, were enemies to learning: yet notwithstanding they haue so much profited by their trauels, that (as* Bodin *is constrained to confesse, who otherwise is a man very sparing of the Germane praise) they seeme to excell the Asiatickes in humanity, the Romanes in military Discipline, the Hebrewes in Religion, the Grecians in Philosophy, the Egyptians in Geometry, the Phenicians in Arithmeticke, the Chaldeans in Astrologie, and finally in variety of trades, all people whatsoeuer. From these did the Italians themselues, which are otherwise most witty and inuentiue, send for most cunning artificers, to measure the bounds of their groundes. From these did Pope Leo, when he was disposed to mend the computation of the course of the Sunne and Moone, call Astrologers, and most excellent Mathematicians, by sending*

Ambas-

Ambaſſadors into Germany, no otherwiſe then Cæſar did heretofore into Egypt. O thou excellent trauell, and aboue all things moſt laudable; vnto whom not onely nature her ſelfe, the mother of vs all, but alſo all the elements, all the ſtarres, all the windes, and the glorious brightneſſe of heauen doe ſeeme to affoord their grace and fauour, and to impart their vertue: thee O trauell, iuſtly doe we call that moſt renowned Schoole, wherein we are inſtructed in good artes, ſciences, and diſciplines to true wiſedome and learning; thee doe we truely call the Seminary of the worthieſt vertues, wherewith we attaine to the greateſt happineſſe and bliſſe. You ſee (my Auditors) how great and ſingular benefites and commodities trauell doth communicate to euery man; but if you will deigne to heare me with the ſame beneuolent attention that you haue begun, I will ſhew, that it doth impart farre greater benefites to Common-weales. For no man can be fitter and with greater praiſe aduanced to the ſterne of a Common weale, no man more worthily and with greater profite of the Citizens, promoted to thoſe glorious honours of publique affaires, then he that hauing before trauelled much and long with Vlyſſes, *hath ſeene the diuers manners and rites, and the beautifull Cities of many people: knowen the ordinances and decrees of many Common-weales: noted their cuſtomes: ſearched their lawes: ſought for the originals and increaſe of Kingdoms: ſcanned the cauſes of the tranſlations and ouerthrow thereof: hath obſerued what is in euery Citie worthy of praiſe, what fit to be amended: hath learned what deſerueth imitation, in the conſtitution of their iudgements conſidered*

what

what is memorable in the ordination of their magistrates, in the managing of their counsels, what also in their pleading place, in their field in their Senate house, in the regal court; also what in the institution of their youth in their Schooles, in their Temples; what againe in all their distinct Offices, in their Tribes, in their Arts, in their seruices, and manuarie trades: hath also noted what is worthy of obseruation in the pitching of their Campes, the making of their Trenches, the fortifying of their Cities and Bulwarkes; what in their Watches, in the mustering of their Armies, in the forme of their battell array, in the ordering of their forces; what in their skirmishes, their stratagems, their surprizals of wals and Cities, and what in the sacking of the enemies tents. Surely this is the man whom Plato doth call a Philosopher, who before hee came to the administration of the Common-weale, disputed not at home in his halfe-mooned [a] chaire, of certaine thorny positions of Logicke, and other captious cauillations; or made subtle formes of Syllogismes and Dilemmaes; or wrote Geometricall circles in the dust of Archimedes; or meated the pace of fleas, as it is in one of Aristophanes Comedies; or composed the world of moats, or cast al his care & thoughts vpon the waues of a narrow arme of the Sea; or in his [b] barrell conteyned a Kings wealth: but, which by trauersing the Common-weales of many Nations, hath searched out all the wayes and meanes that pertaine to a ciuill life, and the gouerning of a humane society. O happy is that Common-weale, which hath from aboue gotten some such ruler. O blessed is that Empire, to whom so happy a Gouernour

[a] Hemicyclo.

[b] Or tub.

sent

ſent downe from the very heauens hath happened. For this man vnderſtandeth what things are to be ſhunned, what to be embraced, what doth weaken, diſſipate and ouerthrow a Kingdome, and what again doth ſtrengthen, eſtabliſh & preſerue it. To this end we reade that the Romans ſent their children to Marſeilles (which I haue already named vnto you) that from a well gouerned Citie they might learne thoſe artes that are fit to rule the Commonweale. For this cauſe wee reade that Cyrus *trauelled though yet but a childe, and was ſent to King* Aſtyages *court; and that* Theſeus *being but a ſtripling did therefore chuſe rather to vndertake the moſt dangerous land iourney, then to vſe the ſhortneſſe of a Sea voyage; and we know that* Hercules *did for that cauſe trauell ouer the whole world a foote, and purchaſed himſelfe eternity of name. By this meanes haue all Cities, all Common-weales, all Kingdomes and Empires beene eſtabliſhed. For ſome Nations haue borrowed from others good manners, rites, lawes, ſtatutes, arts and good diſciplines.* Lycurgus, *when he trauelled into Crete and Egypt, informed his owne Common-weale afterward with the lawes of thoſe people. The Romanes hauing tranſlated the lawes and cuſtomes of Greece into their Citie (which they did by the aduice of one* Hermodorus *an Epheſian and a ſtranger) eſtabliſhed their Empire. Our Germanes haue borrowed from other nations, and others again from them good arts, diſciplines, lawes, conſtitutions & elegant manners; as* Contarenus *a man of ſingular learning and wiſdome, when he perceiued in our Germany, that it was not lawfull for euery man pro-*

miſcuouſly to teach priuate Schooles as in Italy, but that with great care & great diligence, and not without publike authority & publike ſalaries good men were choſen to thoſe offices whoſe life & maners were well approued, leſt perhaps tender youth might be corrupted by them; being returned home into his country, thoght it not amiſſe to perſwade euen his Venetians w great praiſe to entertaine this laudable cuſtome, as being very profitable to them, and to receiue it into their Commonweale, which is otherwiſe very wiſely gouerned. What man, I pray you, could better or more worthily, or with greater grauity, greater praiſe, greater dignity performe an Ambaſſage committed vnto him eyther by a Prince or a Common weale? What he who (as the Comicke Poet ſaith) doth alwaies ſhroude himſelfe in his houſe as a lame Cobler? He that did neuer put his foote out of his owne countrey ſoyle? He that neuer ſaw any people beſides his home-bred countrey-men? He that neuer beheld any other Riuers, other Hauens, other Bridges, then thoſe amongſt whom he hath alwaies liued? He that neuer viewed other Caſtles, other Cities, other Prouinces, other Regions then that wherein he was borne & brought vp? He that neuer learned any other tongue beſides his owne? Or rather he, which leauing his moſt ſweete countrie dwellings hath trauelled ouer many ſtrange countries and many nations? hath obſerued the maners, lawes, and cuſtomes of all men? hath gotten the knowledge of diuers languages? hath frequented many Princes Courts, many Palaces, many Aſſemblies for elections of Magiſtrates, & the famous meetings of great and eminent perſonages?

ſonages? Hath mollified his rough and rude matters amongſt ſtrangers? hath acquired vnto himſelfe learning, knowledge, the vſe of humane actions, and true wiſedome? Who being familiarly acquainted with all places and cuſtomes, knoweth whither to goe, where to turne out of the way, that he may not omit the beſt occaſions of atchieuing matters for the good of his countrey, and caſt himſelfe into danger? Who finally hath learned how to apply himſelfe to the time, be ſilent in time, ſpeake in time, obſerue graue, illuſtrious, & mighty men to whom he is ſent, converſe gently and courteouſly with them, modeſtly and readily pronounce that which he hath to deliuer, and opportunely to vrge and proſecute the matter, that he may receiue anſwer again? Or what other Counſellor can a Prince chuſe himſelfe, whereby he may be able to helpe himſelfe by the faith, vertue, care, ſtudy, and vigilancy of good counſelles, then him who hauing by his trauels gotten the experience of diuers men and many things, and other knowledge, hath with Vlyſſes *viſited* Alcinous *his Court, and with* Themiſtocles *ſeene the wealth of the Perſians? Who knoweth with what power, what vertue, what ſtrength and ornaments euery Kingdome doth flouriſh, and alſo knoweth the variety of ciuill employments, offices and ordinations? Who hath ſearched out the meanes of warre and peace, the helpes and ſuccour thereof? For this Counſellor is like that opticke Glaſſe, wherein not onely the ſpace of three or tenne miles, but alſo of a whole Prouince, yea and of the whole world it ſelfe may be repreſented: this is that true watch-tower which*

Hierome *is said to haue wished for, from the which al the Kingdoms and all the Empires of the world may be seene and viewed. And to conclude, what Captain of warre is to be appointed ouer an army, if not he that hath searched the maners of other people, their nature and the affections of their mindes, & hath seene their skirmishes and exercises in military affaires? Who hath himselfe borne armes in the field, put an helmet vpon his head, worn a breſt-plate, drawen his sword & thrust his dart and speare into the body of his enemy? Who hath bin in many conflicts, many expeditions, sieges & battels, & hath tried which nation is nimbleſt to make a sudden sally, and to pursue the flying enemy; which is readieſt to poſſeſſe and scale the wals, which is fierceſt to battell, which is ſtouteſt to entertaine the ſhocke in the open field, which againe is ſtrongeſt in the troupes of horſes, which is hardieſt in the foot battell, which is puiſſanteſt in the Sea fight, and which is ſubtleſt for contriuing of an ambuſh, and inuenting of ſtratagems and warlike engines? Who hauing followed the wars, hath obſerued true military diſcipline, where, when, how, with what forces, with what forme of battell array it is fit to fight, what order is to be obſerued in ſtrengthning the Flankes and rereward of the Armie, what ſouldiers are to be placed in the front if any daunger ſhould occurre? Who by his trauelles hath found out the conditions of many places, the qualities of Regions and Prouinces, the ſite of Riuers, Valleyes, and Woodes, the neereſt wayes and by-wayes, the meanes to charge the enemie, plot an ambuſh, deuiſe a ſtratageme, and ſurprize a Campe? who*

Who being skilfull in many tongues doth vse from his own mouth to hearten the Souldier hee hath in his armie to fight, and kindle their courage to battell? For neuer could the territories of Empires be amplified, neuer their bounds inlarged, neuer new Kingdomes purchased without trauels. For neuer could the Kingdome of Spaine haue attained to so great power and strength, had not Columbus *and* Americus *sayled to the South pole, and by their trauels discouered new Islands. Neuer had the Romanes attained to such an extent of their Empire, vnlesse* Iulius Cæsar *had trauelled ouer the whole West part of the world, found out Britaine, before time vnknowen to the Romanes, and gone to* Cleopatra *into Egypt. If* Pompey *had neuer trauelled into Affrica and Asia,* Scipio *had neuer fled so farre as Numantia.*

But what meane I to light a Torch vnto you in a matter that is the cleereſt of all things? Will you haue me relate vnto you other commodities that redound vnto men by trauels? I will shew vnto you that Kings and other men haue beene famous by trauels. For this is not a rare thing to be seene, that they whom their domesticall fortune hath forsaken, and euen exposed to the scoffe of the world, should be entertained by the beneuolence of out-landish fortunes, and the gentle gale of forraine fauours, and be promoted to high dignities and honors. For how fared it with Tarquinius Priscus? *who hauing trauelled into Latium out of Hetruria, wherin he was born, & in which he suffered a base repulse, did he not get a Scepter & Diadem amongst strangers? What also did* Fulco *Earle of Aniow?*

was he not in his trauels made King of Hierusalem? By trauell Themistocles purchased those dignities of the King of Persia, which at home in his owne countrey, hee could neuer haue attained to, being created Lord of three most beautifull Cities, Minusium, Magnesium, and Lampsacum. By trauell Cadmus built Thebes, by trauell Antenor built Padua, Babylon was built by trauellers, Alba by Troian trauellers: Noble Lisbone had her originall from trauell; and surely my Oration would grow to be infinite, if I would goe about to reckon vp those Empires, Kingdomes, Cities, and Townes, which would haue beene none at all, if there had beene no course of trauell. I would haue the auncient wildernesses themselues speake, the hils, and vnmanured places, which you see now most of all inhabited; I would haue them, I say, magnifie Trauell with these wordes: O singular and most glorious fruites of trauell, O the excellent commodities thereof, O most noble and euen golden fleeces, and helpes much greater then al praise, which doe not onely delight and raise the priuate life of men, but also aduance, amplifie, and preserue the publique felicity it selfe. O most worthy, most excellent, and with all praises to be extolled are all those men, which contemning all difficulties and dangers, desire to blesse their friends with such and so great benefits, ioy their Common-weale and decke their most deare country with euerlasting memory, laud, glory and immortality of their name. For if they heretofore amongst the Romanes obtained immortall glory, which either graced; defended or preserued their Common-weale by their counsels or endeuours, by how much

much the more euerlasting praise and immortall renowne doe they deserue, which for the common profite, for the benefite and prosperous estate of the Common-weale refused not to expose themselues to so great and so many tempests and perils, and voluntarily to cast their life and welfare into dangers for the safety of their countrey? And though (my courteous Auditors) all those things which you haue hitherto heard from me, could not be procured by the helpe of trauell, so that neither wealth, nor honours, nor dignity, nor wisedome, nor authority, nor experience of all things can be thereby gotten: howbeit such is the sweetenesse of trauelling and seeing the world, such the pleasure, such the delight, that I thinke that man voyde of all sense, and of a stony hardnes, which cannot be said to be moued with so great pleasure, that he had rather remaine in his owne house, as it were in a prison or gaole, then to conuerse in the most beautifull Theatre of nature, and the full court of all delights. O sluggish, abiect, seruile and most deiected minde of all, which includeth it selfe within the narrow bounds of his owne house, and doth in a manner banish it selfe into an Island. Truely I know not what greater punishment of deportation there can be, and of condemnation to eternall fetters, or to the mettall mines, then to be depriued and spoyled of all those things, which are to be seene by the admirable workmanship of nature in the heauen, earth and sea, and for whose sakes these spheares of our eyes, these lights, this sharpenes of sight, these senses were giuen vnto vs, that we might suruay and contemplate all these things: these feete, these ankles, these motions, and facul-

ties of running were graunted vnto vs, that we might goe vnto and seeke for the most remote places: these handes, these fingers, these sinews were giuen vnto vs that we might touch and feele the miracles of the Omnipotent; and being knowen vnto vs by his workmanshippe, might magnifie that high Architect, and Artificer of all things. How many things also are there, with the onely fame and hearing whereof we finde our mindes to be stirred vp, delighted, and tickled with a wonderfull recreation? I will omit so many beautifull townes, so many populous Cities, and most glorious buildings, so many marble Palaces, so many Capitols, so many Babylonian Towers, so many auncient Pyramides of Egypt, so many Colossi, so many Solomonicall Temples, so many statues: I will omit so many well fortified Castels and Mountaines, as it were heaped vp by the fabulous Giants; so many strong Fortresses, so many Armories, that are to be admired euen by Mars himselfe; so many artificiall workes, that do take away all fame and admiration from those seuen auncient miracles of the world: I will omit so many rich treasuries, and the Colchicall fleeces of the Ancients, so many treasures which would euen amaze the ancient Crœsi, golden Midæ, and the Roman Crassi: so many most plentifull Store-houses, and publique Magazines, for the sight whereof, euen Triptolemus himselfe, the first inuenter of husbandry and corne, would vndertake very long tourneyes. But I will draw your eyes especially vnto those things, which being wrought by the admirable cunning of nature bring incredible pleasure, not onely to the outward senses, but farre

greaz

greater ſweetnes to the mind alſo For whom wil not ſo many pleaſant Tempes and Paradiſes, ſo many Parkes full of all kind of beaſts, ſo many greene walkes, full of all ſorts of hearbs, ſo many gardens of the Heſperides, Alcinoi, Tantali, Adonides and Semiramides, ſo many ſhady groues of all the Veneres & Graces, and the vnſpeakeable fragrancy of celeſtiall flowers, whom I ſay will not theſe things ſo recreate, refocillate & moue that he ſhould endeuour to creep with the very Torteiſe euen with hands and feet, to enioy ſo great pleaſure? O wearyſom life, O bitter & moſt miſerable life, which art depriued of ſuch a moſt wiſhed for benefit of nature, & of ſo great pleaſure & ioy of al things. For what is this elſe then to conſume his age in griefe and darknes, and a brutiſh kind of ſolitarines in that auncient denne of Trophonius, which tooke away from man all better affections, ioialnes, ſerenity, & the very fountain of mirth? what I ſay is this els, & how much doth it differ from that domeſtical darknes, which is deſtitute of the moſt pleaſant light of trauell? For how much do they that lurke in theſe moſt thicke & palpable miſts differ from ſtocks and ſtones which want all kind of motion? Surely al liuing creatures ỹ are to be found in this moſt wide & vaſt world are delighted w̃ running abroad & free motion. We ſee that ỹ birds do flie abroad in the ayre, & do ſwiftly flutter their wings now to one place, now to another. we note ỹ ſtorks & ſwallows to flie away euery yeare in the winter moneths, and to returne againe in the ſpring: we behold the wilde beaſts to wander here and there in woodes and forreſts, fiſhes in Lakes and Riuers, and Sea-monſters in the Ocean: and

and if any of these creatures are imprisoned and taken by the wily craft of men, we find by daily experience that they doe with great longing and desire craue their former liberty, and by all meanes whatsoeuer to recouer it. The very starres also themselues are moued with a most swift course, and all the nobler planets; and that high machine of all celestiall things is turned about with incredible swiftnesse. O most sordid and abiect men, and vnworthy of the very name of men, who doe suffer these brute creatures, which are voyd both of reason and speech, to take away from them the nobility and excellency of nature, and doe not leaue themselues any place, as much as amongst them. Goe forth therefore thou, whatsoeuer thou art that desirest to maintaine, and retaine the dignity of thy nature, go forth, I say, from these most miserable lurking holes, put off thy fetters, cast away that night from thy eyes, remoue that mouldy rust and languishing faintnesse from thee, shake off thy drowsie disease, goe forth of thy graue and sepulchre, wherin as if thou wert a man halfe dead, thou dost not enioy the most pleasant sight & taste of naturall things. Art thou in the world? & yet hast thou not seene the world? Art thou in the earth? and yet hast thou not seene the face of the earth? Art thou in nature? and yet hast thou not knowen nature? Truely I will now say that thou art not onely more madde, but also more cruell towards thine own eyes, then that mad Democritus, *which is said to haue depriued himselfe of his eyes, and to haue burnt vp the sight thereof. For he to the end he might kindle the sight of his minde, and as it were draw away that little skin from his inward thoughts,*

which

which he thought came vnto him by the meanes of his outward eye-sight, had rather suffer the dulnesse of his eyes then of his minde. But thou dost procure thy selfe not only that outward blindnes, but also an inward darkenesse, an incredible stupidity, and a life truly dead. What I pray you is more pleasant, more delectable, and more acceptable vnto a man then to behold the heigth of hilles, as it were the very Atlantes themselues of heauen? to admire Hercules his pillers? to see the mountaines Taurus and Caucasus? to view the hill Olympus, the seat of Iupiter? to passe ouer the Alpes that were broken by Annibals Vineger? to climbe vp the Apennine promontory of Italy? from the hill Ida to behold the rising of the Sunne before the Sunne appeares? to visite Pernassus and Helicon, the most celebrated seates of the Muses? Neither indeed is there any hill or hillocke, which doth not containe in it the most sweete memory of worthy matters: there shalt thou see the place where Noahs Arke stood after the deluge: there where God himselfe dwelt, and promulged his eternall law amongst the thunders and lightnings: there Elias to haue hid himselfe vnder a Iuniper tree, and to haue receiued his food from Rauens: there the seruant of the Lord to haue fedde his father in lawes sheepe, and to haue seene the great Iehoua in a burning bush: there Peter to haue wished he had built himselfe three Tabernacles? there our Sauiour to haue ascended from the earth after his resurrection, to the right hand of his euerlasting Father. Or is thy minde delighted with prophane monuments? In one place thou shalt vnderstand how the little cloude of the lingering

ring Fabius *stood against* Hannibal, *and how he by his lingring restored the State of* Rome. *In another place the towne of Cannæ, which was the eternall wound of the Romane Empire; in another place the discomfiture at Trebia, and Thrasimenus; and elsewhere other ruines of memorable matters. For you shall not put as much as one steppe eyther in Greece or Italy, wherein there do not occure considerations of most remarkable matters. Or haddest thou rather conuert thine eyes to the wondrous workes of Nature? Behold a lake of Ireland, which turneth wood into Iron by an admirable prodigy of nature: or see the Islands of Scotland, swimming after the manner of the auncient Cyclades, and flitting vp and downe in the water as the sport of the tempests; there thou wilt wonder to see certaine trees, from whose fruite falling into a water that runneth vnderneath, duckes and geese do grow. In Moraiia my most sweete countrey I will shew thee Frankinsence and Myrrhe not to grow vpon shrubbes, but most miraculously to issue out of the very bowels of the earth. Thou wilt wonder to see pots digged out of a certaine mountaine in Silesia, which are framed and fashioned by the very workmanship of nature herselfe. In Prussia the pleasantest of all Regions, wherein the very Gods themselues (if they were delighted with a terrestriall habitation) might dwell, thou shalt see amber cast and belched forth by the vomiting of the Sea, as it were from* Neptune *himselfe. Wilt thou now haue me bring thee to Ætna, Vesuuius, *Hecla the mouths of hel, and the burning gulfs of flames? for the searching out of the cause whereof, we reade that*

* A burning mountaine of Island north frō Scotland.

Plinius

Plinius Secundus *perished. But whither are we carried away? I perceiue the like happeneth vnto me that doth vnto them which for recreation sake doe enter into a Barke, and passe by the coast of the shore, when at length being deceiued by the sense of delight, they are carryed away from the Sea shore to the middle of the surging waues, and so launch forth a great way from the hauen by the prosperous windes, euen contrary to their first intent. In like manner I am affected with this trauell of my minde, so that I haue farther passed with this course of my speech then I first determined.*

But that I may not abuse the fauourable gale of your benignity, which you haue very bountifully affoorded vnto me, I will strike sayle and betake my selfe to the hauen. For I see that I haue easily obtained the thing that I aymed at. I see that your mindes haue beene so moued, that they now beginne to trauell within themselues: I see that you waxe weary of your rest, and of longer continuing in your owne houses: I see that your countenances and lookes do bend towards the gate; I see your feete to itch, and that the very motion of your bodies doe argue an inclination to trauell. But to the end that none of those who like the Snaile doe alwayes carry their houses on their backes, may recall you in the middle of your way, and by contrary speeches diuert you from the desire of trauell, I think that I shal vndertake a worke worthy my labor, if I shall fortifie your minds and eares against the cries of other men. For some say that trauels are both pernicious to a Common-weale, and hurtfull to a priuate life: that by trauell new manners, new vices,

new staines, new diseases are drawen into a Common-weale.

Let none of you (my worthy Auditors) be so ignorant of matters, that he may not perswade himselfe that these things are rather to be imputed to euery mans peruerse nature and education, then to trauel. Surely euery where men liue with bad manners, and vices are euery where learned: at home examples of lust and other enormities doe abound no lesse then abroad; and at home there are Dani, Phormiones, and Gnathones which doe greatly corrupt youth. To what end dost thou obiect vnto me Paris and Lais? At home also there are Thaides, at home Sirenes, at home Medeas. Iniquity in all places is fertill and fruitfull. Nay rather if any domesticall vices are so rooted in any by reason of their peruerse maners and disciplines, that they are altogether turned into nutriment and blood, I thinke that none other remedy can be vsed then trauell, which is wont to wash away our blemishes, and by little and litle to weare out whatsoeuer is disioynted, and rough in our naturall manners.

Howbeit I confesse there are corruptions also amongst strangers: there are pleasing angling hookes of pleasure, and inticing allurements: for some are branded with the marke of leuity some of luxury, some of disloyalty. But what good corne I pray you is there euer found, wherewith some cockle is not mingled? Therfore it is so far ỳ for that cause you should thinke men ought not to trauell, that it shold rather further our course. For there is no surer mean in vs to confirm & strengthen our vertue, then if we shall

make

make triall of our nature by conuersing in the midst of the conflicts of vices, and as it were in the hote skirmishes and brunt of the battell. Then I will say thou art valiant, temperate and continent; not if thou dost neuer conuerse amongst intemperate and voluptuous men and dost sparingly liue at thine owne house with thy slender pittance, lurking like a noone-daies Grashopper; but if amongst the woers of Penelope *themselues, amongst the the huge bolles of the Lapithæ, and the swine of Circe, amongst the middle of the Sirenes thou preserue thy continencie, and with* Vlysses *returne home inuiolated from Calypso and Circe. For by so much the more renowned and glorious was* Vlysses *trauell, by how much the more it was accompanied with danger. Let vs therefore thinke that we are to trauell in that maner, ỹ as we see the riuer Rosne run through the lake Losanna, or the fountaine Arethusa through the Sea, and yet is not sprinckled with any outward saltnes, nor the purity of the water thereof changed: so let vs passe through nations of diuers manners that we may returne home vntouched with any contagion of peruerse maners. But what answer shall we make to those that complaine that money is spent by trauell? Pray what are they that obiect this? Surely such as thinke nothing blessed, nothing glorious, nothing fortunate, nothing to be desired but only riches. Verily they are most vnworthy to whom nature should giue any other sense, who had rather want those true and eternal riches, vertue, wisdome, and the knowledge of most worthy and profitable matters which are purchased by trauel, then money. They are worthy to remaine for euer lame and*

blinde

blinde with their Mammon, and most vnworthy to enioy the benefites of nature, or any other pleasures which are procured by trauell. As though the dice and dicing boxe, domesticall idlenesse, domesticall luxury, and the gulfe of domesticall gormandising doth not farre exceed the necessary charges of trauell. Surely the same gulfe of prodigality is at home that is abroad, the same occasion of wasting our fortunes and patrimony, the same good fellowship, the same diet, the same dishes. But let vs heare some timorous fellowes: they feare lest their friends should fall into agues, they feare their sickenesse, they feare their death; Why, do men perish rather abroad then at home? What, is there no contagion at home? No consumption? Are there not for the most part greater pestilences and contagious diseases at home? Why doe we so often flie from home, and seeke for a secure life abroad as it were in a Sanctuary? How many diseases doth domesticall rest breed a man? At home the gout, at home the infirmity of the handes, at home diseases of the feete, at home consumptions do reigne, and do accompany our domesticall chaire, our domesticall pillowes and our softer beddes, which are oftentimes cured with meere motion and trauell.

But doe you thinke that there is a greater safegard of our life at home then abroad? since the very Angels themselues euen with great Armies doe trauell with vs, and that supreme ruler of our destinies doth gouern our paths; so that the childe Iesus flieth with vs into Egypt: out of Egypt the fiery pillar returneth with vs: in the ship Christ sitteth with vs; (freeth his Ionas *and his* Paul *miraculously*

lously from the tempests, reconci'leth our enemies and Esaus vnto vs: preserueth our life from theeues, bringeth vs into our Inne when we are wounded, taketh care of vs and payeth a penny for vs to our Host. But I feare (sayest thou) amorous potions and poysons abroad: Why dost thou lesse feare them at home? At home there is a step-mother, at home witches and sorcerers, at home hatred and enmity. How many by their trauels haue procured themselues a free euasion from domesticall calamities and miseries, and from deadly dangers, and haue sought comfort abroad? The Patriarch Iacob *committed himselfe to trauell that he might auoyd domesticall treachery. But what meane I to detain you longer then you would? I see nothing doth any longer hinder you, the gates are open and all the way is open for you. Let vs follow the most wise counsell of* Apollonius, *who affirmeth that it beseemeth yong men to trauell no other wise then if they were banished out of their country. Let vs therfore abroad seeke for the knowledge of learning and all arts, abroad science, abroad wisedome, abroad the garnishing of our maners and languages, abroad counsell and action, and experience of all things: from abroad let vs bring ioy and comfort to our parents, worship and ornament to our family, delight to our friends and kinsfolkes, commodity and profite to our Common-weale, glory and immortall honour to our selues: and consequently let vs prepare our life, which is nothing else then a dayly trauell, to that last and heauenly pilgrimage, by the custome of these trauels here on earth.*

FINIS.

Mr. *Laurence Whitakers* Elogie of the Booke.

THis Epiſtle enſuing was written by my deare friend M. Laurence Whitaker *to a learned neighbour of mine in the towne of Euill, one M.* Iohn Seward *a reuerend Preacher, as his cenſure or Elogie of my Booke, to the end the ſaid M.* Seward *might include it in a Letter that he wrote to one Doctor* Mocket, *Chaplaine to the Biſhop of London that then was, for obtaining his approbation that my Booke might be printed. Therefore ſeeing it is a wittie and elegant Epiſtle, I haue thought good to inſert it in this place, and to prefixe it immediatly before my booke, though the Author thereof be diſpoſed in ſome places to be merry with me.*

SIR,

I Haue with ſome difficulty at length traced ouer the high Alpes of this loftye worke of that worthie Orator, Traueller, and Hiſtoriographer, Mr. *Thomas Coryate:*

ryate: In which long iourney though I haue met with many a rough and rocky paſſage, yet I haue bene ſo eaſed with the delight of many ſmooth and leuell allies of his owne pleaſant inuention, that they haue bene to me in ſteade of an Alpine chaire to carry me at eaſe ouer the difficult and inuious precipices. Shall I commend the worke vnto you? Shall I vſe any reaſons to preſſe, & to proue the fitnes of it for the Preſſe? No, in ſtead of good iuyce to giue it a ſweete reliſh, I ſhould preſſe out tarte ver-iuyce to giue it a diſtaſt, and a ſuſpicion of defect, as if it had crackes and flawes in it, that needed to be playſtered vp with the mortar of commendation. All I will ſay of it, ſhall be this: It is a garment of many colours ſo curiouſly and gracefully intermixed; It is a garden of fayre flowers, ſo pleaſantly planted and ordered; it is a ſhip of rare out-landiſh commodities, that hath lading, yea and ballaſſe of ſuch worth and price,

price, that no disgrace can it be to it, though in this garment were found some rent, in this garden some weeds, in this ship some trash. I will say of the Author no worse then *Horace* saith of *Homer*,

——— *Sic veris falsa remiscet,*
Primo ne medium, medio ne discrepet imum.

What said I? *Veris falsa?* Nay more, *sacra profanis, lasciua modestis, ludicra serijs*: Nay, I will say with *Ouid*, that there be in it

Mollia cum duris, sine pondere habentia pondus.

No Apothecary could haue obserued a more iudicious symmetry in the mixture of his potions and electuaries; no cooke in the decent composition of his sallets or stewed brothes. Nay both symmetrie and mixture is here such, that though I said I would not commend the worke; yet I cannot hold, but for the one and the other, I must say as *Horace* saith, he is

Primus ad extremum similis sibi— And againe
Omne tulit punctum, &c. ——
Lectorem delectando, pariterq; monendo.

How ſtrongly hath he fortified his booke with many a fortreſſe and Citadel? How loftily hath he adorned it with many a high tower and ſteeple? Nay, how richly and pompouſly hath he ſet out all the Countries hee hath paſſed through (being, as his title ſpeaketh, in number ſeuen, equall with the wonders of the world, the VViſe men of Greece, and the mouthes of the monſter breeding Nile) hauing allowed to euery one of them, a hundred & odde Pages to attend them; nay for euery mile almoſt ſeuen lines to deſcribe it, as by his exact Arithmetick he can make it appeare to you? To cõclude, if the Pearle of the Netherlands *Lipſius* were liuing, I know he would not thinke me too bold, if I gaue of theſe *Monita & exempla Hodœporetica*, the ſame cenſure, that the *Regius & Apoſtolicus Cenſor* doth of his *Monita & exempla Politica*; *Quis ea prælo digna non cenſeat, cum erudita ſint, cum pulchra varietate lectorem*

rem mirificè oblectent, cum ad illustrationem antiquitatum multùm conferant, & nihil contineant, quod Catholicæ fidei aduersetur.

And so commending the Author to your accustomed fauour, and his worke to your best furtherance, I rest

Your verie louing friend

Laurence VVhitaker.

CORYATS
CRVDITIES.

My obſeruations of France.

WAs imbarqued at Douer about tenne of the clocke in the morning, the fourteenth of May, being Saturday and Whitſun-eue, *Anno* 1608. and arriued in Calais (which *Cæſar* calleth *Itius portus*, a maritime towne of that part of Picardy, which is commonly called *le pais reconquis*, that is, the recouered Prouince, inhabited in former times by the ancient * Morini.) about fiue of the clocke in the afternoone, after I had varniſhed the exteriour parts of the ſhip with the excrementall ebullitions of my tumultuous ſtomach, as deſiring to ſatiate the gormandizing paunches of the hungry Haddocks (according as I haue hieroglyphically expreſſed it in the front of my booke) with that wherewith I had ſuperfluouſly ſtuffed my ſelfe at land, hauing made my rumbling belly their capacious aumbrie.

* Of whō Virgil ſpeaketh thus, *Extremiq; hominum Morini.* *AEneid.* 8.

Presently after my arriual, I was brought with the rest of my company to the Deputy Gouernor of the towne, whose name was *Monsieur de la Genet*: the principall Gouernors name (whom we saw not) was *Monsieur de Vic*, who hath one wooden leg. The Deputy was a very worthy and gallant Gentleman, and shewed himselfe very affable vnto vs. For he asked vs many questions, as about our King, and the newes of Ireland, &c. and very courteously intreated vs; and after this familiar parle dismissed vs to our lodging. For it is the custome of the towne, that whensoeuer any strangers arriue there, they are brought before the Deputy Gouernor, to the end to be examined about the occasion of their comming thither, whither they trauell, and to haue their names inrolled before they goe to their lodging. I lay in Calais Whitsun-eue and all Whitsun-day; where I obserued these particulars: A little on this side the towne, when I was on the Sea, I saw a thing which I much admired; the sands of Calais, which appeared so plain a great way off, that I thought they had not beene couered with any water at all, but drie firme ground for men to walke on for recreation. The other sands on that part of the water that our ship sayled on, being not to be seene. These are such as we cal in Latine *Syrtes*, that is quicke sands. Somtimes at a low ebbe they are all vncouered with water, insomuch that the people of the towne doe then walke vpon them as vpon firme land. But a certaine English man within these few years, was deceiued by those sands: for when he walked alone there, he was suddenly ouertaken and ouerwhelmed with the waters: for a monument whereof, there are erected two wooden pillars in the water a little from the hauen.

There are two Churches in this towne, to the greatest whereof I went on Whitsun-day, where I saw their Masse (but not with that superstitious geniculation, & eleuation of hands at the lifting vp of their consecrated Wafer-

cake,

cake, that the reſt vſed) and many ceremonies that I neuer ſaw before. This amongſt the reſt: about the middle of their Maſſe there was an extreme crackling noiſe from a certaine hollow place in the vault of the middle of the Church. This is the ſame place, as I take it where they let vp and downe their Bels. After the noyſe there was powred downe a great deale of water, immediatly after the water enſued a great multitude of Wafer-cakes, both white, redde and yellow: which ceremony was done to put them in minde of the clouen tongues, that appeared that day of Pentecoſt to the * Apoſtles in Hieruſalem. Here I obſerued a great prophanation of the Lords ſupper, committed by their irreligious ἀρτολατρεία, which in ſteed of Chriſt doth worſhip the God Maozim. Alſo I ſaw their mutilated Sacrament, whereof I much heard before. For I ſaw the Prieſt miniſter the Sacrament to the lay people vnder one kind only, namely that of bread, defrauding them of the wine, contrary to the holy inſtitution of Chriſt and his Apoſtles, and the auncient practiſe of the Primitiue Church, which was euer continued from age to age, till the time of * *Alexander* the third of that name Pope, who about the time of the Emperour *Fridericus Barbaroſſa*, *Anno* 1170. began to deptiue the Laity of the other part of the Sacrament.

* Acts 2.

Dan. 11. 38.

* Chroni. Carionis lib. 4. in vita Henrici Aucipis.

The high Prieſt being in very rich copes, went abroad in Proceſſion round about the Church-yard, after one of their Maſſes was done (for that day many Maſſes were ſaid in the Church) hauing a rich ſiluer Croſſe carried before him, and accompanied with many that carried ſilke banners and flags, after a very Ethnicall and prophane pompe.

At the north ſide of the Quire I ſaw a faire monument of an Engliſh Lady, and this Epitaph cut in the ſtone vpon it.

Corpus quieſcit marmore, & excitandum tempore,
Vultum dei mens aſpicit, formamq; ſplendidiſſimam

Mater ſepulta puluere, lotus puer baptiſmate,
Vtrumq; gleba contegit, vterq; ſurget protinus.
Partus dolore concidit, matris ſinu ſomnum capit,
Vtrumq; cœlum poſſidet, cum Rex poli deuenerit.
Mariæ Wentworth mortuæ Eques Wentworth parens eſt
Dominus Præſes Caleſiæ. Anno Chriſti milleſimo,
Adiunge quingenteſimum quartumq; ac quinquageſimum,
Habeſq; vitæ terminum. Dies quo tanta fœmina diſceſſit:
Is eſt ordine alter Septembris flebilis
Deflendus orbe lugubri.

Theſe were the words that were ingrauen vpon her Tombe, but ſo intricate and harſh, that euery Latiniſt cannot vnderſtand them. At the weſt end of the Church there is a beautifull and faire table exceeding large, wherin is painted Chriſt ſitting on the Rain-bow, with the ſoules of the Saints, and the godly on the right hand of him, and the deuil on the left hand, with a gaping mouth, deuouring the ſoules of the wicked.

They haue a very ſtrict order in this towne, that if any ſtranger of what Nation ſoeuer he be, ſhal be taken walking by himſelf, either towards their Fortreſſe, which they call the Rice-banke, or about the greene of the towne, he ſhall be apprehended by ſome Souldiers, and carried to the Deputy Gouernor, and committed to ſafe cuſtody til he hath paid ſome fee for his ranſome.

They haue two very ſtrong Forts belonging to this towne, whereof one is the Fortreſſe before named, called the Rice banke, which is ſituate in the middeſt of the quicke ſands hard by the Sea; inſomuch that the Sea at euery flowing in of the tide, beateth violently on the wals with the waues thereof. It is a pretty way diſtant from the town, and had the denomination of Rice-banke vpon this occaſion: About the yeare 1540. Calais being in the hands of the Engliſh, it happened that an Engliſh Sea captaine being at Sea, tooke a Barke of Dunkerke laden with Rice: which when he had brought into Calais

lais hauen, he acquainted the Gouernor of the towne with it; who to reward him for his prize, tooke but halfe of this Barkes lading to himselfe, and bestowed the other halfe vpon the Sea captaine, and granted him this fauour besides, that for the better vtterance of it, he should receiue the ordinary pay of the ordinary Souldiers, which garded a little Fort standing in the Sea before Calais hauen, and in stead of that money which was allowed them for their victuals, he should feed them with Rice, so long as his Barkes lading lasted: wherupon the said little Fort hath euer since beene called the Rice-banke, of the abundance of Rice, buttered and boiled in Pottage, which at that time was eaten in it. The other Fort is a Citadell, built on the firme land on the west side of the towne, which seemeth to be a very great building: but because it is inaccessible to strangers, I aduentured not to approach neare vnto it to suruay the particulars, for feare of danger. This Citadell is alwayes fortified with a strong garison of Souldiers. The Market-place is very spacious and faire, being so large both for bredth and length, that I neuer saw the like in all England: on one side whereof there is a goodly faire Towne house, built of stone worke of a great heigth.

Their land-gate which is built in the south part of the towne, leading to Boulogne is faire and new, being built all with bricke.

Before I make an end of my obseruations of Calais, I will relate one memorable history concerning the surprising of the towne by the Spaniards, and the recouery of it againe by the Frenchmen, which is this. *Anno* 1596. the Archduke *Albert* hauing cast off his Cardinals hat, and being inuested Gouernor of the low Countries for the King of Spaine, came from Brussels with an army of fifteene thousand footemen, and foure thousand horse men, and caused a report to be scattered abroade that he would succour la Fere a towne of Picardie belonging to

the King of France, then held by the Spaniard, and beſieged by the French; and hauing in the moneth of Aprill found meanes to put in ſome little ſuccour into la Fere, ſecretly and cunningly turned head towardes Calais: *Monſieur de Roſne* Gouernour of Graueling, a towne of the Archdukes hard by Calais, vnderſtanding that *Monſieur de Viſdoſſem* then Gouernor of Calais, carried himſelfe but careleſly and remiſſely in his gouernement, and hauing gotten ſome ſecret intelligence with ſome of the inhabitants, promiſed the Archduke to make him Maſter of Calais before the French King ſhould be able to ſuccour it. So *Roſne* before any body knew his intent got into the country of Caleſis, tooke the *Pont de Nieullet* a fort firſt built by the Engliſh men, and the Rice-banke, and ſo ſtopped the entrance of all ſuccour that could come by Sea. The Archduke hauing notice of this came with his armie, and beleaguerd Calais of all ſides, tooke the ſuburbes, and vpon the ſeauenteenth day of Aprill planted his Cannon againſt the towne, and played vpon it. The inhabitants being thus violently aſſaulted deſire a parley, and ſome eight or nine dayes truce, till they might receiue the ſuccour they expected from the King. The Archduke accorded them ſixe dayes truce, vpon condition that they would yeeld him preſently the town, and the artillery in it, and either themſelues ſtay in the towne with their goods, or retire vnto the citadell: ſo they yeelded him the towne and their houſes well furniſhed, and retired themſelues pellmell vnto the citadell. The French King came to Boulogne with ſome forces, and ſent ſome two hundred men to ſuccour the citadell, but to little purpoſe. For the Gouernour and all the ſouldiers were ſo terrified with the Archdukes Cannon, that they were forced to yeeld the citadell to him. The foure and twentith of Aprill, the Gouernour *Viſdoſſem* and eight hundred Gentlemen, Souldiers, and townesmen were ſlaine in the aſſault, and ſo the French had a great

great losse, and the Spaniards a large spoile. And thus the Archduke tooke it and held it til the peace at Veruins concluded the twelfth of Iune *Anno* 1598. at which treaty Calais and other places then in the hands of the Spaniards, were yeelded vp to the French, and hath so euer since continued. Thus much of Calais.

I Departed from Calais about eleauen of the clocke in the morning on Whitson-munday, and came to Boulogne in Picardie, which was sixteene miles distant from it, about seauen of the clocke in the afternoone. Betwixt Calais and Boulogne I saw two Churches grieuously demolished, which was done in the time of the ciuill warres, and two Monasteries extremely ruinated, whereof one was situate in a solitary place on the left hand by the side of a wood.

Boulogne is diuided into two parts, the higher and the lower: in the higher Boulogne there is a very strong and great Castle inuironed with exceeding deepe trenches and a strong wall, within the which there are many townesmens houses. For this higher part is so full of priuate houses, that though you would take this for a meere Castle being farre from it, yet when you come into it you will finde it a populous towne, and well inhabited. Amongst the rest of their buildings I obserued a Monastery of Canon Monkes, which is right opposite to the gate as you enter the towne; whereof I saw two walking together in long blacke vailes ouer their gownes that reached to their shoes. These were the first Monkes that euer I saw: in the lower towne which is about a hundred paces distant from the higher, are three faire streets: in one whereof there is a Colledge of Franciscan Friers, called the Cordeliers. This lower Boulogne also is fortified with a strong wall, which was made by our English

gliſh men, after they had conquered the ſame, but whether in the time of *Edward* the third or *Henry* the eight I know not.

About a mile from the towne there is a very high and ſtrong watch tower built vpon the toppe of an eminent hill, which our Engliſh men doe commonly call the old man of Boulogne. This tower in a cleare day is eaſily to be ſeene from Douer Caſtle: it is ſaid that *Iulius Cæſar* was the firſt founder of this tower, which he erected to the end to fortifie that place for his ſouldiers againſt the Gaules, and the bordering Britaines whom at that time he oppugned.

I went from Boulogne about ſixe of the clocke the next morning, being Tueſday the ſeauenteenth day of May, and came to Montrel a towne of Picardie, which was ſixteene miles beyond it, about foure of the clocke in the afternoone. Betwixt Boulogne and Montrel I obſerued theſe things; a little beyond Boulogne there is a Gallowes, conſiſting of two goodly faire pillers of free-ſtone, where there is no croſſe beame as vpon our Engliſh gallowes, but that croſſe beame is erected when any are hanged, and taken downe againe immediately after the execution. No offendours are hanged there, but only fellons. A little beyond that there is a place of execution made of timber, at the toppe whereof there is a wheele, whereon the bodies of murderers only are tormented and broken in peeces with certaine yron inſtruments, wherewith they breake their armes firſt, then their legs and thighes, and after their breaſt: If they are fauoured their breaſt is firſt broken. That blow on their breaſt is called the blow of mercy, becauſe it doth quickly bereaue them of their life. This torment of the wheele I finde in *Ariſtole* to haue beene vſed amongſt the ancient Grecians alſo. Who in the ſeuenth booke of his Ethicks and third Chapter, vſeth the word προχίζεσθαι, which ſignifieth to be tortured with the wheele. Againe, a little beyond

beyond that place there is a little chappell made conduit-wise, wherein is erected the picture of Christ and the Virgin *Mary*; there I saw three women and a man praying to that picture. This was the first of those kinde of chappels that euer I saw, but afterward in Sauoy, Piemont, and some places of Lombardy, I saw very great store of them.

About eight miles beyond Boulogne I saw a very ruinous Monastery, which belike was battered downe in the ciuill warres. About two miles on this side Montrel there was a VVild suntide foole disguised like a foole, wearing a long coate, wherein there were many seuerall peeces of cloth of diuers colours, at the corners whereof there hanged the tailes of Squirrels: he bestowed a little peece of plate, wherein was expressed the effigies of the Virgin *Mary*, vpon euery one that gaue him money; for he begged money of all trauellers for the benefite of the Parish Church.

Montrel is a strong walled towne, situate on a hill, hauing a very strong fortification on the toppe thereof, inuironed with a strong wall. There are two gates at the entrance of the towne, at each whereof there is a guarde of souldiers that examined vs before we came into the towne. The principall Church of the towne is our Ladies Church. Our Hostesse of Montrel prayed the Virgin *Mary* to blesse me, because shee thought I was a Papist, but when shee vnderstood I was a Protestant, shee seemed to pitty me.

I departed from Montrel in a cart, according to the fashion of the country, which had three hoopes ouer it, that were couered with a sheet of course canuasse, about sixe of the clocke the next day in the morning, being VVednesday, and the eighteenth day of May; and came to Abbeuile about eleauen of the clocke that morning, betwixt Montrel and Abbeuile twenty miles. About ten miles on this side Abbeuile we entred into a goodly

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Forreſt called Veronne, which is reported to be fortie miles in compaſſe: at the entrance whereof a French man that was in our company, ſpake to vs to take our ſwords in our hands, becauſe ſometimes there are falſe knaues in many places of the Forreſt that lurke vnder trees and ſhrubbes, and ſuddenly ſet vpon trauellers, and cut their throtes, except the true men are too ſtrong for them. Alſo there are wilde Bores and wilde Harts in that Forreſt; but we ſaw none of them. About fiue miles on this ſide Abbeuile there is a goodly Parke, inuironed with a faire bricke wall, wherein there is Deere: a little on this ſide Abbeuile there is a ſtately gallowes of foure very high pillars of free-ſtone, which is ioyned together with two croſſe beames of ſtone, whereon the offendors are hanged.

Abbeueile is a goodly faire Citie of Picardy, whereinare many beautifull buildings both publique and priuate. And many Monaſteries of men and women: it is very well peopled: the wals are moated about in ſome places, eſpecially about the new wall at the Eaſt end of the towne: that wall is very ſtately, being of an exceeding heigth, and goodly armes of the King, &c. made therein.

I went from Abbeuile about one of the clocke the ſame day, and came about eight of the clocke in the euening to a countrey village in Picardy called Picquiguy, fourteene miles therehence diſtant. Moſt of the country betwixt theſe places is exceeding fertill, hauing as faire meadows, and fruitfull corne fields as I ſaw in all France. After I had trauelled about ſixe of thoſe fourteene miles, I ouertooke a certaine Frier, attired in white habites, whoſe name was *Carolus Winier*: I vvalked vvith him as farre as Picquiguy: he vvas *Ordinis Præmonſtratenſis*, a young man of the age of two and twenty yeares, and a prety Latiniſt: he went to Amiens to be fully confirmed in his Orders by the Biſhop of Amiens. I found him a very

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ry good fellow and ſociable in his diſcourſes; for he and I were ſo familiar, that we entred into many ſpeeches of diuers matters, eſpecially of Religion, wherein the chiefeſt matter that we handled was about the adoration of Images.

I came to the goodly Citie of Amiens, which is the Metropolitan and capitall Citie of Picardy, about ſixe of the clocke a Thurſday morning, being ſixe miles diſtant from Picquigny. I remained there all that day, and the next day about two of the clocke in the afternoone I tooke my iourney there hence by Coach towards Paris.

About ſome two furlongs before I came to Amiens, I ſaw two very ancient and ſtately Abbayes demoliſhed, one on the right hand, and the other on the left.

My obſeruations of Amiens.

Iulius Cæſar Scaliger hath written theſe verſes vpon Amiens.

TErrori fuerat peregrinis Gallia turmis,
Terrori Gallis Belgia ſola fuit.
Germanus Belgas cum vincit, Belgica Belga
Cum tueor, Belgij Belgia ſola fui.

This Citie is called in Latin *Ambianum*, which name ſome ſay, was impoſed vpon it by the Emperour *Gratian*, becauſe it is compaſſed about with the riuer Somna; before it was called *Samorobrina*, and is ſaid to haue been built by the Emperour *Antoninus Pius*, and his adopted ſonne *Marcus Aurelius*. It is (as I ſaid before) the Metropolitan of Picardy; well walled and ſituate in a very fertile plaine: it is much greater then Abbeuile, and very po-

populous: I lay at the signe of the *Aue Maria*, where I read these two verses, written in golden letters vpon the Linterne of the doore, at the entring into the Inne This in Greeke, Τῆς φιλοξενίας μὴ ἐπιλανθάνεσθε, that is, Forget not your good entertainment: and this in Latine, *Hospitibus hic tuta fides*.

The Cathedrall Church of this Citie is dedicated to our Lady, being the very Queene of al the Churches in France, and the fairest that euer I saw till then. This Church was built by a certaine Bishop of this Citie, about foure hundred yeares since, whose monument is made in brasse at the west end of the Church, with certaine Latin inscriptions about it; but such is the strangnesse of the character, that I could not vnderstand it.

There are in the body of this Church two very sumptuous rowes of faire pillars of free-stone, eight in a row, on each whereof there are hanged diuers most beautifull tables of pictures, very exquisitely drawen and richly gilt, which is indeede the principall thing that doth so beautifie and adorne this Church, and make it famous aboue all the French Churches. Some of these pictures are of the king of France and his Queene *Mary de Medices*, and *Monsieur Biron*, and many of the other French Nobility; many of Christ and the Virgin *Mary*, others of religious men and Saints, and some of certaine benefactors of that Church. Truely such is the beauty and resplendent grace of these pictures, that it will euen amaze a stranger that neuer saw the like; on some pillars two pictures being hanged, whereof many are of that largenesse, that they answer the full proportionable length of a tall mans body.

Towards the vpper end of the body of the Church on the left hand as you enter from the west gate, there is a marueilous rich Pulpit, the richest that euer I saw till then, being curiously adorned with many stately pictures and gilt Images. I take it to be double gilt, and that o-

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uer head is answerable to the rest in sumptuousnes. There is a conuenient and pretty roome on the right hand of the walke, which doth inuiron the Quire, wherein is very neatly kept a certaine Tabernacle, made in the forme of a Turret, which is garnished with many pictures, and sumptuously gilt: this dooth the fraternity of the shoemakers carry in solemne procession euery S^t. *Stephens* day.

In the next roome vnto that in the same side of the walke is very cunningly made in brasse, a Globe or Spheare of the world, both heauen and earth, very costly gilt, wherein are represented the fixed starres and planets, and the twelue celestiall signes.

The outside of the west end of the Church, ouer the dore is most beautifully decked with exceeding abundance of Images, wherein many of the principall Histories of the Scripture, both of the olde and new Testament, are very liuely set forth. Also at the west end of the Church without the dore the statue of S^t. *Christopher* is most excellently pourtrayed in stone.

The principallest relique that is kept in this Church is the forepart of S^t. *Iohn Baptists* head, which is inclosed in a peece of gold that is beset with many precious stones. Againe, the same peece of gold is put into another rich Cabinet, made of crystall; out of the which it is taken, whensoeuer it is shewed to any strangers or any other: it is neuer shewed but at sixe of the clocke in the morning, in a certaine little high Chappell, consecrated to that purpose. There are about three or foure paire of stairs, that leade to the same. From the time that the dore of this Chappell is opened, which is about sixe of the clocke in the morning there beginneth a Masse there, and continueth till seuen, and then it is shut: so that they which come after it is shut, cannot see it till the next day. It is the custome both of strangers and all others that see it (if they are of any ability) to lay downe some money, as

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an offering in a little diſh hard by the head, which is afterward diſtributed to the poore. Innumerable was the company of Cockle and Muskle ſhels & beads, and other religious reliques, which I ſaw hanged vp ouer the dore of this little Chappell. I was at the Nunnery of the Carmelite Nunnes, right oppoſite to the entry wherof there was a very goodly Altar; at whoſe ſides there were very curious and rich hangings of white lawne, as I conceiued it, or ſome other very fine linnen moſt exquiſitely wrought with needle-worke, and that by the Nunnes themſelues, as it was reported. I ſaw only two Nunnes that kept the dore, but I could not be ſuffered to ſee the reſt within the Nunnery, becauſe forſooth they neuer ſee any man, for feare of inticements to vanity. Alſo I ſaw another Nunnery of Franciſcan Nunnes, where there was another faire Altar; I came into their Church at the time of prayers in the afternoone, the Nunnes being then at their Veſpers, in a higher loft or chappell, vnto the which I could not haue acceſſe. But I ſaw them at ſeruice ſitting in two rowes oppoſite to each other. They wore white vailes about their heades, and black ouer the ſame which couered their whole body to their feete: one of theſe was a very beautifull woman.

There is now building in Amiens a very faire Nunnery for the ſame Carmelite Nunnes, which doe now liue in another Nunnery that is more obſcure, and leſſe delightfull for their contemplation. They remoue ſhortly from that wherein they now liue to that which is now building, becauſe it is a more priuate and ſolitary place for their meditation, and the ſeruice of God. Vnto this new Nunnery there belongeth a faire garden full of fine ſpacious walkes, beſet with ſundry pleaſant trees. I was at the Monaſtery of the Capucins, in whoſe Church there were two faire altars, with many pictures of Chriſt and Saint *Francis*. They haue a faire garden belonging to their Monaſtery, neare to which they haue a Cloiſter, wherein

wherein are hanged many religious pictures, emblemes, and posies tending to mortification.

At Saint *Germans* Church there is a wondrous rich altar, very abundantly decked with precious ornaments, especially a gilt Tabernacle. This is the faireſt Altar by many degrees that I ſaw in all the City.

The towne houſe which is very neare to the gate as you come into the city from Pickeney is very faire, being three ſtories high, and built with bricke, hauing goodly armes in it.

The faireſt cage of birds that I ſaw in al France, was at the ſigne of the *Aue Maria* in Amiens, the workmanſhip whereof was very curious with gilt wyers. In the ſame were foure Turtle Doues, and many gold Finches, with other birds which are ſuch as our hempſeede birds in England.

The firſt Pilgrime that euer I ſaw was in Amiens, a very ſimple fellow, who ſpake ſo bad Latin that a country Scholler in England ſhould be whipped for ſpeaking the like. He told me that he had liued two yeares at Compoſtella, a city and Vniuerſity of Galicia in Spaine, where Saint *Iames* is much worſhipped, wherehence he then came, and was vpon going to Rome. He had a long ſtaffe in his hand with a nobbe in the middle, according to the faſhion of thoſe Pilgrims ſtaffes, a chaine about his necke full of extraordinary great beades, and a box by his ſide, wherein was the picture of our Lady and Chriſt in her armes.

Now I will relate as memorable a hiſtory of the Spaniards ſurpriſing of this city, and the recouery of it againe by the Frenchmen, as I haue done before in my obſeruations of Calais.

Anno 1597. *Henry* the fourth King of France hauing newly ended his Parliament aſſembled that yeare at Rouen, and conſulting of putting in execution the lawes there made, and of raiſing a mighty army to chace the

Spaniards out of Picardie; heard newes of the ſurprize of Amiens, which hapned thus. *Hernand Teillo* Gouernour of Dourlans a towne in the frontiers of Picardie, now belonging to the French King, but then held by the Spaniard, hauing intelligence by ſome French men that were then fugitiues in Flanders, that the French King had brought into Amiens forty peeces of artillery, and a great quantity of pouder, intending there to make a magazine of munition for the next Sommers wars, vnderſtanding alſo that the citizens of Amiens were ſtout and mutinous, and had refuſed a garriſon of Switzers, which the French King would haue ſent them; informed the Archduke of this, and vſed meanes to hold further intelligence with ſome of the moſt mutinous within the towne: in confidence whereof he framed this plot. Vpon the tenth of March he cauſed forty or fifty ſouldiers to be attired like peaſants with fardels vpon their heads and ſhoulders, and piſtols & daggers vnder their coates: and marches himſelfe vp to the towne with ſome fiue thouſand footemen, and ſeauen hundred horſemen, and lodges them ouernight in ambuſcado neare to the town. The next morning early he ſends theſe diſguiſed ſouldiers to the gate of the towne, called *la porte de Montrecut*, who following a cart that was going in at the gate, one after an other, as ſoone as euer the cart was gotten vnder the portcullice, one of the peaſants vntied cloſely a ſacke of walnuttes, which he carried, and let them all fall out; and whiles the *corps de garde*, which kept the gate were ſcrambling to gather them vp, another of theſe diſguiſed ſouldiers, cuts the hairſe of the hore, and ſo with cart and horſe barricadoed, and ſtopped the paſſage of the gate: and then the reſt drew forth their weapons, ſeiſed vpon the reſt that guarded the gate, and made themſelues maſters of it. Then preſently they gaue the Signall to *Hernand Teillo*, that lay vnder the towne with his ambuſcado: ſo he with al his men came

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by troupes vnto the towne, got vp to the market place, seised themselues of all the fortresses and Churches, of the Arsenal, and all the munition at noone day, vvhiles the people vvere at the sermon, and so made themselues masters of the towne, vvithout any manner of resistance. The French King presently resolued to beleaguer it againe, caused great forces to be leuied out of France, yea and out of the most parts of Europe, and particularly foure thousand out of England, vvho did speciall seruice in the siege. He made the Marshall of *Biron*, Lieutenant generall of his army: and though the Archduke came vvith a great power to succour the besieged, yet the French Kings men continued the siege so resolutely, the Kings owne presence and the arriuall of all the best commanders of France so encouraged and strengthned them that they defeated diuers of the Archdukes forces; *Hernand Teillo* vvas slaine in defence of a fort the third of September, vvhich much comforted them also. At last the King and his army charged the Archduke and his forces so close, that he forced them to retire: and so being retired seauen leagues from the towne, vpon the nineteenth of September, the towne yeelded vpon composition after the siege of sixe moneths and somevvhat more, and the fiue and twentieth of September, all the Spanish forces marched out of the towne, vvith bagge and baggage, colours displaied and drumme beaten, vvhich vvere in all about two thousand footemen, and fiue hundred horsemen, a hundred and threescore carts laden vvith baggage, and some thousand vvomen of the towne. After they vvere gone forth, the King entred the towne vvith a thousand Gentlemen on horseback, and sung a *Te Deum* in the Cathedrall Church, and so hath euer since held the towne. Thus much of Amiens.

I Tooke my iourney from Amiens towards Paris in coach, the twentieth day of May being friday, about two of the clocke in the afternoone, and came that night by seauen of the clocke in the euening, to a village in the countrey fourteene miles therehence called Bretueil. In that space I obserued only these two things, a village exceedingly ransacked and ruinated, by meanes of the ciuil warres. And about some few miles on this side Bretueil, certaine vineyardes which were the first that euer I saw.

I went from Bretueil on Saturday, being the one and twentith of May, about fiue of the clocke in the morning, and came about noone to a towne in the Prouince of Beauuoisis called Clermont, situate vpon the toppe of a hill, being fourteene miles from Bretueil. This Clermont is a meane and ignoble place, hauing no memorable thing therein worthy the obseruation. Only I talked with a certaine Franciscan Frier there, borne in Ireland, who seemed to be a prety Schollar and a man of good parts. He was then trauelling to Abbeuile to preach there. I obserued this in him, that he was as well able to discourse of al particular politique and state matters of England, as any man in our company: and hee spake passing good English. This also I obserued in Clermont, in the middest of a streete there was erected a gibbet with the picture of a certaine fellow called *Antony Peel*, who was painted hanging on a gallowes in the same picture. Vnder the which his offence was mentioned by way of a proclamation for apprehending of him. The reason why his picture was set forth in that manner, was this: That as his picture was there hanged, so should he also if he might be apprehended. This custome is obserued in many places of France.

In this towne is an old decayed Castle, belonging in auncient time to the Counts of Clermont, the first of whom *Robert* was youngest sonne to Saint *Lewes* King of

of France, and from whom *Henry* the 4. King of France and Nauarre, lately slaine by that butcherly *Rauilliacke*, was lineally descended.

I departed from Clermont about three of the clocke in the afternoone, and about sixe of the clocke came to a little towne hard by the ferry where we were transported into the Ile of France, called Saint *Liew*. This was twelue miles from Clermont: in this space I obserued no memorable thing.

The next morning being Trinity Sunday about foure of the clocke, I was transported ouer a riuer called the Oyse, which doth part Picardie from the Ile of France. That day I dined at a Parish called Saint *Brixe*, which was twelue miles beyond Saint *Liew*. Betwixt Saint *Liew* and Saint *Brixe* I obserued these things. An exceeding rich and fertile country, full of corne, especially rie, meadowes, pastures, woodds, many sweete riuers, a great multitude of goodly and sumptuous houses on both sides as we rod, most whereof were said to be the Aduocates of Paris. Also many goodly rowes of wall nutte trees, about three or foure miles after we were entred into the Isle, the faireſt that euer I saw till then, about two hundred at the least in a row. About two miles on this side Saint *Brixe*, there is a most magnificent Palace built of faire white free stone with many lofty turrets on the toppe of a hill, in a beautifull parke. The place is called Escouan. This place belongeth to *Monsieur Montmerancie* the high Constable of France, who hath seauenteene Townes and Parishes in the country belonging to it, which are very neare bordering about it.

I went from S^t. *Brixe* about one of the clocke in the afternoone, and came to Paris, which was eight miles therehence, about sixe of the clocke that day: the things that I obserued betwixt S^t. *Brixe* and Paris were these: seuen faire pillars of free stone erected by an equall di-

ſtance from each other, betwixt S^t. Denis and Paris. In each of theſe is erected the Image of S^t. *Denis* the Areopagite in ſtone, with his two companions *Ruſticus* and *Eucherius*. This *S. Denis* was *S. Pauls* Diſciple, and the firſt that preached the Goſpell to the Gaules. There is a certaine ſpeech of his written in ſome of the Eccleſiaſticall authors, which is this: *Aut Deus naturæ patitur, aut mundi machina diſſoluetur.* He ſpake that in Egypt whither he betooke himſelfe for learning ſake, when he ſaw that admirable eclipſe of the Sunne, which was at the time of Chriſts paſſion, being mentioned in the ſacred Euangeliſts. The reaſon why theſe pillars or croſſes are erected to the honour of *S. Denis*, is, becauſe they report (and indeed the legend of Saints, which was compoſed by *Iacob^o de Voragine* Biſhop of Genua affirmeth it) that when he walked betwixt Paris (where he was beheaded for the Goſpell ſake) and a pretty towne foure miles from it, vvhich is now called by his name, he reſted ſeuen times by the way with his head in his hand, before he came to the towne. A miracle too great to be true, though indeed I heard of the like example in Zurich the Metropolitan Citie of Swicerland, as I will hereafter mention in my obſeruations of that Citie.

A little on this ſide Paris, euen at the towns end, there is the fayreſt Gallowes that euer I ſaw, built vpon a little hillocke called Mount Falcon, which conſiſteth of fourteene faire pillars of free-ſtone: this gallowes vvas made in the time of the Guiſian maſſacre, to hang the Admirall of France *Chatillion*, who vvas a Proteſtant, *Anno Dom.* 1572.

My obſeruations of Paris.

Iulius Cæſar Scaliger hath written this hexaſtichon in praiſe of Paris.

FRancigenæ Princeps populoſa Lutetia gentis
Exerit immenſam clara ſub aſtra caput. *Hic*

Hic ciuis numerum, ars precium, sapientia finem
Exuperant, superant thura precesq; Deos.
Audyt obstupuitq; hospes, factusq; viator
Videt, & haud oculis credidit ipse suis.

This Citie is exceeding great, being no lesse then ten miles in circuit, very populous, and full of very goodly buildings, both publique and priuate, whereof the greateſt part are of faire white free-ſtone: wherewith it is naturally more plentifully furniſhed then any Citie of Chriſtendome that euer I read or heard of. For the whole citie, together with the ſuburbes, is ſituate vpon a quarre of free ſtone, which doth extend it ſelfe to a great part of the territorie round about the citie, and miniſtreth that inexhauſted plenty of ſtone for their houſes. It is round and inuironed with very auncient ſtone wals that were built by *Iulius Ceſar* when he made his reſidence here in the midſt of his French conqueſts; from whom ſome haue not doubted in former times to call it the citie of *Iulius*. In thoſe wals it hath at this time fourteene faire gates. As for her name of Paris, ſhe hath it (as ſome write) from *Paris* the eighteenth King of Gallia Celtica, whom ſome write to haue been lineally deſcended from *Iaphet*, one of the three ſonnes of *Noah*, and to haue founded this citie: but the name of *Lutetia* it doth well brooke, *Conueniunt rebus nomina ſæpe ſuis*, being ſo called from the latin word *Lutum*, which ſignifieth durt, becauſe many of the ſtreetes are the durtieſt, and ſo conſequently the moſt ſtinking of all that euer I ſaw in any citie in my life It is diuided into three parts, the Vniuerſity, the Citie, and the Town by the noble riuer Sequana, commonly called *la riuiere de Seine*, which ſpringeth from a certaine hill of Burgundy called Voga, neare to the people of Langres, in Latin *Lingones*. The Vniuerſity whereof I can ſpeake very little, (for to my great griefe I omitted to obſerue thoſe particulars in the ſame that it be-

behoued an obseruatiue traueller, hauing seene but one of their principall Colledges, which was their famous Sorbona, that fruitfull nursery of Schoole-diuines) was instituted in the yeare 796. by the good Emperor *Charles* the great, who vsed the helpe of our learned Countreyman *Alcuinus* his Master, and the schollar of Venerable *Beda* in the erecting therof. But to returne againe to the noble Riuer Seine: There was building ouer it when I was in the Citie, a goodly Bridge of white free-stone, which was almost ended. Also there is another famous bridge in this Citie, which farre excelleth this before mentioned, hauing one of the faireſt streetes of all the Citie, called our Ladies street, in French *la rue de noſtre Dame* built vpon it. I haue heard that *Iucundus* a certain Bishop of this citie, built this bridge; of whom I haue likewise heard this elegant distichon:

Iucundus duplicem struxit tibi Sequana pontem,
Hunc tu iure potes dicere Pontificem.

He cals it *Duplicem*, because there was another bridge neare vnto that called the little bridge, built by the same man at the same time.

Besides there are three faire bridges more built vpon this riuer, whereof the one is called the bridge of exchange, where the Gold-smiths dwel, S. *Michaels* bridge, and the bridge of birdes, formerly called the millers bridge. The reason why it is called the bridge of birds, is, because all the signes belonging vnto shops on each side of the streete are signes of birds.

The Cathedrall Church is dedicated to our Lady, which is nothing so faire as our Lady Church of Amiens: for I could see no notable matter in it, sauing the statue of S^t. *Christopher* on the right hand at the comming in of the great gate, which indeed is very exquisitely done, all the rest being but ordinary, as I haue seene in other Churches. The street which is called *la rue de nostre Dame* (as I haue before written) that is, our Lady streete

is very faire, being of a great length, though not so broad as our Cheapeside in London: but in one thing it exceedeth any street in London; for such is the vniformity of almost al the houses of the same streete which stand vpon the bridge, that they are made alike both in proportion of workmanship and matter: so that they make the neatest shew of all the houses in Paris.

The *Via Iacobæa* is very full of booke-sellers that haue faire shoppes most plentifully furnished with bookes.

I was at the* Pallace where there is the exchange, that is a place where the Marchants doe meete at those times of the day, as our Marchants doe in London. But it is nothing comparable to the place of our Merchants meeting in London, being a plaine pitched walke *subdio*, that is vnder the open ayre. As for their Exchang where they sell many fine and curious things, there are two or three prety walks in it, but neither for length, nor for the roofe, nor the exquisite workmanship is it any way to be compared with ours in London. In this Palace there are sundry faire buildings, wherof one is very spacious and broad, and of a great heigth, adorned with many goodly pillars of free-stone, wherin the Aduocats and ciuil Lawyers with many others doe walke; and it serueth the French men in that manner as our Westminster hall doth vs English men. A little within this hall there is an other goodly and beautifull roome, wherein the Iudges sit in iudgement: there doe the Aduocats and Ciuilians pleade, and discusse matters of controuersie. There I saw two graue auncient Iudges sit in iudgement in their scarlet gownes, accompanied at the bench with many other Ciuilians that were attired in blacke gownes, with certaine tippets and formalities that they weare vpon pleading dayes, as the badges of their profession. The roofe of this roome is very rich, being sumptuously gilt and embossed with an exceeding multitude of great and long bosses hanging downward, which were likewise gilt.

*built by Philip the faire, *Anno* 1313.

I went the three and twentieth of May being Trinity Munday in the afternoone to the Kings Palace, which is called the *Loure*: this was first built by *Philip Auguſtus* King of Fraunce, about the yeare 1214. and being afterward ruined by time, was moſt beautifully repaired by *Henry* the ſecond. Therein I obſerued theſe particulars: A faire quadrangular Court, with goodly lodgings about it foure ſtories high, whoſe outſide is exquiſitely wrought with white free-ſtone, and decked with many ſtately pillars and beautifull Images made of the ſame ſtone. As we goe vp towards the hall there are three or foure paire of ſtaires, whereof one paire is paſſing faire, conſiſting of very many greeſes. The roofe ouer theſe ſtaires is exceeding beautifull, being made *ex fornicato ſeu concamerato opere*, vaulted with very ſumptuous frettings or chamferings, wherein the formes of cluſters of grapes and many other things are moſt excellently contriued. The great chamber is very long, broad and high, hauing a gilt roofe and richly emboſſed: the next chamber within it, which is the Preſence, is very faire, being adorned with a vvondrous ſumptuous roofe, which though it be made but of timber worke, yet it is exceeding richly gilt, and vvith that exquiſite art, that a ſtranger vpon the firſt view thereof, would imagine it were either latten or beaten gold.

I was alſo in a chamber wherein Queene *Mary* doth often lie, where I ſaw a certaine kinde of raile which incompaſſeth the place where her bedde is wont to be, hauing little prety pillars richly gilt. After this I went into a place which for ſuch a kinde of roome excelleth in my opinion, not only all thoſe that are now in the world, but alſo all whatſoeuer that euer were ſince the creation thereof, euen a gallery, a perfect deſcription whereof wil require a large volume. It is deuided into three parts, two ſides at both the ends, and one very large and ſpacious walke. One of the ſides when I was there, was almoſt

moſt ended, hauing in it many goodly pictures of ſome of the Kings and Queenes of France, made moſt exactly in wainſcot, and drawen out very liuely in oyle workes vpon the ſame. The roofe of moſt glittering and admirable beauty, wherein is much antique worke, with the picture of God and the Angels, the Sunne, the Moone, the Starres, the Planets, and other Celeſtiall ſignes. Yea ſo vnſpeakeably faire it is, that a man can hardly comprehend it in his minde, that hath not firſt ſeene it with his bodily eyes. The long gallery hath at the entrance therof a goodly dore, garniſhed with foure very ſumptuous marble pillers of a fleſh colour, interlaced with ſome veines of white. It is in breadth about ten of my paces, and aboue fiue hundred in length, which maketh at the leaſt halfe a mile. Alſo there are eight and forty ſtately partitions of white free ſtone on each ſide of this long gallery, each being about ſome twelue foote long, betwixt the which there are faire windowes: the walles of the gallery are about two yardes thicke at the leaſt. The gallery is couered with blew ſlatte like our Corniſh tile. In the outſide of one of the walles neare to the Riuer Seine, there are foure very ſtately pillers of white free ſtone, moſt curiouſly cut with ſundry faire workes, that giue great ornament to the outward frontiſpice of the worke. On the weſtſide of the gallery there is a moſt beautifull garden deuided into eight ſeuerall knots. The long gallery when I was there was imperfect, for there was but halfe of the walke boorded, and the roofe very rude, the windowes alſo and the partitions not a quarter finiſhed. For it is reported that the whole long gallery ſhall be made correſpondent to the firſt ſide that is almoſt ended. At the end of the long gallery there were two hundred maſons working on free ſtone euery day when I was there, to make an end of that ſide which muſt anſwere the firſt ſide that is almoſt ended. Neare to which ſide there is a goodly Pallace called the Tuilleries,

where

where the Queene mother was wont to lie, and which was built by her ſelfe. This Pallace is called Tuilleries becauſe heretofore they vſed to burne tile there before the Pallace was built. For this French word Tuillerie doth ſignifie in the French a place for burning of tile.

The ſixe and twentieth day of May being Thurſday and *Corpus Chriſti* day, I went to the foreſaid Pallace which ſhall be ioyned to the Loure by that famous gallery when it is once ended.

This Palace of the Tuilleries is a moſt magnificēt building, hauing in it many ſumptuous roomes. The chamber of Preſence is exceeding beautifull, whoſe roofe is painted with many antique workes, the ſides and endes of this chamber are curiouſly adorned with pictures made in oyleworke vpon wainſcot, wherein amongſt many other things the nine Muſes are excellently painted. One of the inner chambers hath an exceeding coſtly roofe gilt, in which chamber there is a table made of ſo many ſeuerall colours of marble, and ſo finely inlayed with yuorie, (which kinde of worke is called in Latin *ceroſtratum*) that it is thought to be worth aboue fiue hundred pound. The ſtaires very faire, at the edge whereof there is a goodly raile of white ſtone ſupported with little turned pillers of braſſe. The ſtaires are winding hauing a ſtately roofe with open ſpaces like windowes to let in the aire. On the ſouthſide of the Pallace there is a faire walke leaded, but without any roofe, where I ſaw a goodly peece of leate in the wall of a great length and breadth. But it was ſo hackled that it ſeemed to be much blemiſhed. There is a moſt pleaſant proſpect from that walke ouer the raile into the Tuillerie garden, which is the faireſt garden for length of delectable walkes that euer I ſaw, but for variety of delicate fonts and ſpringes, much inferior to the Kings garden at Fountaine Beleau. There are two walkes in this garden of an equall length, each being 700. paces long, whereof one is ſo artificially

cially roofed ouer with timber worke, that the boughes of the maple trees, wherewith the walke is on both sides beset, doe reach vp to the toppe of the roofe, and couer it cleane ouer. This roofed walke hath sixe faire arbours aduanced to a great heigth like turrets. Also there is a long and spacious plot full of hearbes and knots trimly kept by many persons. In this garden there are two fonts wherein are two auncient Images of great antiquity made of stone. Also there is a faire pond made foure square, and built all of stone together with the bottome, wherein there is not yet either fish or water, but shortly it shall be replenished vvith both. There I saw great preparations of conduits of lead, vvherein the vvater shal be conueighed to that pond. At the end of this garden there is an exceeding fine Eccho. For I heard a certaine French man vvho sung very melodiously vvith curious quauers, sing vvith such admirable art, that vpon the resounding of the Eccho there seemed three to sound together.

Seing I haue now mentioned *Corpus Christi* day, I will also make relation of those pompous ceremonies that vvere publiquely solemnized that day in the streetes of the city, according to their yearlie custome: this day the French men call *Feste de Dieu*, that is, the feast of God. And it vvas first instituted by Pope *Vrbin* the fourth, by the counsell of *Thomas Aquinas*, a little before the raigne of the Emperour *Rodolphus Habspurgensis*.

About nine of the clock the same day in the morning, I vvent to the Cathedrall Church vvhich is dedicated to our Lady (as I haue before written) to the end to obserue the strange ceremonies of that day, vvhich for nouelty sake, but not for any harty deuotion (as the καρδιογνώστης God doth know) I vvas contented to behold, as being the first that euer I saw of that kinde, and I hartily vvish they may be the last. No sooner did I enter into the Church but a great company of Clergy men came forth singing, and so continued all the time of the procession,

till they returned vnto the Church againe, ſome by couples, and ſome ſingle. They vvalked partly in coapes, whereof ſome vvere exceeding rich, being (in my eſtimation) vvorth at the leaſt a hundred markes a peece; and partly in ſurplices. Alſo in the ſame traine there vvere many couples of little ſinging choriſters, many of them not aboue eight or nine yeares old, and few aboue a dozen, which prety innocent punies were ſo egregiouſly deformed by thoſe that had authority ouer them, that they could not chooſe but moue great commiſeration in any relenting ſpectator. For they had not a quarter ſo much haire left vpon their heads as they brought with them into the world, out of their mothers wombs, being ſo clean ſhaued away round about their whole heads that a man could perceiue no more then the very rootes. A ſpectacle very pittifull (me thinks) to behold, though the Papiſts eſteeme it holy. The laſt man of the whole traine was the Biſhop of Paris, a proper and comly man as any I ſaw in all the city, of ſome fiue and thirty yeares old. He walked not *ſub dio*, that is, vnder the open aire as the reſt did. But he had a rich cannopy carried ouer him, ſupported with many little pillers on both ſides. This did the Prieſts carry: he himſelfe was that day in his ſumptuous Pontificalities, wearing religious ornaments of great price, like a ſecond *Aaron*, with his Epiſcopall ſtaffe in his hand, bending round at the toppe, called by vs Engliſh men a Croiſier, and his Miter on his head of cloth of ſiluer, with two long labels hanging downe behind his neck. As for the ſtreets of Paris they were more ſumptuouſly adorned that day then any other day of the whole yeare, euery ſtreet of ſpeciall note being on both ſides thereof, from the pentices of their houſes to the lower end of the wall hanged with rich cloth of arras, and the coſtlieſt tapiſtry that they could prouide. The ſhewes of our Lady ſtreet being ſo hyperbolical in pomp that day, that it exceeded the reſt by many degrees. And

for

for the greater addition of ornament to this feaſt of God, they garniſhed many of their ſtreets with as rich cupboords of plate as euer I ſaw in all my life. For they expoſed vpon their publique tables exceeding coſtly gobblets, and what not tending to pompe, that is called by the name of plate. Vpon the middeſt of their tables ſtood their golden Crucifixes, with diuers other gorgeous Images. Likewiſe in many places of the city I obſerued hard by thoſe cupboords of plate, certayne artificiall rocks, moſt curiouſly contriued by the very quinteſſence of arte, with fine water ſpowting out of the cocks, moſſe growing thereon, and little ſandy ſtones proper vnto rockes, ſuch as we call in Latin *tophi*: Wherefore the foreſaid ſacred company, perambulating about ſome of the principall ſtreets of Paris, eſpecially our Lady ſtreet, were entertained with moſt diuine honours. For wheras the Biſhop carried the Sacrament, euen his conſecrated wafer cake, betwixt the Images of two golden Angels, whenſoeuer he paſſed by any company, all the ſpectators proſtrated themſelues moſt humbly vpon their knees, and eleuated their handes with all poſſible reuerence and religious behauiour, attributing as much diuine adoration to the little wafer cake, which they call the Sacrament of the Altar, as they could doe to Ieſus Chriſt himſelfe, if he were bodily preſent with them. If any Godly Proteſtãt that hateth this ſuperſtition, ſhould happen to be amongſt them when they kneele, and forbeare to worſhip the Sacrament as they doe, perhaps he may be preſently ſtabbed or otherwiſe moſt ſhamefully abuſed, if there ſhould be notice taken of him. After they had ſpent almoſt two houres in theſe pompous (I will not ſay theatricall) ſhewes, they returned againe to our Lady Church, where was performed very long and tedious deuotion for the ſpace of two houres, with much excellent ſinging, and two or three ſolemne Maſſes, acted by the Biſhops owne perſon. With his crimſon velues

gloues

gloues and costly rings vpon his fingers, decked with most glittering gemmes. Moreouer, the same day after dinner I saw the like shew performed by the Clergy in the holy procession in the morning, Queene *Margarite* the Kings diuorced wife being carried by men in the open streets vnder a stately cannopy, and about foure of the clocke, they made a period of that solemnity, all the Priests returning with their Sacrament to our Lady Church, where they concluded that dayes ceremonies with their Vespers.

There are not Termes in Paris as in London, but one Terme only, that continueth the whole yeare, so that euery weeke in the yeare, sauing in the vintage time which is in September, the Ciuilians meete together at the Palace for the debating of matters of controuersie. But they doe not repaire to Paris for matters of iustice from all the parts of France, as in England we doe to London from al the remotest shires of our land, because it would be both an exceeding charge and trouble to the inhabitants of the country to be drawen to Paris, the head city of the land, seing some of the people dwell at the least foure or fiue hundred miles from Paris. Therefore for the auoiding of this inconuenience, they keepe their Courts of Parliament in certaine principall cities, vnto the which all they that dwell in that Dominion, whereof the city is head, make their repaire for determining their suites of law: these cities are in number eight. Paris in the Isle of France: Tholosa in Languedoc: Rouen in Normandy: Burdeaux in Aquitaine: Aix in Prouince: Gratianopolis, alias Grenoble, in Dolphinie: Dijon in Burgundie: Rhenes in little Britaine.

I obserued in Paris great abundance of mules, which are so highly esteemed amongst them, that the Iudges and Counsellers doe vsually ride on them with their foot clothes.

Also I noted that Gentlemen and great Personages

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in Paris doe more ride with foote-clothes, euen foure to one then our Engliſh gentlemen doe.

They report in Paris that the thorny crowne wherewith Chriſt was crowned on the Croſſe is kept in the Palace, which vpon *Corpus Chriſti* day in the afternoone was publiquely ſhewed, as ſome told me, but it was not my chance to ſee it. Truely I wonder to ſee the contrarieties amongſt the Papiſts, and moſt ridiculous vanities concerning their reliques, but eſpecially about this of Chriſts thorny crowne. For vvhereas I was after that at the city of Vicenza in Italy, it vvas told me, that in the Monaſtery of the Dominican Fryers of that citie, this crown was kept, which S^t. *Lewes* King of France beſtowed vpon his brother *Bartholomew* Biſhop of Vicenza, and before one of the Dominican Family: wherefore I went to the Dominican Monaſtery, and made ſuit to ſee it, but I had the repulſe; for they told me that it was kept vnder three or foure lockes, and neuer ſhewed to any, by any fauour whatſoeuer, but only vpon *Corpus Chriſti* day. If then this crowne of Paris, whereof they ſo much bragge be true, that of Vincenza is falſe: if that of Vincenza be true, this of Paris is falſe. Lo the truth and certainty of Papiſticall reliques. I lay at the houſe of a certain French Proteſtant in the ſuburbes of S^t. Germans, who in the ciuill warres fought againſt the Papiſts, and was moſt grieuouſly wounded, who ſhewed me his wounds. His name was *Monſieur de la Roy*.

I enioyed one thing in Paris, which I moſt deſired aboue all other things, and oftentimes wiſhed for before I ſaw the citie, euen the ſight and company of that rare ornament of learning *Iſaac Caſaubonus*, vvith vvhom I had much familiar conuerſation at his houſe, neare vnto S^t Germans gate within the citie. I found him very affable and courteous, and learned in his diſcourſes, and by ſo much the more vvilling to giue me entertainment, by how much the more I made relation to him of his learned

ned vvorkes, vvhereof some I haue read. For many excellent bookes hath this man (who is the very glory of the French Protestants) set forth, to the great benefite and vtility of the Common-weale of learning: as all the vvorkes of *Aristotle* Greeke and Latin, though indeed the Latin translation of other men: annotations vpon *Strabo*, *Diogenes Laertius*, *Suetonius*, *Plinies* Epistles, *Theocritus* and *Persius*: *Athenæus* illustrated with a learned Commentary: *Theophrasti characteres*: *Polybius* translated: a learned Discourse *de Satira Romana & Græcâ*: *Apulei Apologia*: *Gregorij Nysseni Epistola de euntibus Hierosolymam*: *Inscriptio antiqua*: *Historia Augusta*; with which excellent fruits of his rare learning he hath purchased himselfe great fame in most places of the Christian world. Surely I beleeue he is a man as famous in France for his admirable knowledge in the polite learning and liberall sciences, as euer was *Guilielmus Budæus* in his time. Lately hath this peere'esse man made a happy transmigration out of France into our renowned Iland of great Britaine, to the great ioy of the learned men of our Nation, whom he doth exceedingly illuminate with the radiant beames of his most elegant learning; my selfe hauing had the happinesse to enioy his desiderable commerce once since his arriuall here. Two most memorable notes I deriued from him, which I shal not this long time commit to obliuion: whereof the one was, that it was great pitty there is not found some learned man in England that would write the life and death of Queene *Elizabeth* in some excellent stile, that might propagate the memory of so famous, religious, and learned a Queene to posterity, as a liuely patterne for other Christian Princes, if not to imitate, at the least to admire. Certainly it is greatly to be wished that some notable man of profound learning (with whom our Kingdome is as plentifully furnished, in my opinion, as any nation of al Christendome) would vndertake this so laudable a taske, where-

wherewith he might immortalize and consecrate to eternity the rare gifts of that incomparable Queene, most deseruedly called the Phœnix of her sex: a worke that would be very acceptable (being exquisitely handled) not onely to the learned men of our owne Nation, but also to all forraine Countries that embrace the reformed religion. I would to God that these few lines wherein I haue made relation of that learned mans speeches, may minister occasion to some singular scholler to take in hand this worthy enterprise. The other was, that I might see the next morning (if I would be abroad in the streetes) a certaine prophane and superstitious ceremony of the Papists, which might be very fitly compared to a ceremony of the Pagans in Greece, called παστοφόρια, which signified the carrying of a bedde. For euen as they carried a bedde abroad in solemne procession vpon certaine dayes, with the Images of some of their gods vpon it: so may you to morrow morning being *Corpus Christi* day (sayd he) see in the streets of this City a bedde carried after a very Ethnicall manner, or rather a Cannopy in the forme of a bedde, vnder the which the Bishop of the city with certaine Priests that carry the Sacrament doe walke; which indeed I saw performed with a great company of strange ceremonies, as I haue before writen.

In the Church of S^t. Germans Abbey which is in the Suburbes of the City, I saw a gray Frier shrift a faire Gentlewoman, which I therefore mention because it was the first shrifting that euer I saw. Thus much of Paris.

I Went to S. Denis, which is foure miles from Paris the foure and twentieth of May, being Tuesday, after dinner, where I saw many remarkable and memorable

things. I passed through a Cloyster before I came into the Church. These are the particulars that I saw: in a certaine loft or higher roome of the Church I saw the images of many of the French Kings, set in certain vvodden cupbords, vvhereof some were made onely to the middle vvith their Crownes on their heads. But the Image of the present King is made at length with his Parliament roabes, his govvne lined vvith ermins, and his crovvne on his head. There also I savv the crovvne wherewith the Kings of France are crowned, and another wherewith the Queenes are crowned, being very rich and beset with many pretious stones of exceeding worth: the gowne faced with ermins, which they weare vpon the day of their inauguration: their bootes which they weare then also, being of watchet Veluet, wherein many Flower de-luces are curiously wrought: their spurres of beaten gold; a sword of King *Salomons*, whose handle was massie golde: his drinking cuppe made of a rich kinde of stone: a rich drinking cup of *Iohn* of Gaunt Duke of Lancaster: two Crucifixes of inestimable worth, beset with wonderfull variety of pretious stones as Carbuncles, Rubies, Diamonds, &c. two Scepters of massie gold that the King and Queene do carrie in their handes at their coronation: a representation of our Lady Church in Paris, made of siluer, being a monument of exceeding value; for it containeth the riches of our Lady Church, as gold and jewels, &c. All these things I saw in that roome. When I went out of that loft, I descended a paire of staires, and came into the Quire, where very neare to the high Altar, I saw the Sepulchres and monuments of the auncient Kings and Queenes of France, made in Alabaster. Amongst the rest, the monument of *Carolus Caluus* King of France, and afterward Emperour, who bestowed on that Church one of the nayles wherewith Christ was crucified, as they affirme: that nayle I savv set in a faire peece of siluer plate double gilt, at the

top

top whereof there was a siluer Theca or Sheath, which contained the nayle. This *Carolus* liued about the yeare 841. and died in Mantua, as I will hereafter declare in my obseruations of that Citie. Almost inestimable rich crosse, very gorgeously adorned with wondrous abundance of pretious stones of diuers sorts, which King *Dagobert*, who was the founder of that Church bestowed vpon it: a Font of baptisme, made of porphyrie stone which was also bestowed on that Church by the said King, who after hee had conquered Poitiers brought it therehence to this Church. The same *Dagoberts* monument I saw there, and vnder his Effigies this Epitaph is written:

Fingitur hac specie bonitatis odore refertus
Istius Ecclesiæ fundator Rex Dagobertus
Iustitiæ cultor, cunctis largus dator æris:
Affuit & sceleris ferus ac promptissimus vltor.
Armipotens bellator erat, velutiq; procella
Hostes confregit, populosq; per arma subegit.

Also the monument of *Carolus Martellus* the grandfather of *Carolus Magnus*. He was a very renowned and famous man in his time, Duke of Brabant, and stiled in Latin by the title of *Maior domus*, that is, the prefect of the Kings house: a very eminent title of dignitie vsed in those dayes in the French Court, which whosoeuer enioyed (as did this *Martellus* for the space of six and twenty yeares) was esteemed the principall man of all France next to the King. This man is much ennobled by many classicall Historiographers for his worthy exploits, especially for that most glorious victory that he got of *Abidiramus* king of the Saracins, whom he slew neare the citie of Tours in France, together with his whole armie that contained three hundred and seuentie fiue thousand men; but of his owne side he lost but one thousand and fiue hundred persons. The Epitaph written vpon his Tombe is this:

Ille Brabantinus Dux primus in orbe triumphans,
Malleus in mundo ſpecialis Chriſticolarum,
Dux Dominuſq; Ducum, Regum quoq; Rex fore ſpernit,
Non vult regnare, ſed Regibus imperat ipſe.

Beſides the Tombe of *Carolus*, which was the eldeſt of *Carolus Magnus* three ſonns, by his ſecond wife *Hildegardis*, daughter of the famous *Godfrey* Duke of Almannie. This *Carolus* was by his father made king of Germany: an Vnicornes horne valued at one hundred thouſand crownes, being about three yardes high, euen ſo high that I could hardly reach to the top of it: the monument of the late Queene mother *Katharine de Medicis*, exceeding richly made of Alabaſter with her ſtatue, and her husbands vpon it *Henry* the ſecond. This Tombe is valued at twenty thouſand crownes, at two corners wherof there are two very ſumptuous Images that repreſent Virgins made of a rich kinde of mettall: each of thoſe Images coſt two thouſand crownes. About the Tombe are many rich marble pillars, whoſe baſe is made of marble alſo: an exceeding rich ſhrine, wherein the body of S^t. *Denis* the *Deus Tutelaris*, or Patron of Fraunce was intombed, with his two companions *Ruſticus* and *Eucherius*. Vpon that ſhrine I ſaw S^t. *Denis* his head incloſed in a wonderfull rich helmet, beſet with exceeding abundance of pretious ſtones: but the skull it ſelfe I ſaw not plainly, only the forepart of it I beheld through a pretty cryſtall glaſſe by the light of a waxen candle. Moreouer amongſt many other monuments I ſaw the monument of the Cardinall of Bourbon, and his ſtatue very curiouſly made ouer it in Cardinals habites, with his armes and ſcutchin. Thus much of S^t. *Denis* Abbay.

PEter Molinus a moſt famous and learned Proteſtant preacheth vſually euery ſecond Sunday at a place called Charenton, about foure miles from Paris, where he

hath a very great Audience, ſometimes at the leaſt fiue thouſand people. There preach alſo two other very learned men, *Monſieur Durand*, and *Monſieur de Montigny*.

The eight and twentieth day of May being Saturday, I rode in poſt from Paris about one of the clocke in the afternoone to the kings ſtately Palace of Fountaine *Beleau*, which is eight and twenty miles from Paris, and came thither about eight of the clocke in the morning: the king kept his Court here at that time.

A little after I was paſt the laſt ſtage ſauing one, where I tooke poſt-horſe towards Fountaine Belcau, there happened this chance: My horſe began to be ſo tiry, that he vvould not ſtirre one foote out of the way, though I did euen excarnificate his ſides with my often ſpurring of him, except he vvere grieuouſly whipped: whereupon a Gentleman of my company, one Maſter *I.H.* tooke great paines with him to laſh him: at laſt when he ſaw he was ſo dul that he could hardly make him go with whipping, he drew out his Rapier and ranne him into his buttocke neare to his fundament, about a foote deepe very neare. The guide perceiued not this before he came to the next ſtage, neither there, before we vvere going away. My friend lingred with me ſomewhat behinde our company, and in a certain poole very diligently waſhed the horſes wound with his bare handes; thinking thereby to haue ſtopped his bleeding; but he loſt his labour, as much as he did that waſhed the Æthiopian: for the bloud ranne out a freſh notwithſtanding all his laborious waſhing. Now vvhen the guide perceiued it, he grew ſo extreme cholericke, that he threatned Mr. *I. H.* he would goe to Fountaine Beleau, and complaine to the Poſtmaſter againſt him, except he would giue him ſatisfaction; ſo that he poſted very faſt for a mile or two towards the court. In the end Mr. *I. H.* being much perplexed, and finding that there was no remedy but that he muſt needes grow to ſome compoſition with him, vnleſſe he would ſu-

ſtain ſome great diſgrace, gaue him ſixe French crownes to ſtop his mouth.

This Palace hath his name from the faire ſprings and fountaines, wherewith it is moſt abundantly watered, that I neuer ſaw ſo ſweete a place before; neither doe I thinke that all Chriſtendome can yeeld the like for abundance of pleaſant ſprings.

About ſome three or foure miles before I came to Fountaine Beleau, I paſſed through part of that forreſt, which is called Fountaine Beleau forreſt, which is very great and memorable for exceeding abundance of great maſſy ſtones in it, whereof many millions are ſo great that twenty carts, each being drawen with ten Oxen, are not able to moue one of them out of their place. The plenty of them is ſo great both in the forreſt and neare vnto it, that many hils and dales are exceeding full of them, in ſo much that a man being a farre off from the hils and other places whereon they grow, would thinke they were ſome great city or towne. Alſo in the ſame forreſt are many wild Bores and wild Stagges.

My obſeruations of Fountaine Beleau.

THis Pallace is more pleaſantly ſituate then any that euer I ſaw, euen in a valley neare to the forreſt on both ſides. A little way off there are thoſe rocky hils whereof I haue already ſpoken. There are three or foure goodly courts fairely paued with ſtone belonging to it. In the firſt there is an exquiſite pourtraiture of a great horſe made of white ſtone with a prety couering ouer it, contriued with blew ſlatte. The ſecond is farre fairer, wherein there is a gallery *ſub dio*, railed with yron railes that are ſupported with many little yron pillers. In the third which leadeth to the fonts and walkes are two

Sphinges

Sphinges very curiously carued in brasse, and two Images likewise of Sauage men carued in brasse that are set in a hollow place of the wall neare to those Sphinges. The Poets write that there was a monster neare the city of Thebes in Bœotia, in the time of King *Oedipus*, which had the face of a maide, the body of a dogge, the wings of a bird, the nailes of a Lyon, and the taile of a Dragon, which was called Sphinx, according to which forme these Sphinges were made. In this Court there is a most sweet spring or fountaine, in the middest whereof there is an artificiall rocke very excellently contriued, out of the which at foure sides there doth spout water incessantly through foure little scollop shels, and from a little spout at the toppe of the rocke. There are also some pretty distance from the corners of the rocke foure Dolphins heads made of brasse, that doe alwaies spout out water as the other. Hard by this font there is a pond of very goodly great Carpes, whereof there is wonderfull plenty. The whole pond is very great, but that part of it which is deriued towards this font is but little, being inuironed with a faire raile and little pillers of free stone. In one of the gardens there is another stately font, in whose middle there is another excellent artificiall rocke with a representation of mosse, and many such other things as pertaine to a naturall rocke. At the toppe of it there is represented in brasse the Image of *Romulus* very largely made, lying sidelong & leaning vpon one of his elbowes. Vnder one of his legs is carued the shee Wolfe, with *Romulus* and *Remus* very little, like sucklings, sucking at her teats. Also at the foure sides of this rocke there are foure Swannes made in brasse, which doe continually spout out water, and at the foure corners of the font there are foure curious scollop shels made very largely, where on the water doth continually flow. This font also is inuironed with a faire inclosure of white stone. Also the statue of *Herfilia Romulus* his wife is made in brasse, and lyeth

lyeth a prety way from that fountaine vnder a part of the wall of one of the galleries. The knots of the garden are very well kept, but neither for the curiosity of the workemanship, nor for the matter whereof it is made, may it compare with many of our English gardens. For most of the borders of each knot is made of Box, cut very low, and kept in very good order. The walkes about the gardens are many, whereof some are very long and of a conuenient breadth, being fairely sanded, and kept very cleane. One amongst the rest is inclosed with two very lofty hedges, most exquisitely made of filbird trees and fine fruits, and many curious arbours are made therein. By most of these walkes there runne very pleasant riuers full of sundry delicate fishes. The principall spring of all which is called Fountaine Beleau, which feedeth all the other springs and riuers, and wherehence the Kings Pallace hath his denomination, is but little, yet very faire. For *Henry* the fourth who was King when I was there, hath lately inclosed it round about with a faire pauier of white stone, and paued the bottome thereof whereon the water runneth, and hath made fine seats of free stone about it, and at the west end thereof hath aduanced a goodly worke of the foresaid white free stone, made in the forme of a wall, wherein are displayed his armes.

Two things very worthy the obseruation I saw in two of the walkes, euen two beech trees, who were very admirable to behold, not so much for the height: for I haue seene higher in England; but for their greatnesse. For three men are hardly able to compasse one of them with their armes stretched forth at length. Neare vnto a little stable of the Kings horses, which was about the end of the walkes, I was let in at a dore to a faire greene garden, where I saw pheasants of diuers sorts, vnto which there doth repaire at some seasons such a multitude of wild pheasants from the forrest, and wooddes, and groues thereabout, that it is thought there are not so few as a thousand

thousand of them. There I saw two or three birds that I neuer saw before, yet I haue much read of admirable things of them in *Ælianus* the polyhistor, and other historians, euen Storkes, which doe much haunt many cities and townes of the Netherlands, especially in the summer. For in Flushing a towne of Zeland I saw some of them: Those men esteeming themselues happy in whose houses they harbour, and those most vnhappy whom they forsake. These birds are white, and haue long legs and exceeding long beakes: being destitute of tongues as some write. We shall reade that they were so much honoured in former times amongst the ancient Thessalians, by reason that they destroyed the Serpents of the country, that it was esteemed a very capitall offence for any man to kill one of them: The like punishment being inflicted vpon him that killeth a Storke, that was vpon a murderer. It is written of them that when the old one is become so old that it is not able to helpe it selfe, the young one purueyeth foode for it, and sometimes carryeth it about on his backe; and if it seeth it so destitute of meate, that it knoweth not where to get any sustenance, it casteth out that which it hath eaten the day before, to the end to feede his damme. This bird is called in Greeke πελαργὸς, wherehence commeth the Greeke word ἀντιπελαργεῖν, which signifieth to imitate the Storke in cherishing our parents. Surely it is a notable example for children to follow in helping and comforting their decrepit parents, when they are not able to helpe themselues. Besides I saw there three Ostriches, called in Latin *Struthiocameli*, which are such birds that (as Historians doe write of them) will eate yron, as a key or a horse shoe; one male and two female. Their neckes are much longer then Cranes, and pilled, hauing none or little feathers about them. They aduance themselues much higher then the tallest man that euer I saw. Also their feete and legs which are wonderfull long, are pilled and bare

bare: and their thighes together with their hinder parts are not only bare, but alſo ſeeme very raw and redde, as if they had taken ſome hurt, but indeede they are naturally ſo. Their heads are couered all with ſmall ſtubbed feathers: their eies great and black: their beakes ſhort and ſharp: their feete clouen not vnlike to a hoofe, and their nailes formed in that manner, that I haue read they will take vp ſtones with them, and throw at their enimies that purſue them, and ſometimes hurt them. The feathers of their wings and tailes, but eſpecially of their tailes are very ſoft and fine. In reſpect whereof they are much vſed in the fannes of Gentlewomen. The Authors doe write that it is a very fooliſh bird: for whereas hee doth ſometimes hide his necke behind a buſh, he thinks that no body ſees him, though indeede he be ſeene of euery one. Alſo he is ſaid to be ſo forgetfull that as ſoone as he hath laid his egges, he hath cleane forgotten them till his young ones are hatched.

I ſaw two ſtables of the Kings horſes, where in there are only hunting horſes, in both as I take it about forty; they were fine and faire geldings and nagges, but neither for fineneſſe of ſhape comparable to our Kings hunting horſes, nor as I take it for ſwiftneſſe. A little without one of the gates of the Pallace, there ſtood ſome of the Kings guarde orderly diſpoſed and ſetled in their rankes with their muskets ready charged and ſet on their reſtes, who doe the like alwaies day and night. Many of their muskets were very faire, being inlayed with abundance of yuorie and bone. Seing I haue now mentioned the guarde, I will make ſome large relation thereof according as I informed my ſelfe partly at the French Court, and partly by ſome conference that I haue had ſince my arriuall in England, with my worthy and learned friend *M. Laurence Whitaker.*

The French guard conſiſteth partly of French, partly of Scots, and partly of Switzers. Of the French Guarde

there

there are three rankes: The first is the Regiment of the Gard, which consisteth of sixteene hundred foote, Musketeers, Harquebushers and Pikemen, which waite alwayes by turns, two hundred at a time before the Loure Gate in Paris, or before the Kings house whersoeuer he lyeth. The second bee the Archers, which are vnder the Captaine of the Gate, and waite in the very Gate, whereof there be about fiftie. The third sort bee the Gard of the body, whereof there are foure hundred, but one hundred of them be Scots. These are Archers and Harquebushers on horsebacke: Of the Switzers, there is a Regiment of fiue hundred, which waite before the Gate by turnes with the French Regiment, and one hundred more who carie onely Halberts and weare swords, who waite in the Hall of the Kings house whersoeuer he lyeth. The Archers of the Garde of the body weare long-skirted halfe-sleeued Coates made of white Cloth, but their skirts mingled with Red and Greene, and the bodies of the Cotes trimmed before and behind with Mayles of plaine Siluer, but not so thicke as the rich Coates of the English Garde. The Switzers weare no Coates, but doublets and hose of panes, intermingled with Red and Yellow, and some with Blew, trimmed with long Puffes of Yellow and Blewe Sarcenet rising vp betwixt the Panes, besides Codpieces of the like colours, which Codpiece because it is by that merrie French vvriter *Rablais* stiled the first and principall piece of Armour, the Switzers do weare it as a significāt Symbole of the assured seruice they are to doe to the French King in his Warres, and of the maine burden of the most laborious imployments vvhich lye vpon them in time of Peace, as old suresbyes to serue for all turnes. But the originall of their vvearing of Codpieces and partie-coloured clothes grevv from this; it is not found that they vvore any till Anno 1476. at vvhat time the Switzers tooke their reuenge vpon *Charles* Duke of Burgundie,

Burgundie, for taking from them a Tovvne called Granſon vvithin the Canton of Berne, vvhom after they had defeated, and ſhamefully put to flight, together vvith all his forces, they found there great ſpoyles that the Duke left behind, to the valevv of three Millions, as it was ſaid. But the Switzers being ignorant of the valew of the richeſt things, tore in pieces the moſt ſumptuous Pauilions in the vvorld, to make themſelues coates and breeches; ſome of them ſold Siluer diſhes as cheape as Pewter, for two pence halfe-pennie a piece, and a great Pearle hanging in a Iewell of the Dukes for twelue pence, in memorie of vvhich inſipid ſimplicitie, *Lewis* the eleuenth King of France, vvho the next yeare after entertained them into his Penſion, cauſed them to bee vncaſed of their rich Clothes made of the Duke of Burgundies Pauilions, and ordained that they ſhould euer after vveare Suites and Codpieces of thoſe varyegated colours of Red and Yellovv. I obſerued that all theſe Svvitzers doe vveare Veluet Cappes vvith Feathers in them, and I noted many of them to be very clufterfiſted lubbers. As for their attire, it is made ſo phantaſtically, that a nouice newly come to the Court, who neuer ſaw any of them before, would halfe imagine, if hee ſhould ſee one of them alone vvithout his vveapon, hee vvere the Kings foole. I could ſee but few roomes of the Palace, becauſe moſt of the Scots that waited the Sunday morning when I was there, hapned to dine at a marriage of their country woman in the towne, ſo that I could ſee them no more all that day, otherwiſe they promiſed to haue procured me the ſight of moſt of the principall roomes. Only I ſaw ſome few roomes wherein the Scottiſh guarde doth vſe to waite, and the chamber of Preſence being a very beautifull roome, at one end whereof there was an Altar and the picture of Chriſt, &c. with many other ornaments for the celebration of the Maſſe: and at the other end the faireſt chimney that euer I ſaw,

being made of perfect alabaſter, the glory whereof appeareth eſpecially in the workemanſhip betwixt the clauie of the chimney, and the roofe of the chamber, wherin the laſt King, *Henry* the fourth, is excellently pourtrayed on a goodly horſe, with an honourable Elogium of his vertues, and his happy conſummation of the ciuil warres, written in golden letters in Latin, aboue his pourtraiture. At the corners of the toppe are moſt liuely expreſſed two goodly Lyons, with many other curious deuices that doe maruailouſly beautifie the worke. This chimney coſt the King foureſcore thouſand French crownes, which amount to foure and twenty thouſand pound ſtarling, as a certaine Iriſh Gentleman which was then in the Preſence, told me. Before I went out of the chamber of Preſence the Prieſt beganne Maſſe, being attired in a very rich Cope. Many of the great Noblemen and Gentlemen of the Court repaired to the Maſſe. Amongſt the reſt there was one great perſonage *Monſieur le Grand*, chiefe Gentleman of the Kings chamber next to the Duke of Bouillon, Maſter of the horſe, and one of the Knights of S^t. *Eſprit*, that is, of the holy Ghoſt. The enſigne of which knighthood he wore in his cloake, which was a Croſſe of ſiluer richly wrought therein. In the middeſt whereof was expreſſed the effigies of a Doue, whereby is repreſented the holy Ghoſt. The Iriſh Gentleman told me his yearly reuenues were two hundred thouſand French crownes, which do make threeſcore thouſand pound ſtarling. As for this order of knighthood, it was inſtituted *Anno* 1578. by *Henry* the third of that name, King of France and Poland; and the reaſon why he intitled it the order of S^t. *Eſprit*, was, for that vpon the feaſt of Pentecoſt, which we commonly call Whitſunday, the Noblemen of Poland created him King of their country. Theſe Knights of the holy Ghoſt, together with the knights of S^t. *Michael*, are proper only to France, as the Knights of the *Toizon D'or*,

that

that is, the golden Fleece, together with the knights of S^t. *Iago* otherwise called S^t. *Iames*, are to Spaine; those of the Annunciation to Sauoy; S^t. *Stephano* to Florence, and S^t. *Georges* knights to England. The Dolphin was expected at the Masse, but I went downe before he came vp, and met him accompanied with diuers Noblemen of the Court, comming forth of one of the gardens, who ascended directly to the chamber of Presence to heare Masse. He was about seuen yeares old when I was at the Court. His face full and fat-cheeked, his haire black, his looke vigorous and couragious, which argues a bold and liuely spirit. His speech quick, so that his wordes seeme to flow from him with a voluble grace. His doublet and hose were red Sattin, laced with gold lace. The Title of Dolphin was purchased to the eldest Sonne of the king of France by *Philip* of *Valoys*, who beganne his raigne in France *Anno* 1328. *Imbert* or *Hubert* the last Count of the Prouince of Dolphinie and Viennois, who was called the Dolphin of Viennois, being vexed with the vnfortunate and vntimely death of his only sonne, resolued to cloister vp himselfe in a Conuent of Iacobin Friers, & to sell his Signiory to the Pope, who was then *Iohn* the two and twentieth, for a very smal price, which Signiory was then newly created a County, being formerly a part of the kingdome of Burgundy. But the Nobility of his country perswaded him rather to sell his estate to the French king, so he sold it to *Philip* of *Valoys*, vpon cõdition that the eldest sonne of the king of France should euer after during his fathers life be called the Dolphin, and the first that bore that name was *Charles* the fifth, during the life of king *Iohn* his father, which *Charles* beganne his raigne *Anno* 1364.

Also I saw the Duke of Orleans the kings second sonne carried betwixt a Gentlewomans armes into the garden. He was but a yeare and ten moneths old when I saw him, as a Scot of the guarde told me. He is a maruailous full

full faced child. A little before him there went an other Gentlewoman, carrying a redde taffata fanne, made in the forme of a little cannopy laced, and fringed with siluer lace, with a long handle in her hand, which shee carryed ouer the childes head, to keepe away the sunne from his face. Besides, I saw the young Prince of Condie, being a Gentleman of the age of twenty yeares or thereabout, he is the next man of France to the king. Also I saw a worthy and gallant gentleman of Germany, a Protestant, who hath done the Emperor great seruice in his warres against the Turke: he hath beene at our English Court, where he hath beene very royally entertained by our king, and knighted, and at his departure our king bestowed a very royall reward vpon him, as an Irish Gentleman told me at the French Court. While he was in England he was a great Tilter: he went very richly at Fountaine Beleau. His cloake gorgeously beautified partly with siluer lace, and partly with pearle. In his hat he wore a rich Ruby, as bigge as my thumbe at the least. Thus much of Foutaine Beleau.

I Rode in post from Fountaine Beleau the nine and twentieth of May being Sunday, about seuen of the clocke in the euening, and by eight of the clocke came to a Countrey village called *Chappel de la Royne*, about sixe miles from it: in which space I obserued nothing memorable, but onely two wilde Stags in the Forrest of Fountaine Beleau.

Most of the crosses that I saw in Fraunce had little boughes of boxe, set about the tops of them, and some about the middle, which what it meant I know not, only I imagine it was put vp vpon good friday, to put men in minde, that as Christ was that day scourged amongst the Iews for our owne sins, so we should punish & whip our selues for our sinnes. The abundance of Rie in France is so

ſo great, euen in euery part thereof, through the which I trauelled, that I thinke the hundreth part thereof is hardly to be found in all England and Wales.

Alſo I obſerued great ſtore of hempe in France, ſuch as is more forward in growth about Whitſontide, then moſt of our Engliſh hempe about Mid-ſummer.

I departed from *Chappel de la Royne* the thirtieth day of May being Munday, about fiue of the clocke in the morning, and came to a towne called Montargis, being eighteene miles from it, about eleuen of the clocke: betwixt which places, and a few miles beyond Montargis, I obſerued a thing that I much admired, that whereas I ſaw an infinite abundance of Walnut-trees ſome few miles on this ſide and beyond Montargis, almoſt all that I ſaw on this ſide the Towne were ſo ſtarued and withered by the laſt great froſt and ſnow (as I take it) that happened the winter immediately before, that I could not ſee as much as one leafe vpon many thouſand trees, that grew partly in cloſes and partly in the common fields. But all thoſe that I ſaw a few miles beyond Montargis, whereof in two ſeuerall places eſpecially there was an innumerable company, did flouriſh paſſing green and beare abundance of leaues and fruit: which contrary accident I attribute to the ſterility of the ground in one place, and to the fertility thereof in another.

At the towne Montargis there is a very goodly Caſtle of the Duke of Guiſe ſtrongly fortified, both by the nature of the place and by art: it hath many faire turrets, and is ſituate in ſo eminent and conſpicuous a part of the towne, that it might be ſeene a great way off in the Countrey.

A little on this ſide Montargis I ſaw a very dolefull and lamentable ſpectacle: the bones and ragged fragments of clothes of a certaine murderer remayning on a wheele, whereon moſt murderers are executed: the bones were miſerably broken aſunder, and diſperſed abroad

broad vpon the wheele in diuers places. Of this torment I haue made mention before.

I went from Montargis about one of the clocke in the afternoone, and came to a Towne about sixe of the clocke, eighteene miles therehence, called Briare, where I lay the thirtieth day of May being Munday. About a mile or two before I came to Briare I first saw that noble Riuer Ligeris, in French the *Loire*, which is a very goodly Nauigable Riuer, and hath his beginning from a place about the confines of the territorie of the people Aruerni: this Riuer runneth by Orleance, Neuers, Bloys, Ambois, Tours, Samur, Nantes, and many other noble cities and townes: in some places it is aboue a mile broad, and hath certaine pretty little Islands full of trees and other commodities in diuers places thereof: as in one place I saw three little Islands, very neare together, whereof one had a fine groue of trees in it. Vpon this riuer came a great multitude of Normanes into France, out of some part of the *Cimbrical Cherſoneſus*, which is otherwise called Denmarke, or (as others thinke) out of Norway their originall countrey, in the time of the Emperour *Lotharius*, and did much hurt in diuers places of the countrey, till *Carolus Caluus* then king of France gaue them a great summe of money to depart out of his territories. On both sides of this riuer I saw in diuers places very fat and fruitfull veines of ground, as goodly meadowes, very spatious champaigne fieldes, and great store of woods and groues, exceedingly replenished with wood.

The windowes in most places of France doe very much differ from our English windowes; for in the inside of the roome it hath timber leaues, ioyned together with certaine little iron bolts, which being loosed, and the leaues opened, there commeth in at the lower part of the window where there is no glasse at al, the open aire very pleasantly. The vpper part of the window, which

is moſt commonly ſhut, is made of glaſſe or lattiſe.

The French guides otherwiſe called the Poſtilians haue one moſt diabolicall cuſtome in their trauelling vpon the wayes. Diabolicall it may be well called: for whenſoeuer their horſes doe a little anger them, they wil ſay in their fury *Allongs diable*, that is, Go thou diuell. Alſo if they happen to be angry with a ſtranger vpon the way vpon any occaſion, they wil ſay to him *le diable t'emporte*, that is, The diuell take thee. This I know by mine owne experience.

I rode in Poſt from Briare about fiue of the clocke in the morning the one and thirtieth day of May, being Tueſday, and came that day to a towne called *la Charitie*, thirty miles therehence, about twelue of the clock, where I dined. Betwixt Briare and *la Charitie* I ſaw a pretty little towne on the left ſide of the Loire ſituate on a hil, where there was a very ſtately and ſtrong Caſtle that belongeth to the King.

I rode from *la Charitie* about two of the clocke in the afternoone, and came to the citie of Neuers about ſixe of the clocke that day, being eight miles therehence. Betwixt *la Charitie* and Neuers I obſerued nothing but this: a little on this ſide Neuers I ſaw the greateſt abundance of faire and beautifull Vineyards that I obſerued ſo neare together in all France: yea ſo exceeding was the plenty thereof, that I doe not remember I ſaw halfe ſo many about any citie or towne whatſoeuer betwixt Calais and that.

My obſeruations of the Citie of Neuers, called in Latin Niuerna.

THe city of Neuers is ſeated ſomething higher then many other cities that I ſaw betwixt Calais and that:

that. It hath the goodly riuer Loire running by it, ouer which there is a faire wooden bridge: it is a Ducall and Episcopall citie. The Duke was then at the Court when I was at Neuers. I saw his Palace being a little from the Cathedrall Church, hauing pretty turrets, and a conuenient court, inclosed with a faire wall: but the Palace it selfe was but meane, being farre inferiour not onely to most of our English noble mens and knights houses, but also to many of our priuate Gentlemens buildings in the countrey. The Cathedrall Church which is called Saint Sers is pretty, neyther very faire nor very base, hauing faire imagery at the east and west gates therof. Amongst some other remarkable things that I obserued in this Church, this was one: in one of the Wainscot leaues that couer the picture of Christ and our Lady (for in most of their Churches where they haue pictures well made, they keep them so curiously, that they haue leaues of fine thin wainscot to couer them) in one I say of these wainscot leaues, this excellent Latin poesie is written out of S. *Augustin*: *O anima Christiana respice vulnera patientis, sanguinem morientis, precium redimentis. Hæc quanta sint cogitate, & in statera cordis vestri appendite, vt totus vobis figatur in corde, qui pro vobis totus fixus est in cruce. Nam si pijs Christi ad memoriam reuocetur, nihil est tam durum, quod non æquo animo toleretur.*

In this Church there is a most sumptuous Tombe of the last Duke and Ducheſſe: the pillars thereof are many, which are made of very rich flesh coloured marble, interlaced with veynes of white. The Sextin that shewed me the Church, told me very simply that it was jasper stone. Also there are many faire and great square peeces of touch-stone about this monument: and their Epitaph written in Latin in capitall letters of gold in a peece of touch-stone in that side of the Tombe, which is in the Quire neare the high Altar. Besides there is much Alabaster about this Tombe, and their statues are very

fairely erected in Alabaſter vpon the toppe of the monument. Right oppoſite vnto this there is erected a faire monument alſo of the Dukes father and mother done in Alabaſter with their ſtatues very artificially made at the toppe, and their Epitaphs in Latin: but this monument is farre inferiour to the other.

This following was written vpon the tombe of a certaine Biſhop of Neuers, that was buried in the Quire of the ſame Church. Firſt aboue the reſt this is written in golden letters vpon a peece of touch-ſtone.

Sapientia amara inexpertis.

Vnder that this,

Arnaldi Sarbini Niuernenſis Epiſcopi Stemmata. 1592.

Laſt this,

Magnus ſedis honos, ſedi at præſtat eſſe honori.

The high altar of the Church is very ſumptuous, being beautified with ſtately pillars of marble, and great ſquare peeces of touchſtone, very like to thoſe of the laſt Dukes Tombe.

The Quire is hanged with a great deale of very faire tapiſtry or cloth of arras.

There is a Ieſuiticall Colledge in Neuers, whoſe printed bils in Latin of certaine matters touching the victories of *Carolus Quintus* and other things I ſaw hanged vp by the South gate of the Cathedrall Church, and in another place of the citie.

I neuer ſaw ſo many roguiſh Egyptians together in any one place in all my life as in Neuers, where there was a great multitude of men, women and children of them, that diſguiſe their faces, as our counterfet weſtern Egyptians in England. For both their haire and their faces looked ſo blacke, as if they were raked out of hel, and ſent into the world by great Beelzebub, to terrifie and aſtoniſh mortall men: their men are very Ruffians & Swaſhbucklers, hauing exceeding long blacke haire curled, and

ſwords

ſwords or other weapons by their ſides. Their women alſo ſuffer their haire to hang looſely about their ſhoulders, whereof ſome I ſaw dancing in the ſtreets, and ſinging laſciuious vaine ſongs; whereby they drew many flocks of the fooliſh citizens about them.

In Neuers I ſaw many woodden ſhoes to be ſolde, which are worne onely of the peaſants of the countrey. I ſaw them worne in many other places alſo: they are vſually ſold for two Sowſes, which is two pence farthing. Thus much of Neuers.

I Rode in Poſt from Neuers the firſt day of Iune being Wedneſday, about ſeuen of the cloke in the morning, and came to a towne called Moulins, being twenty ſixe miles diſtant from it, about noone. The only thing that I obſerued betwixt Neuers and Moulins, was a goodly faire pitched caſſe-way a litle beyond Neuers, the faireſt indeed that euer I ſaw, which laſteth about ſome mile and halfe, being but newly made as I take it, and of a very conuenient breadth.

At Moulins which is a very faire towne, I obſerued two things: the Caſtle which is a very ſtrong and ſtately Fort, belonging to the King. And whereas there was a Fayre there that day that I came into the towne, I ſaw more Oxen and Kine there then euer I did before at any Fayre, each couple both of Oxen and kine being coupled together with yoakes, and not looſe, as our Oxen and kine are ſold at Fayres and Markets in England. Theſe were ſo exceeding thicke from the one end of the Market place, which is very broad and long, to the other, that I did with no ſmall difficulty paſſe through them to mine Inne.

I went from Moulins about three of the clocke in the afternoone, and came to a place called S^t. Geran, being

sixteene miles from it, about halfe an houre after eight of the clocke in the euening: in this space I saw nothing but one very ruefull and tragicall obiect: ten men hanging in their clothes vpon a goodly gallows made of free-stone about a mile beyond Moulins, whose bodies were consumed to nothing, onely their bones and the ragged fitters of their clothes remained.

I saw the Alpes within a few miles after I was passed beyond S^t. Geran: they appeared about forty miles before I came to them. Those that diuide Germany and Italy are by themselues, and they that diuide France and Italy are by themselues: which Alpes are sundred by the space of many miles the one from the other.

I rode in post from S^t. Geran about foure of the clock in the morning the second day of Iune being Thursday, and came that day to dinner to a place called S^t. *Saphorine de Lay*, being twenty miles beyond it, by two of the clocke: in this space I obserued nothing memorable.

I departed from S *Saphorine de Lay* about three of the clocke in the afternoone, and came to an obscure towne called Tarare being seuen miles from it, about eight of the clock in the euening. I obserued these three things betwixt S. *Saphorine de Lay* & Tarare: almost al the flocks of sheepe that I saw there (for there I saw very many) were coale-blacke: great abundance of pine trees about al the mountains, ouer the which I passed. For the whole countrey betwixt S. *Saphorine de Lay* & Tarare is so ful of steepe mountaines, that a man can haue no euen way, but continually high vp-hils and steepe down-hils til he commeth to Tarare. The third was many faire woodes vpon the tops and sides of those mountaines.

In Tarare I obserued one thing that I much admired, a woman that had no hands but stumpes in stead thereof (whether she had this deformity naturally or accidentally I know not) did spinne flaxe with a distaffe as nimbly and readily, and drew out her thread as artificially

with

with her ſtumps, as any woman that euer I ſaw ſpinning with her hands.

I went a friday morning being the third day of Iune about ſixe of the clocke from Tarare in my bootes, by reaſon of a certaine accident, to a place about ſixe miles therehence, where I tooke poſt horſe, and came to Lyons about one of the clocke in the afternoone. Betwixt the place where I tooke poſt and Lyons, it rained moſt extremely without any ceaſing, that I was dropping wet to my very skinne when I came to my Inne. I paſſed three gates before I entred into the city. The ſecond was a very faire gate, at one ſide whereof there is a very ſtately picture of a Lyon. When I came to the third gate I could not be ſuffered to paſſe into the city, before the porter hauing firſt examined me wherehence I came, and the occaſion of my buſineſſe, there gaue me a little ticket vnder his hand as a kind of warrant for mine entertainement in mine Inne. For without that ticket I ſhould not haue beene admitted to lodge within the walles of the City.

My obſeruations of Lyons.

Iulius Cæſar Scaliger hath written this hexaſtichon vpon this City.

Fvlmineis Rhodanus qua ſæ fugat incitus vndis,
Quáq; pigro dubitat flumine mitis Arar
Lugdunum iacet, antiquo nouus orbis in orbe nouo.
Lugdunumue vetus orbis in orbe nouo.
Quod nolis, alibi quæras: hic quære quod optes,
Aut hic, aut nuſquam vincere vota potes.

Lyons is a faire city being ſeated in that part of France which is called Lyonnois, and very auncient. For it was

* Vnto this man Horace wrote an Ode, as it appeareth Carmi. lib. 1. Ode. 7.

was founded by a worthy Roman Gentleman * *Munatius Plancus*, a Scholler of *Ciceroes*, and an excellent Orator. He beganne to lay the foundation thereof about the nineteenth yeare of *Auguſtus* his raigne, and three and twenty yeares before Chriſts incarnation, at what time he gouerned Gallia Comata. Alſo at the ſame time he built the goodly city of Rauraca *alias* Auguſta in Switcerland, which was but a little way diſtant from the famous city of Baſil, but at this day ſo ruinated, and defaced that there remaine only the ruines thereof. In the city of Baſil I ſaw in the Court of the Prætorium or Senate houſe a goodly ſtatue newly erected to the honour of this *Munatius Plancus* as a memoriall, for the founding of that city of Rauraca, with an honourable Elogium ſubſcribed vnderneath the ſame. But the faireſt of the two was this city of Lyons, which is ſituate vnder very high rocks and hils on one ſide, and hath a very ample and ſpacious plaine on the other ſide. It is fortified with a ſtrong wall, and hath ſeuen gates, many faire ſtreets, and goodly buildings, both publique and priuate. Very populous, and is eſteemed the principall emporium or mart towne of all France next to Paris. It is the ſeate of an Archbiſhop, who is the Primate and Metropolitan of France. The preſent Archbiſhop whoſe name is *Bellieure* ſonne to the Chancellor of France, is but young being not aboue thirty yeares old. Moſt of the buildings are of an exceeding height, ſixe or ſeuen ſtories high together with the vault vnder the ground. For they haue vaults or cellars vnder moſt of their houſes. I obſerued that moſt of their windowes are made of white paper. In many places of the city the whole window is made of white paper only, in ſome partly of white paper as the lower part, and partly of glaſſe as the higher part: almoſt all their houſes are built with white free ſtone.

The Romanes were wont heretofore to ſtampe their coynes of gold and ſiluer in this city, and their tributes,

and

and rents were brought thither from all the places of France, which yeelded so great a reuenue to the Romans, that only France was accounted the principal proppe of the Roman Empire. After Lyons was begunne to be inhabited and planted by the Romans, many of the great Gentlemen of Rome and generall Captaines of the Roman armies, being delighted with the opportunity of the place, came to make their habitation there, and built many sumptuous and magnificent Pallaces in the city. There was about the time of *Iesus Christs* being on the earth, such a lamentable fire in the city that it vtterly consumed the same, and turned it into ashes. Which *Seneca* in an Epistle to his friend *Liberalis*, a man of Lyons mentioneth with these wordes. *Vnius noctis incendium totam strauit vrbem, vt una scilicet nox interfuerit inter vrbem maximam & nullam: tanta fuit incendij vis & celeritas.* After which time it was very sumptuously repayred againe. And about some foure hundred and fifty yeares after it was thus wasted with fire, *Attyla* King of the Hunnes, exceedingly ruinated the same, who when he came out of Pannonia, defaced many goodly cities in France, Italy, and Germany, as I wil hereafter more particularly declare in the description of some of the Italian and German cities.

There are two faire Riuers that runne by this Citie, whereof one is called in French *Sone*; in Latine it hath two names, *Arar*, mentioned by the ancient Ethnicke Poets, and *Sangona*, so called from *Sanguis*, because the blood of the holy Martyrs of Christ (which were most cruelly tormented and put to death by some of the persecuting and Tyrannicall Emperours of Rome in the Amphitheatre, whose ruines I saw at the top of an high Hill on one side of the Citie) distilled in so great abundance from the Hill into a certaine streete, that hath euer since that time been called *Gongilion quasi Gorgylion* (as I take it) which commeth from the Greeke word

γογγύζειν that signifieth to murmure, that it brake foorth afterward with a marueilous violence into the Riuer Arar, which it embrewed and died with a crimson colour for the space of twentie miles, at the last that bloud was congealed together in a little Mountaine or great Congeries at the Citie Matiscona, till in the ende it was dissolued to nothing. Vpon this occasion I say, had this Riuer Arar his other name Sangona. The first originall of this Riuer springeth in the Territorie of those people of France, that are called *Sequani* which are those of Burgundie. There is a faire stonie Bridge built ouer this Arar, supported with ten Arches, which is said to haue beene made at the charge of one of the Bishops of the Citie, called *Humbertus*. The other Riuer is called Rhodanus, much famoused by the ancient Latine Poets for the swiftnesse thereof: for I obserued it to be the swiftest Riuer of all those that I saw in my Trauels, onely the Lezere in Sauoy excepted, and it runneth much swifter then the Arar neere vnto it, whereat I did not a little wonder. This Riuer springeth from the Rheticall Alpes, out of a certaine high Mountaine called Furca, where it taketh a very small beginning, but being afterward amplified with a great multitude of litle Riuers that descend from the Alpes, it runneth through the Countrey of Valesia, & so passing through the great Lake Lemanus, it issueth againe out of the same at Geneua, and thence passeth down to the Citie of Lyons. Some deriue the word *Rhodanus* from the Latine word *rodere*, which signifieth to gnaw, because in certaine places it doth continually gnawe and eate his bankes. *Suetonius* writeth in the life of *Iulius Cæsar*, that *Cæsar* after his returne from Rome, from the warres of Africa, hauing foure Triumphs granted him, procured the portraiture of this Riuer *Rhodanus* to be curiously wrought in Gold, and was publikly presented in his first triumph, which was that of France, in regard it was the principall Riuer of that Countrey,

for

for the conquering whereof he ſpent almoſt ten yeares. Ouer this Riuer alſo there is a very faire Bridge, and ten pretie water Milles I ſawe on the water neere to the Bridge, ſeuen on one ſide, and three on the other. A little beyond the townes end, the Riuer Arar and the Rhodanus doe make a confluent, where the Arar after it hath mingled it ſelfe vvith the Rhodanus leeſeth his name. I ſavv a Barracado of boates chained together ouer the Arar, to the end that no Boates that are within the Citie may goe foorth, nor any without come in, without the licence of the Magiſtrates.

There is in the South ſide of the Towne, neere the Rockie-hils, an exceeding high paire of Staires, which containeth one hundred and foureteene ſtonie greeſes: aboue theſe ſtaires there is a long ſtony walke at the leaſt halfe a mile high, and very ſteepe, which leadeth to the top of the Hill where there are many old Monuments, wheteof one is the Temple of *Venus* built on the very top of the hill, but now it is conuerted to a Colledge of Canon Monkes. Alſo there are to be ſeene the ruines of that huge amphitheatre, wherin thoſe conſtant ſeruants of Ieſus Chriſt willingly ſuffered many intollerable and bitter tortures for his ſake: I call it a huge amphitheatre, becauſe it is reported it contained at the leaſt fiftie thouſand perſons. As for thoſe Martyrs which ſuffered there, frequent mention of them doeth occurre in moſt of the ancient Eccleſiaſticall Hiſtorians, eſpeciall *Euſebius* Biſhop of Cæſarea, who writeth a no leſſe Tragicall then copious Hiſtorie of the cruell ſufferings of *Attalus*, *Sanctus*, *Maturus*, & the vertuous woman *Blandina*, all which were in this place moſt cruelly broyled in iron Chaires for the faith of their Redeemer. In the fourth perſecution of the Primitiue Church, vnder the Emperour *Antoninus Verus*. He that will reade the Tragical and moſt pitifull Hiſtorie of their Martyrdome, which I haue often peruſed not without effuſion of teares, let him reade the

the Epiſtle of the brethren of Lyons and Vienna, to the brethren of Aſia and Phrygia, in the fifth Booke and ſecond Epiſtle of *Euſebius* his Eccleſiaſticall Hiſtorie. Amongſt many other things, that haue famouſed this Citie, the death of *Pontius Pilate* the chiefe Prefect or Preſident of the Romanes in Iudea, (vnder whom our bleſſed Sauiour ſuffered death) was not the leaſt; not that I affirme the Citie was any thing the better for that he died in the ſame, but I ſaw it was more famouſed, that is, the more ſpoken of ouer all places of Europe: For whereas *Pilate* ſhortly after Chriſts aſcenſion, was by the commandement of *Tiberius Cæſar* the Emperour, ſummoned to come to Rome, ſo great matters were there obiected againſt him, that he was depriued of his Authoritie, and afterward baniſhed to this Citie of Lyons, in which at laſt he ſlew himſelfe, as good Hiſtoriographers doe Record. Here alſo *Magnentius*, who had beene proclaimed Emperour againſt *Conſtantius* the Emperor, and yongeſt of the three Sonnes of *Conſtantine* the Great, here I ſay he ſlew himſelfe as deſperately as *Pilate* before named, ſhortly after he had beene conquered in a great Battell neere the Citie of Murſia in Spaine, by the Armies of the ſaid *Conſtantius*.

Here was that good Emperour *Gratian* ſlaine by the Tyrant *Maximus*, about the twentie nineth yeare of his age, as he was flying into Italy to his brother *Valentinian*, for aide againſt the rebellious legions of Britannie. Neere vnto this Citie was *Clodius Albinus* ouerthrowne in a very memorable and famous Battell by the Emperour *Septimius Seuerus*, with whom he contended about the Empire of Rome; where *Seuerus* after hee had taken him in fight, ſtrooke off his head as ſome vvrite, others affirme that hee rode ouer his dead carkaſſe vvith a ſwift horſe, and afterward threvve his body into the Riuer Rhodanus.

There are many Churches in this city, whereof theſe are

are the names. Saint *Iohns* is the Cathedrall, in which I was : *S. Paules* wherein I was alſo : The Capucins: The Minims : The Obſeruantines : The Carthuſians: *S. Georges : S. Iuſtus : S. Irenæus : S. Iuſtine Martyr :* The Auguſtinians : The Celeſtines : *Sancti Spiritus : Mary Magdalens : S. Katharines* : The Carmelites : The Ieſuites : The Franciſcans : *S. Clares : S. Peters : S. Sorlins : S. Claudius :* The deſert Temple where Nunnes dwell: *S. Vincentius : S. Antonies :* The Church of the Penitentiary Friers, of the order of *S. Lewes* the holy King of Fraunce : *S. Marcellus* : The Benedictines : *S. Æneas* where there was heretofore a Colledge of Athenians: *S. Iames* the great, a Church that is called *forum Veneris : S. Niceſius : S. Coſmas* and *Damianus : S. Stephens : S. Claraes : S. Roche : S. Laurence* : A Church called *Hoſpitium Dei*, which is an Hoſpitall of poore folkes : A Church of the Comfortines. The totall number is nine and thirty.

The two Churches of *Irenæus* and *Iuſtinus Martyr*, were (as ſome ſay) built by themſelues. But I doe not beleeue that to be true, becauſe the perſecution of the Church was ſo violent in their time vnder the Pagan Emperours of Rome, that I thinke there were no Churches then built for the exerciſe of Chriſtian religion. Theſe were great companions and conſorts together about little more then a hundred yeares after Chriſt: Whereof one, namely *Irenæus*, was the firſt Biſhop of Lyons, he was the Scholler of *Polycarpus*, Biſhop of Smyrna in Aſia, who was one of the three Schollers of *S. Iohn* the Euangeliſt. The ſame *Irenæus* hath written many books of the hereſies before and in his time, which bookes are yet extant. The other was conuerted to Chriſtianity from Ethniciſme, and hath written many excellent Treatiſes in Greeke, much eſteemed in this age; as an Apology for the Chriſtians to the Emperour *Adrian*, and *Antoninus Pius* : againſt *Triphone* the Iew, &c.

at last they both were martyred. The ruines of the auncient Church of *S. Irenæus* I saw my selfe on one side of the riuer Arar. I was at the Colledge of the Iesuites, wherein are to be obserued many goodly things: The seuerall Schooles wherein the seuen liberall sciences are professed, and lectures thereof publiquely read. In their Grammar schoole I saw a great multitude of yong Gentlemen and other Schollers of meaner fortunes at their exercises. It is a very faire Schoole adorned with many things that doe much beautifie it, especially the curious pictures, as one holding a sword in his hand, whereunto there is added this Greeke Motto ἐν μονάδι τρίας. Another that hath this heroycall embleme, which is an Homericall Hemistichium εἷς κοίρανος ἔσω. The other part of the Verse is καὶ ἄνασσον πολυκοιρανίην. Their Cloyster is very faire and newly garnished with the pictures of sixe of the Apostles. Neare to the which they haue a faire little garden. One of the Iesuits that vsed me very kindly, shewed me their library, which is an exceeding sumptuous thing, and passing wel furnished with books. He shewed me the King of Spaines Bible, which was bestowed on them by the French King *Henry* the fourth. Of all faculties they haue great store of bookes in that library, but especially of Diuinity. Also there they haue the pictures of their Benefactors, whereof most were Cardinals, as Cardinall *Borromeus* Archbishop of Millan; Cardinall *Turnonensis*, &c. Besides, they haue the workes of all the learned men of their order that haue written, and the pictures of all those of that order that haue suffered death for preaching their doctrine. Amongst the rest the picture of *Edmund Campian*, with an Elogium subscribed in golden letters, signifying why, how, and where he dyed. Lastly, he brought me into their Church, where he shewed me a very faire Altar beautified with most glorious pillers that were richly gilt, those pillers he told me were to remaine there but a

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little while, and to be taken away againe. Of the Society of them there are threescore and no more. But of those punies, those tyrones that are brought vp vnder those threescore, there are no lesse then a thousand and fiue hundred, who haue certaine other Schooles in the towne farre remote from this Colledge, which serueth for another Seminary to instruct their Nouices.

On Sunday being the fift day of Iune, I was at euensong at the Monastery of the Benedicting Monks, where I saw tenne of them at prayer in the Quire of their Church: they were attyred in blacke gownes with fine thin vayles of blacke Say ouer them: one of them was as proper a man as any I saw in all France. In a Chappell which is but a little from their Quire there is a very ancient and rich table, wherein the picture of Christ and the Virgin *Mary* is most exquisitely drawne, and gilt ouer: but it hath lost much of his pristin beauty: it is reported that it hath beene the faireſt picture of all France. Neare to this Monastery there is a very pleasant and delectable garden of the Arch-bishop of Lyons, the faireſt that I saw in all France, sauing that of the Tuilleries and Fountaine Beleau: in it are sundry fine walkes, and great abundance of pleasant fruits of diuers sorts, and a great many pretty plots, both for pleasure and profite. Also there is a fine nursery of young trees, and the sweeteſt groue for contemplation that euer I saw, being round about beset with diuers delicate trees, that at the Spring time made a very faire shew.

Many of the Kings Mules which are laden with merchandise come to Lyons, where they lay downe their burdens, who haue little things made of Osier like Baskets hanging vnder their mouthes, wherein there is put hay for them to eate as they trauell: ouer their forehead and eyes they haue three peeces of plate, made eyther of brasse or latten, wherein the Kings armes are made: also they haue pretty peeces of pretty coloured cloth, com-

monly redde hanging from the middle of their forehead downe to their noſes, fringed with long faire fringe, and many taſſels bobbing about it.

I ſpake with a certaine Pilgrime vpon the bridge ouer the Arar, who told me that he had been at Compoſtella in Spaine, and was now going to Rome, but he muſt needes take Auignion in his way, a French towne which hath theſe many yeares belonged to the Pope. I had a long diſcourſe with him in latin, who tolde me he was a Roman borne. I found him but a ſimple fellow, yet he had a little beggarly and courſe latin, ſo much as a Priſcianiſt may haue.

I lay at the ſigne of the three Kings, which is the fayreſt Inne in the whole citie, and moſt frequented of al the Innes in the towne, and that by great perſons. For the Earle of Eſſex lay there with all his traine before I came thither: he came thither the Saturday and went away the Thurſday following, being the day immediately before I came in. At that time that I was there, a great Nobleman of France one *Monſieur de Breues* (who had laien Lidger Ambaſſadour many yeares in Conſtantinople) lay there with a great troupe of gallant Gentlemen, who was then taking his iourney to Rome to lie there Lidger. Amongſt the reſt of his company there were two Turkes that he brought with him out of Turkey, whereof one was a blacke Moore, who was his ieſter; a mad conceited fellow, and very merry. He wore no hat at all eyther in his iourney (for he ouertooke vs vpon the way riding without a hat) or when he reſted in any towne, becauſe his naturall haire which was exceeding thicke and curled, was ſo prettily eleuated in heigth, that it ſerued him alwaies in ſtead of a hat: the other Turk was a notable companion and a great ſcholler in his kinde; for he ſpake ſixe or ſeuen languages beſides the Latin, which he ſpake very well: he was borne in Conſtantinople. I had a long diſcourſe with him in Latin of ma-

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ny things, and amongſt other queſtions I asked him whether he were euer baptized, he tolde me, no, and ſaid he neuer would be. After that wee fell into ſpeeches of Chriſt, whom he acknowledged for a great Prophet, but not for the Sonne of God, affirming that neither he nor any of his countrey men would worſhip him, but the onely true God, creator of heauen and earth: and called vs Chriſtians Idolaters, becauſe we worſhipped images; a moſt memorable ſpeech if it be properly applied to thoſe kind of Chriſtians, which deſerue that imputation of Idolatry. At laſt I fell into ſome vehement argumentations with him in defence of Chriſt, whereupon being vnwilling to anſwere me, he ſuddenly flung out of my company. He told me that the great Turke, whoſe name is *Sultan Achomet*, is not aboue two and twenty yeares old, and that continually both in peace and warre he doth keepe two hundred thouſand ſouldiers in pay, for the defence of thoſe countries in which they are reſident: a matter certainly of incredible charge to the great Turke: in which I perceiue that he farre exceedeth the auncient Romane Emperours, that had both a larger Empire and better meanes to defray the charge then himſelfe. For they kept in al their Prouinces of Aſia, Europe and Africa but fiue and twenty legions, each whereof contained ſixe thouſand and a hundred foot-men (according to the authority of *Vegetius*) and ſeuen hundred twenty ſixe horſe-men, beſides twelue Prætorian and Vrban cohorts in the citie of Rome, for the guard of the Emperours Palace: whereof the firſt which was the principall of all, contained one thouſand, one hundred and fiue foot-men, and one hundred thirty and two horſe-men: the others equally fiue hundred and fiftie foot-men and ſixtie ſix horſ-men: which number I finde to fall ſhort by more then thirty thouſand of thoſe that the Turke keepeth this day in his gariſons. Many other memorable things beſides theſe this learned Turke told

me, which I will not now commit to writing.

At mine Inne there lay the Saturday night, being the fourth of Iune, a worthy young nobleman of France of two and twenty yeares olde, who was brother to the Duke of Guiſe and Knight of Malta. He had paſſing fine muſicke at ſupper, and after ſupper he and his companions being gallant luſtie Gentlemen, danced chorantoes and lauoltoes in the court. He went therehence the Sunday after dinner, being the fifth day of Iune.

At the South ſide of the higher court of mine Inne, which is hard by the hall (for there are two or three courts in that Inne) there is written this pretty French poeſie: *On ne loge ceans à credit: car il eſt mort, les mauuais paieurs l'ont tué.* The Engliſh is this: Here is no lodging vpon credite: for he is dead, ill payers haue killed him. Alſo on the South ſide of the wal of another court, there was a very petty and merry ſtory painted, which was this: A certaine Pedler hauing a budget full of ſmall wares, fell aſleepe as he was trauelling on the way, to whom there came a great multitude of Apes, and robbed him of all his wares while he was aſleepe: ſome of thoſe Apes were painted with pouches or budgets at their backes, which they ſtole out of the pedlers fardle climing vp to trees, ſome with ſpectacles on their noſes, ſome with beades about their neckes, ſome with touch-boxes and inke-hornes in their hands, ſome with croſſes and cenſour boxes, ſome with cardes in their hands; al which things they ſtole out of the budget: and amongſt the reſt one putting downe the Pedlers breeches, and kiſſing his naked, &c. This pretty conceit ſeemeth to import ſome merry matter, but truely I know not the morall of it.

I ſaw a fellow whipped openly in the ſtreets of Lyons that day that I departed therehence, being munday the ſixth day of Iune, who was ſo ſtout a fellow, that though he receiued many a bitter laſh, he did not a iot relent at it.

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At Lyons our billes of health began: without the which we could not be receiued into any of thoſe cities that lay in our way towards Italy. For the Italians are ſo curious and ſcrupulous in many of their cities, eſpecially thoſe that I paſſed through in Lombardy, that they will admit no ſtranger within the wals of their citie, except he bringeth a bill of health from the laſt citie he came from, to teſtifie that he was free from all manner of contagious ſickeneſſe when he came from the laſt citie. But the Venetians are extraordinarily preciſe herein, inſomuch that a man cannot be receiued into Venice without a bill of health, if he would giue a thouſand duckets. But the like ſtrictneſſe I did not obſerue in thoſe cities of Lombardy, through the which I paſſed in my returne from Venice homeward. For they receiued me into Vicenza, Verona, Brixia, Bergomo, &c. without any ſuch bill.

He that will be throughly acquainted with the principall antiquities and memorables of this famous citie, let him reade a Latin Tract of one *Symphorianus Campegius* a French man and a learned Knight borne in this citie, who hath both copiouſly and eloquently diſcourſed thereof. For it was my hap to ſee his booke in a learned Gentlemans hands in this citie, who very kindly communicated the ſame vnto me for a little ſpace: wherof I made ſo little vſe, or rather none at all, that I haue often ſince much repented for it. Thus much of Lyons.

I Remayned in Lyons two whole daies, and rode thence about two of the clocke in the afternoone on Munday being the ſixth day of Iune, and came about halfe an houre after eight of the clocke in the euening to a Pariſh called Vorpillere, which is tenne miles beyond Lyons. In this ſpace I obſerued nothing but a-

bundance of walnut-trees and chesnut-trees, and sundry heards of blacke swine, and flocks of blacke sheepe.

I rode from Vorpillere the seuenth day of Iune, being Tuesday, about halfe an houre after sixe of the clocke in the morning, and came to a parish about tenne miles therehence, called *la Tour du Pin*, about eleuen of the clocke: in this space I saw nothing memorable.

I went from *la Tour du Pin* about two of the clocke in the afternoone, and came to a place called *Pont de Beauuoisin* about sixe of the clocke. Betwixt these places there is sixe miles distance: at this *Pont de Beauuoisin* France and Sauoy doe meet, the bridge parting them both. When I was on this side the bridge I was in France, when beyond, in Sauoy.

The end of my obseruations of France.

My obseruations of Sauoy.

I Went from *Pont de Beauuoisin* about halfe an houre after sixe of the clocke in the morning, the eight day of Iune being Wednesday, and came to the foote of the Mountaine Aiguebelette which is the first Alpe, about ten of the clocke in the morning. A little on this side the Mountaine there is a poore village called Aiguebelle, where we stayed a little to refresh our selues before we ascended the Mountaine. I obserued an exceeding great standing poole a little on this side the Mountaine on the left hand thereof.

The things that I obserued betwixt *Pont de Beauuoisin*, and the foote of the Mountaine were these. I saw diuers red snailes of an extraordinary length and greatnesse, such as I neuer saw before. Barly almost ripe to be cut, whereas in England they seldome cut the rathest before

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the beginning of Auguſt, which is almoſt two moneths after. Likewiſe I ſaw ſuch wonderful abundance of cheſtnutte trees, that I maruailed what they did with the fruit thereof: it was told me that they fedde their ſwine therewith.

I aſcended the Mountaine Aiguebelette about ten of the clocke in the morning a foote, and came to the foote of the other ſide of it towards Chambery, about one of the clocke. Betwixt which places I take it to be about ſome two miles, that is a mile and halfe to the toppe of the Mountaine, and from the toppe to the foote of the deſcent halfe a mile. I went vp a foote, and deliuered my horſe to another to ride for me, becauſe I thought it was more dangerous to ride then to goe a foote, though indeede all my other companions did ride: but then this accident hapned to me. Certaine poore fellowes which get their liuing eſpecially by carrying men in chairs from the toppe of the hill to the foot thereof towards Chambery, made a bargaine with ſome of my company, to carry them downe in chaires, when they came to the toppe of the Mountaine, ſo that I kept them company towards the toppe. But they being deſirous to get ſome money of me, lead me ſuch an extreme pace towards the toppe, that how much ſoeuer I laboured to keepe them company, I could not poſſibly performe it: The reaſon why they lead ſuch a pace, was, becauſe they hoped that I would giue them ſome conſideration to be carryed in a chaire to the toppe, rather then I would leeſe their company, and ſo conſequently my way alſo, which is almoſt impoſſible for a ſtranger to finde alone by himſelfe, by reaſon of the innumerable turnings and windings thereof, being on euery ſide beſet with infinite abundance of trees. So that at laſt finding that faintneſſe in my ſelfe that I was not able to follow them any longer, though I would euen breake my hart with ſtriuing, I compounded with them for a cardakew, which is eighteene pence Engliſh,

glish, to be carryed to the toppe of the Mountaine, which was at the leaſt half a mile from the place where I mounted on the chaire. This was the manner of their carrying of me: They did put two ſlender poles through certaine woodden rings, which were at the foure corners of the chaire, and ſo carried me on their ſhoulders ſitting in the chaire, one before, and another behinde: but ſuch was the miſerable paines that the poore ſlaues willingly vndertooke: for the gaine of that cardakew, that I would not haue done the like for fiue hundred. The wayes were exceeding difficult in regard of the ſteepneſſe and hardneſſe thereof, for they were al rocky, *petroſæ & ſalebroſæ*, and ſo vneuen that a man could hardly find any ſure footing on them. When I had *tandem aliquando* gotten vp to the toppe, I ſaid to my ſelfe with *Æneas* in *Virgil*:

——*Forſan & hæc olim meminiſſe iuuabit.*

then might I iuſtly and truly ſay, that which I could neuer before, that I was aboue ſome of the clowdes. For though that mountain be not by the ſixth part ſo high as ſome others of them: yet certainely it was a great way aboue ſome of the clowdes. For I ſaw many of them very plainly on the ſides of the Mountaine beneath me.

I mounted on my horſe againe about one of the clock at the foote of the Mountaine, on the other ſide towards Chambery, ſo that I was about three houres going betwixt the two feete on both ſides, being but two miles diſtant. From the place where I mounted my horſe I had two miles to Chambery, and came thither about two of the clocke in the afternoone.

Chambery which is called in Latin *Camberinum*, is the capitall City of Sauoy, wherein they keepe their Parliament. It is ſeated in a plaine, and is but little, yet walled, and hauing certaine conuenient gates. Many of their houſes are built with faire free ſtone. Therein is a ſtrong Caſtle which ſeemeth to be of great antiquity. Here was wont to be kept a very auncient and religious relique,

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the ſhroud wherin our Sauiours bleſſed body was wrapped (as they report) when it was put into the Sepulchre; but within theſe few yeares it was remoued to *Turin* in Piemont, where vpon ſpeciall dayes it is ſhewed with great ceremonies. One thing I obſerued in this towne that I neuer ſaw before, much of their tile wherewith they couer their Churches and houſes is made of woodde. Here is a Ieſuiticall Colledge as in Lyons: Their windows are made of paper in many places of the City as in Lyons. Here came Nunnes to our chamber to begge money of vs as in Lyons.

The people of this Country which are now called *Sabaudi*, were heretofore called *Allobroges*, from a certaine King whoſe name was *Allobrox*. The Metropolitan City that they inhabited was Vienna, which is ſituate by the Riuer Rhodanus. The word *Sabaudia* is deriued either from *Saucna* alias *Sabatia* (as that ſingular learned man *Gaſpar Peucerus* * writeth) a towne of Liguria in Italie, the country of Pope *Iulius* the ſecond, which lyeth betwixt Genua and Nicena; or from the *Sabatij* certaine auncient people that inhabited the Alpes. Theſe *Sabaudi* do now inhabite that country, which in times paſt belonged to ſundry people, as the *Voconij*, *Veragri*, *Caturiges*, *Centrones*, and *Lepontij*. Sauoy was heretofore but an Earledome (as * *Munſter* affirmeth) the Earle thereof being one of the foure of the Roman Empire. But at the time of the Councell of Conſtance, which was celebrated *Anno* 1415. the Emperour *Sigiſmundus* conuerted it to a Dukedome, and made *Amadeus* (who was afterward at the Councell of Baſil elected Pope by the name of *Felix* the fifth) the firſt Duke thereof, who was the ſonne of *Aymon* the laſt Earle. There was another Duke alſo of that name of the *Amadei*, which was the Nephew of this firſt *Amadeus*, of whom * *Munſter* writeth a moſt memorable hiſtory, that being once demaunded of certaine Orators that came vnto him, whether he had any hounds

to

* *Chronicorum Carionis, libro 5. fol. 843.*

* *Lib. 2. Coſmographiæ.*

* *Lib. 2. Coſmographiæ.*

to hunt withal, he desired them to come to him the next day, and when they came he shewed them out of his gallery a great multitude of beggars in one side of his house sitting together at meate, & said loe, these are my hounds that I feede euery day, with whom I hope to hunt for the glory and ioyes of heauen.

I rod from Chambery about sixe of the clocke in the morning, the ninth day of Iune being Thursday, and dined at a place called Aiguebelle whither I came by noone being ten miles from Chambery. Betwixt these two places I obserued many notable things: About six miles beyond Chambery I passed by a maruailous strong and impregnable Castle at a towne called Montmelian. It is built wholly vpon a rocke, and is of a very great circuit about, hauing store of Ordinance planted about euery wall thereof. Surely the situation of it is so strong by reason of the rocke, that I doe not remember I euer saw the like. There we could not passe without paying some little summe of money, which all strangers doe in that place.

In all the way betwixt Chambery and Aiguebelle, I saw infinite abundance of vineyardes planted at the foot of the Alpes, in both sides of the way, so great store there was that I doe not remember I saw halfe the plenty in any part of all France in so short a space, no where it was most plentifull as about Neuers. For the abundance here was so great that for the space of ten whole miles together, a man could not perceiue any vacant or waste place vnder the Alpes, but all beset with vines: in so much that I thinke the number of these vineyardes on both sides of the Alpes, was not so little as foure thousand. I admired one thing very much in those vineyards, that they should be planted in such wonderfull steepe places vnderneath the hils, where a man would thinke it were almost impossible for a labourer to worke, such is the *præcipitium* of the hill towards the descent. Also I obserued a great

a great multitude of wine houſes in theſe vineyardes, ſo that many of them had their ſeuerall and proper wine houſes belonging to it. Which wine houſes doe ſerue for the preſſing of their grapes, and the making of their wine, hauing all things neceſſary therein for that purpoſe, as their wine preſſes which are called in Latin *torcularia, &c.*

In many places alſo I ſaw goodly corne fields, eſpecially of Rie, whereof many thouſand plottes I obſerued before I went forth of the Alpes, growing vpon as ſteepe places as the Vineyards did: whereat I much wondred at the firſt, becauſe I could not a long time conceiue how it was poſſible that they ſhould bring their Ploughs ſo high to turne the ground. At laſt after ſome ſerious conſideration of the matter, I imagined that they did ſet their corne with their hands, according as we haue done in ſome few places of England within theſe ten yeares, as in ſundry places of Middleſex, of the benefite and commodity wherof there was a booke diuulged in Print not many yeares ſince. The reaſon which induced me to this conſideration, was, becauſe I ſaw an innumerable company of little plots of corne, not much bigger then little beds (as we call them in England) in our Engliſh Gardens, in Latin *Areóle*. Which little plots I thought they could not otherwiſe ſow, but by putting in the corne by peece-meale into the earth with their fingers, eſpecially being of ſuch heigth vnder the very tops of the mountaines, that I ſhould be vnwilling to go thither for an hundred crownes, much leſſe to cary an Oxe or an Horſe with me to plough the ground.

In many places of Sauoy I ſaw many fine and pleaſant meadowes, eſpecially in ſome places betwixt Chambery and Aigubelle on the left hand vnder the Alpes, which is a thing very rare to be ſeene in diuers places of this Countrey.

The worſt wayes that euer I trauelled in all my life in

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the Sommer were thoſe betwixt Chamberie and Aiguibelle, which were as bad as the worſt I euer rode in England in the midſt of Winter: inſomuch that the wayes of Sauoy may be prouerbially ſpoken of as the Owles of Athens, the peares of Calabria, and the Quailes of Delos.

I ſaw many cheſtnut-trees and walnut trees in Sauoy, and pretty ſtore of hempe.

I commended Sauoy a pretty while for the beſt place that euer I ſaw in my life, for abundance of pleaſant ſprings, deſcending from the mountaines, till at the laſt I conſidered the cauſe of thoſe ſprings. For they are not freſh ſprings, as I coniectured at the firſt, but onely little torrents of ſnow water, which diſtilleth from the toppe of thoſe mountaines, when the ſnow by the heate of the ſunne is diſſolued into water. Of thoſe torrents I thinke I ſaw at the leaſt a thouſand betwixt the foote of the aſcent of the mountaine Aiguebelette and Noualaiſe in Piemont, at the deſcent of the mountaine Senis; which places are ſixty two miles aſunder.

The ſwifteſt and violenteſt lake that euer I ſaw, is that which runneth through Sauoy, called Lezere, which is much ſwifter then the Rhodanus at Lyons, that by the Poets is called *Rapidiſſimus amnis*. For this is ſo extreme ſwift, that no fiſh can poſſibly liue in it, by reaſon that it will be carried away by the moſt violent ſource of the torrent, and daſhed againſt thoſe huge ſtones which are in moſt places of the lake. Yea there are many thouſand ſtones in that lake much bigger then the ſtones of Stoneage by the towne of Amesbury in Wilt-ſhire, or the exceeding great ſtone vpon Hamdon hill in Somerſet-ſhire, ſo famous for the quarre, which is within a mile of the Pariſh of Odcombe my deare natalitiall place. Theſe ſtones fell into this Riuer, being broken from the high Rockes of the Alpes, which are on both ſides of it. The cauſe of the extraordinary ſwiftneſſe of this lake, is, the con-

continuall fluxe of the ſnow water deſcending from thoſe mountaines, which doth augment and multiplie the lake in a thouſand places. There is another thing alſo to be obſerued in this lake, the horrible and hideous noyſe thereof. For I thinke it keepeth almoſt as terrible a noyſe as the riuer Cocytus in hell, which the Poets doe extoll for the murmuring thereof, as hauing his name *Cocytus* from the olde Greeke word κωκύειν, which ſignifieth to keepe a noyſe.

I trauelled many miles in Sauoy before I could ſee any ſnow vpon the mountaines, but when I came ſomething neare Aigubelle I ſaw great abundance almoſt vpon euery mountaine.

The Alpes after I had once deſcended from the mountaine Aiguebelette, towards Chambery incloſed me on euery ſide like two walles till I was paſt mount Senis, euen for the ſpace of ſixty miles.

I ſaw many flockes of Goats in Sauoy, which they penne at night in certaine low roomes vnder their dwelling houſes.

On euery Alpe I ſaw wonderfull abundance of pine trees, eſpecially about the toppe, and many of them of a very great heigth; and betwixt the toppe and the foote there are in many of thoſe mountains wilde Oliue trees, Cheſnut-trees, VValnut-trees, Beeches, Haſel trees, &c. The whole ſide of many a hill, being repleniſhed with all theſe ſorts of trees.

It ſeemeth very dangerous in diuers places to trauel vnder the rocky mountains, becauſe many of them are clouen and do ſeeme at the very inſtant that a man is vnder them *minari ruinam*; and by ſo much the more fearefull a man may be, by how much the more he may ſee great multitudes of thoſe ſtones fallen downe in diuers places by the riuer, and the ſide of the way from the mountains themſelues, & many of them foure or fiue times greater then the great ſtone of Hamdon hill before mentioned.

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The feete of the Alpes that are oppoſite to each other are diſtant one from another (the violent lake Lezere, wherof I haue already ſpoken, running in the midſt betweene them) in ſome places halfe a mile, or ſomething more, but ſcarce a whole mile: and in ſome places they are ſo neare together, that they are but little more then a Butte-length aſunder.

Such is the heigth of many of theſe mountaines, that I thinke I ſaw at the leaſt two hundred of them that were farre aboue ſome of the cloudes.

The countrey of Sauoy is very colde, and much ſubiect to raine, by reaſon of thoſe cloudes, that are continually houering about the Alpes, which being the receptacles of raine do there more diſtill their moiſture, then in other countries.

I obſerued an admirable abundance of Butter-flies in many places of Sauoy, by the hundreth part more then euer I ſaw in any countrey before, whereof many great ſwarmes, which were (according to my eſtimation and coniecture) at the leaſt two thouſand, lay dead vpon the high waies as we trauelled.

VVhen I came to Aigubelle I ſaw the effect of the common drinking of ſnow water in Sauoy. For there I ſaw many men and women haue exceeding great bunches or ſwellings in their throates, ſuch as we call in latin *ſtrumas*, as bigge as the two fiſtes of a man, through the drinking of ſnow water, yea ſome of their bunches are almoſt as great as an ordinary foote-ball with vs in England. Theſe ſwellings are much to be ſeene amongſt theſe Sauoyards, neyther are all the *Pedemontanes* free from them.

I rode from Aigubelle about two of the clocke in the afternoone, and came to a place called *la Chambre*, which is eight miles beyond it, about nine of the clocke in the euening: this was the ninth day of Iune being Thurſday. Betwixt Aigubelle and *la Chambre*, I obſerued no extraordina-

ordinary matter, but such as before in Sauoy.

I departed from *la Chambre* about sixe of the clocke in the morning, the tenth of Iune being friday, and came to a parish called S. *Andre*, which was fourteene miles from it, about noone. I remember a wondrous high mountaine, about a mile beyond *la Chambre*, at the top whereof there is an exceeding high rocke: this was on the left hand of my way.

Also another about two miles beyond that which is couered with snow. This is of a most excessiue and stupendious heigth.

At a towne called S^t. *Iean de Morienne*, which is about six miles beyond *la Chambre*, I saw a goodly schoole and a great multitude of schollers in it. The Parish Church is a pretty thing, hauing a faire steeple.

I saw a very auncient and strong Castle, but it was very little about a few miles beyond *La Chambre*, built on the toppe of a rocke, on the left hand of the way: which perhaps was built in the time of the Roman Monarchy as the like were in Rhetia, of which I shal hereafter make relation.

I rode from *S. Andre* about halfe an houre after three of the clocke in the afternoone, and came to a place fourteene miles therehence, called Lasnebourg, about nine of the clocke in the euening.

Exceeding is the abundance of woodden crosses in Sauoy, and a marualious multitude of little Chappels, with the pictures of Christ and the Virgin *Mary*, and many other religious persons, wherein I did oftentimes see some at their deuotion.

I obserued a great multitude of poore woodden bridges ouer al Sauoy, which were made only of beech trees, that were cut downe from the sides of the Alpes. Some few stony bridges I saw also pretily vaulted with an arch or two. These bridges are the necessariest things of all Sauoy. For without them they that are on one side of the

riuer,

riuer, cannot possibly get ouer to the other side, by reason that the violence of the lake is so great, that it will carry away both man and beast that commeth within it.

I noted one thing about sixe or seuen miles before I came to Lasnebourg that is not to be omitted. The waies on the sides of the mountaines whereon I rode were so exceeding high, that if my horse had hapned to stumble, he had fallen downe with me foure or fiue times as deepe in some places as *Paules* tower in London is high. Therefore I very prouidently preuenting the worst dismounted from my horse, and lead him in my hand for the space of a mile and halfe at the least, though my company too aduenturously rod on, fearing nothing. In Lasnebourg which was the last towne of Sauoy that I lodged in, situate vnder the foote of that exceeding high mountaine Senis, I obserued these three things. First the shortnesse of the womens wastes not naturally but artificially. For all the women both of that towne and all other places besides betwixt that and Noualaise a towne of Piemont, at the descent of the mountaine Senys on the other side, some twelue miles off, did gird themselues so high that the distance betwixt their shoulders and their girdle seemed to be but a little handfull. Secondly, the heigth of their beds: for they were so high that a man could hardly get into his bedde without some kinde of climing, so that a man needed a ladder to get vp as we say here in England. Thirdly, the strangenesse and quaintnesse of the womens head attire. For they wrappe and fold together after a very vnseemly fashion, almost as much linnen vpon their heads as the Turkes doe in those linnen caps they weare, which are called Turbents.

I went from Lasnebourg vpon the eleuenth day of Iune being Saturday, about seuen of the clocke in the morning, and ascended the mountaine Senys, and came about one of the clocke in the afternoone to a towne in Piemont called Noualaise at the foote of the descent of the

the mount Senys, which is twelue miles from Lasnebourg: there Sauoy and Piemont meete. In all that distance betwixt Calais and this towne of Noualaise we accounted all our way by leagues, whereof some are two miles, and some two miles and halfe. But from Noualaise to Venice beganne our computation of miles, which is generally vsed throughout all Italy.

All this tract of the Alpes about Mount Senys was heretofore called Alpes *Cottie*, from a certaine King *Cottius*, that vanquished the auncient Gaules, and was afterward receiued into the friendship of *Augustus Cæsar*.

I obserued an exceeding high mountaine betwixt Lasnebourg and Noualaise, much higher then any that I saw before, called *Roch Melon*: it is said to be the highest mountaine of all the Alpes, sauing one of those that part Italy and Germany. Some told me it was fourteene miles high: it is couered with a very Microcosme of clowdes. Of this mountaine there is no more then a little peece of the toppe to be seene, which seemeth a farre off to be three or foure litle turrets or steeples in the aire. I haue heard a prety history concerning this mountaine which was this. A certaine fellow that had beene a notorious robber and a very enormous liuer, being touched with some remorse of conscience for his licentious and vngodly life, got him two religious pictures, one of Christ, and another of the Virgin *Mary*, which he carryed a long time about with him, vowing to spend the remainder of his life in fasting and prayer, for expiation of his offences to God, vpon the highest mountaine of all the Alpes. Whereupon he went vp to a certaine mountaine that in his opinion was the highest of all the Alpine hils, carrying those two pictures with him, and resoluing there to end his life. After he had spent some little time there, two pictures more of Christ and our Lady appeared to him, whereby he gathered (but by what reason induced I know not) that he had not chosen

that mountaine which vvas the higheſt of all; ſo that he wandred a great while about til he found a higher which was this, vnto the toppe vvhereof he vvent vvith his pictures, vvhere he ſpent the reſidue of his life in contemplation, and neuer came downe more. My authour of this tale or figment (for indeede ſo I account it and no otherwiſe) is our * Maron of Turin vvho horſed our company from Lyons to Turin, and told vs this vpon the vvay.

* That is a guide or conductor.

The deſcent of the mountaine I found more vveary-ſome and tedious then the aſcent. For I rode all the way vp being aſsiſted vvith my guide of Laſnebourg, but downe I vvas conſtrained to walke a foote for the ſpace of ſeuen miles. For ſo much it is betwixt the top and the foote of the mountaine: in all vvhich ſpace I continually deſcended headlong. The vvaies vvere exceeding vneaſie. For they vvere vvonderfull hard, all ſtony and full of windings and intricate turnings, vvhereof I thinke there vvere at the leaſt two hundred before I came to the foot. Stil I met many people aſcending, and mules laden vvith carriage, and a great company of dunne kine driuen vp the hill vvith collars about their neckes: in thoſe vvaies I found many ſtones vvherin I plainly perceiued the mettall of tinne, vvhereof I ſaw a great multitude. One of them I tooke vp in my hand, intending to carry it home into England, but one of my company to vvhom I deliuered it to keepe for me, loſt it.

The end of my obſeruations of Sauoy.

My obſeruations of Italy.

I Rode from Noualaiſe about three of the clocke in the afternoone the foreſaid day, and came to S^t. Georges a towne of Piemont, fiue miles therehence about ſixe of the clocke in the euening. Betvvixt theſe places

places I obſerued nothing but only one towne called Suſa, heretofore Seguſium, which is a very fine little towne well ſeated, walled, hauing faire Churches in it, and a very goodly ſtrong Caſtle well planted with Ordinance. I only paſſed by the towne, but went not into it. At the townes end certaine ſearchers examined vs for money, according to a cuſtome that is vſed in many other townes and Cities of Italy. For if a man doth carry more money about him then is warranted or allowed in the country, it is *ipſo facto* confiſcated to the Prince or Magiſtrate, in whoſe territory a man is taken.

I rode from S^t. Georges about ſeuen of the clocke in the morning on Sunday, being the twelfth day of Iune, and came about twelue of the clocke to a towne in Piemont called Riuole, which is nineteen miles therehence. My obſeruations betwixt S^t. Georges and Riuole are theſe. At S^t. Georges I ſaw two ſeuerall Caſtles built on a rocke, which are ſo neare together, that they are euen contiguous, I wondred to what purpoſe they built two Caſtles ſo neare. About ſixe miles beyond Saint Georges, I ſaw a very memorable and admirable thing, if that be true which is reported of it. *Rowland* one of the twelue Peeres of France, and the ſiſters ſonne of *Charlemaine* (of whoſe fortitude and proweſſe there is mention in many of the auncient French hiſtorians) did cleaue an exceeding hard ſtone in the middeſt, of a foote and halfe thicke with his ſword, vvhich ſtone is there ſhewed as a monument of his puiſſance, and his picture in the wall hard by the ſtone on horſe-backe brandiſhing his ſword. I ſaw the Monaſtery of *S. Michael* built vpon the top of an exceeding high rocky hill, on the right hand of the way about ſome twelue miles beyond S^t. Georges: there are Monkes now liuing as I heard ſome ſay.

In many places of Piemont I obſerued moſt delicate ſtrawen hats, which both men and women vſe in moſt places of that Prouince, but eſpecially the vvomen. For

those that the women weare are very prety, some of them hauing at the least an hundred seames made with silke, and some pretily wouen in the seames with siluer, and many flowers, borders, and branches very curiously wrought in them, in so much that some of them were valued at two duckatons, that is, eleuen shillings.

I rod from Riuole about three of the clocke in the afternoone that Sunday, and came to Turin which was foure miles beyond it, about fiue of the clocke. I obserued these things betwixt Riuole and Turin. That day being the twelfth of Iune, I saw Rie reaped a little on this side Turin, which is about sixe weekes sooner then we vse to reape it in England. I saw infinite abundance of wallnut-trees in that part of Piemont, and wonderfull plenty of corne, especially Rie, and a maruailous euennesse and plainenesse of the ground for a great space, and store of vines that grow not so low as in France, but vpon high poles or railes, a great deale higher from the ground.

There rod in our company a merry Italian one *Antonio*, that vaunted he was lineally descended from the famous *Marcus Antonius* of Rome the Triumuir, and would oftentimes cheere vs with this sociable conceit. *Courage, courage, le Diable est mort.* That is, be merry, for the Deuill is dead.

My obseruations of Turin.

Iulius Cæsar Scaliger hath written this Octostichon vpon Turin.

EXcipiens gelidas patrijs ex Alpibus auras
Hesperij princeps ius capit vna soli.
Terra ferax, gens læta, hilaris addicta chorcis;
Nil curans quicquid crastina luna vehat.

Ingenium

Ingenium natura aptum, sed more solutum,
Plus animo capiens, quam dare possit ope.
Felix Marte nouo, felix melioribus armis,
Namq; recens acuet pectora lenta metus.

I am sory I can speake so little of so flourishing and beautifull a citie. For during that little time that I was in the citie, I found so great a distemperature in my body, by drinking the sweete wines of Piemont, that caused a grieuous inflammation in my face and handes; so that I had but a smal desire to walke much abroad in the streets. Therefore I would aduise all English-men that intend to trauell into Italy, to mingle their wine with water as soone as they come into the countrey, for feare of ensuing inconueniences, and let them follow the good counsell that learned *Alciat* giueth in his Epigram vpon the statue of *Bacchus*,

Quadrantem addat aquæ, calicem sumpsisse falerni
Qui cupit, hoc sumi pocula more iuuat.

and that most excellent rule of *Meleager* in his Epigram vpon wine, out of the first booke of the Anthologion of Epigrams, pag 82.

Τοῦτο σοὶ Νυμφαις βρόμιε φιλῶ, σὺ δὲ μηκέτι λῦσις
μισγέσθω· δέξαι καὶ κρατὸς ἀμπέλινον.

Surely I obserued it to be a faire city, hauing many stately buildings, both publique and priuate: it is the capitall citie of Piemont, situate in a plaine, being in the East incompassed with hils, well walled, and hath foure faire gates, and a very strong citadel at the west end, exceeding well furnished with munition, wherin there are fiue hundred peeces of Ordinance. This citie is built all with bricke, and is of a square forme. The riuer Duria runneth by it, and about a mile from the citie the famous riuer Padus, which the Grecians called *Eridanus*, but the Italians at this day the Po. It is called Padus from the French word *Pade* (as *Munster* writeth) which signifieth a pitch tree, because store of them doe grow about the

ſpring of the Riuer, which is in the mountaine Veſulus in Liguria: it diſgorgeth it ſelf at length into the gulfe of Venice, with ſix great mouthes, being firſt augmented with thirty riuers that ſpring partly out of the Apenniine mountaines, and partly out of the Alpes. Many do trauell downe this riuer from Turin to Venice all by water, and ſo ſaue the trauelling of two hundred twenty ſeuen miles by land. For the young Prince of Sauoy with all his traine trauelled to Venice downe the Po when I was at Turin. Heretofore this citie was called *Auguſta Taurinorum*, as many other noble cities haue beene called by the name of *Auguſta*: as Ratisbona in Bauaria *Auguſta Tiberij*, Curia in Rhetia Auguſta Rhetorum, Auguſta Emerita in Portugall: but now there is one onely Auguſta famous in Chriſtendome, which is that moſt renowned citie of Auguſta Vindelicorum in high Germany. This citie was a Colony of the Romanes, by whom it was a long time inhabited. It receiued great hurt in times paſt by the barbarous Gothes, who grieuouſly ſacked and waſted it with fire and ſword: but being afterward reedified, it was inhabited for the ſpace of many yeares by the Longobardes, who bare the ſway of it till their dominion in Italy was abrogated by *Carolus Magnus*. After that it came into the handes of the Kings of Italy, the Marqueſſes of Monsferratus, & laſtly the Dukes of Sauoy, who keepe their reſidence and Court there, hauing gotten ſo great power in Piemont, that they now ſtile themſelues Princes thereof. Neare to this citie there was fought that great battell betwixt *Charles* the fift and *Francis* the firſt of that name, King of France, *Anno* 1544. wherein twelue thouſand of the Imperialiſts were ſlaine, and all the reſt were eyther taken priſoners, or hauing redeemed their liberty ſent home into their countrey without armes. The preſent Duke of Sauoy that keepeth his Court here is called *Charles Emanuel*, vnto whom there were two Cardinals ſent Ambaſſadors when I was there,

there, whereof one was Cardinal *Aldobrandino* a Florentine, and sent from the Pope; the other a Spaniard sent from the King of Spaine. For there is great amity and affinity betwixt the King of Spaine and the Duke of Savoy, by reason that the Duke married the Kings sister *Margarita* which is dead, but he had some children by her as a Prince which is liuing, and certaine daughters, whereof one was married to the Duke of Modena, heretofore called Mutina; neare to which citie the armies of *Augustus Cæsar* and *Marcus Antonius* fought. And another about some two moneths before I came to Turin was married to *Francis Gonzaga* Prince of Mantua, and son to *Vincentius Gonzaga* the present Duke. The Dukes Palace seemeth to be faire, but I was not in it, onely I saw it without. He hath lately built a very goodly gallery, a worke of notable magnificence neare the Palace. For it is of a very stately heigth, and built all with white stone: Truely it is incomparably the faireſt that euer I saw saue the King of Frances at the Loure in Paris. One of those Cardinals was very pompously and magnificently attended. For seuen or eight stately Carochs of great personages attended at his Palace dore, to accompany him as he rode abroad in the euening to take the ayre. Also he was very royally attended with a braue guard of the Dukes Switzers, who at that time stanced it in very rich apparrell, costly decked with gold and siluer lace.

I was at the Cathedrall Church, which is called S^t. *Iohns*, wherein are many antiquities: in the Quire there is a very stately Tabernacle aboue the high Altar, supported with foure sumptuous pillars very richly gilt. Also a goodly Pulpit in the Quire, and a very faire seate on high at the north side of the Church for the Duke to sit in, when he heareth the Sermon. This Latin poesie is written on the wall on the right hand of the Church as you go in neare to an Altar, *Assentatio gratiam, veritas odium, & fœminea illecebra iniquitatem.* In this citie is kep

kept the Chancery of all Piemont. Also it is the seat of an Archbishop hauing beene first an Episcopall citie before it was graced with the dignity of an Archbishopricke. Of their Bishops I haue read of one that flourished here about the yeare of our Lord 420. that was a man of great fame and learning one *Maximus*, whose manifolde writings are recited by *Iohn Trithemius* that learned Germane Abbot in his Catalogue of Ecclesiasticall writers. Besides it is beautified with an Vniuersity which did heretofore flourish especially for the study of the ciuill law and physicke but now Diuinity also is greatly professed there since the Iesuites haue erected a Colledge in it, who I thinke will neuer so grace and adorne this citie with their Iesuiticall Diuinity as that famous man *Celius Secundus Curio* who was borne herein: and though at the first he was brought vp in the Papisticall Religion, yet at last when God had once illuminated his vnderstanding with the spirite of truth, hee abandoned his countrey for religion sake, and went into Germany, where he embraced the reformed religion, and euer after in the Vniuersity of *Basil* (where he liued and died) most constantly professed it to his death. I could not but mention this ornament of learning in this Discourse of Turin, which was his natiue countrey, because I doe much reuerence the memory of so famous a man, that with the excellent monuments of his wit, I meane his learned bookes (whereof some I haue read, and wherwith he hath purchased himselfe immortality of name) hath much benefited the Common-weale of good letters.

Thus much of Turin.

I Rode in Coach from Turin on Munday, being the thirteenth day of Iune about two of the clocke in the afternoone, and came to a Parish called Sian in Piemont about

bout halfe an houre after eight of the clocke in the euening. This Sian was twenty miles beyond Turin. My obseruations betwixt Turin and Sian were these: I saw many goodly spacious grounds beyond Turin, wonderfully replenished with corne, Vineyards, Orchards, and a singular exuberancy of all manner of fruits.

The Vineyards in Piemont and Lombardy doe much differ in growth from the French Vineyards. For the Vines in most of these places doe grow vpon trees that are very orderly set in fine rankes about halfe a mile or a mile long in some places. Betwixt these rankes or rowes, which in some places are distant about a But length or two asunder, there grow many necessary commodities, as corne or some kinde of fruites. Most of those trees whereon the grapes doe grow are Maples; in some places Wal-nut-trees, and in others Willow trees and Elmes. Also on both sides of these trees there are set certaine pretty stakes in the earth to support the Vines, that they may the more extend their branches in length: These stakes are set out of the maine ranke of trees. Againe the stakes are fastened in the ground in the very ranke it selfe betwixt tree and tree; so that the greatest part of the grapes doe grow about these stakes, and few on the tree. Many thousands of these vines I haue seene grow so high, that they haue sprowted cleane aboue the toppe of the tree.

Betwixt Turin and Sian I was transported ouer a Ferrie. This Italian transporting was done after a pretty manner. For whereas there is a great long rope that reacheth ouer the riuer, tied by certaine instruments on both sides thereof, assoone as the horses and passengers are put into the boate, one of the boatmen that tarryeth at land turneth a certaine wheele about by meanes of that rope, by the motion of which wheele the boat is driuen on to the other banke.

Betwixt Turin and Sian I saw a strange kinde of corne

that I neuer saw before; but I haue read of it. It is called Panicke. It groweth like an hearbe, and is as greene as a leeke, hauing very long and broad leaues. The graine of it is almost as great as a beane: poore folkes do make most of their bread with it, and quailes are much fedde with it. I saw great abundance of this Panicke grow in many places of Italy both in Piemont and Lombardie.

I obserued that many of their women and children goe onely in their smockes and shirts in diuers places of the countrey without any other apparrell at all by reason of the extreme heat of the clymate; and many of their children which doe weare breeches, haue them so made, that all the hinder parts of their bodies are naked, for the more cooleneſſe of the ayre.

I rod from Sian about foure of the clocke in the morning, the fourteenth day of Iune being Tuesday, and came to a faire City in Piemont called Vercellis, which is eighteene miles from Sian, betwixt ten and eleuen of the clocke. This fourteenth day of Iune was *S. Iohn Baptists* day in Italy, according to the new stile, which is neuer with vs in England before the foure and twentieth of Iune. This day is very solemnely kept in all the Cities, Townes, and Parishes of Italy, but in some of the greater Cities as Rome, Venice, Naples, Millan, Florence, &c. it is celebrated with very pompous and sumptuous solemnity. These shewes I then obserued in Vercellis. At the comming in of the City without the west gate there was erected a faire bower couered with greene boughes newly cut, vnder the which there stood a cupboord furnished with the pictures of Christ and our Lady, and with great abundance of exceeding costly plate. Also I saw a Procession that the Priests solemnized in the streets after that manner as in Paris vpon *Corpus Christi* day, accompanied with many singing boyes, and men before them in surplices with burning tapers in their hands,

hands, and a great multitude of women and children behinde, which carryed burning tapers alſo, they went all in couples very orderly. But I neuer ſaw in all my life ſuch an vgly company of truls and ſluts, as their women were. Withall there was an exceeding ſhooting of ſquibs in euery ſtreet where the Proceſſion paſſed.

This City of Vercellis is well ſituate in a plaine, by the which there runneth a faire commodious riuer, called in Latin *Ticinus*, in the Italian *Teſino*, which runneth to the City of Pauie, wherehence that City both in former times hath beene called, and now is *Ticinum*: it iſſueth out of the high mountaine Goddard, which is one of the Rhetical Alpes that diuide Italy and Germany. It is well walled and hath many faire ſtreets through which diuers riuers doe runne, with many ſtupples to paſſe ouer from one ſide of the ſtreet to the other as in Sarisbury.

This City receiued much harme by *Autharus* the third King of the Longobardes, in the time of the Emperour *Mauricius*, about the yeare 586. who by reaſon that the Prefect thereof *Dotrula*, which was one of the thirty Longobardicall tyrants, reuolted to *Smaragdus* the ſecond Exarche of Rauenna; committed ſuch ſpoile in Vercellis, that he defaced more then halfe the City, and demoliſhed the wals round about the ſame, which he made euen with the ground alſo.

Neare to this City was that memorable ouerthrow of *Deſiderius* the twentieth and laſt King of the Longobardes, ſo famouſed by many claſſicall hiſtoriographers. For *Carolus Magnus* being ſollicited by *Adrian* the Pope, who had receiued ſome vvrongs of *Deſiderius*, to come into Italy, and defend him againſt the Longobardes, paſſed ouer the Alpes, and vvith a great army confronted them at Vercellis, vvhere he did put their King to flight, & hauing aftervvard taken him priſoner in Pauie vvhich vvas the principall City, vvherein the Kings of the Longobardes kept their Court, he ſent him captiue to Liege

a good-

a goodly City in the Netherlands, vvhere he dyed in exile. So this vvas the end of the Longobardicall Kingdome in Italy, vvhich continued two hundred and foure yeares from *Alboinus* their first King.

I obserued a custome in many Townes and Cities of Italy, vvhich did not a little displease me, that most of their best meats vvhich come to the table are sprinkled vvith cheese, vvhich I loue not so vvell as the Welchmen doe, vvhereby I vvas oftentimes constrained to leese my share of much good fare to my great discontentment.

In most of their Innes they haue vvhite cannopies and curtaines, made of needle vvorke, vvhich are edged with very faire bone-lace.

Here I wil mention a thing that might haue been spoken of before in discourse of the first Italian towne. I obserued a custome in all those Italian Cities and Townes through the which I passed, that is not vsed in any other country that I saw in my trauels, neither doe I thinke that any other nation of Christendome doth vse it, but only Italy. The Italian and also most strangers that are commorant in Italy, doe alwaies at their meales vse a little forke when they cut their meate. For while with their knife which they hold in one hand they cut the meate out of the dish, they fasten their forke which they hold in their other hand vpon the same dish, so that whatsoeuer he be that sitting in the company of any others at meale, should vnaduisedly touch the dish of meate with his fingers from which all at the table doe cut, he will giue occasion of offence vnto the company, as hauing transgressed the lawes of good manners, in so much that for his error he shall be at the least brow-beaten, if not reprehended in wordes. This forme of feeding I vnderstand is generally vsed in all places of Italy, their forkes being for the most part made of yron or steele, and some of siluer, but those are vsed only by Gentlemen. The reason of this their curiosity is, because the Italian cannot

by

by any meanes indure to haue his diſh touched with fingers, ſeing all mens fingers are not alike cleane. Hereupon I my ſelfe thought good to imitate the Italian faſhion by this forked cutting of meate, not only while I was in Italy, but alſo in Germany, and oftentimes in England ſince I came home: being once quipped for that frequent vſing of my forke, by a certaine learned Gentleman, a familiar friend of mine, one *M. Laurence Whitaker*, who in his merry humour doubted not to call me at table *furcifer*, only for vſing a forke at feeding, but for no other cauſe.

I rod from Vercellis about two of the clocke in the afternoone on *S. Iohn Baptiſts* day, and came to a towne called Buffolero in Lombardy, twenty miles therehence about halfe an houre after eight of the clocke in the euening.

Here I hold it fit to ſpeake a little of the name of Lombardy, and the fertility thereof. We reade in hiſtories that the Longobardes, whoſe firſt habitation was in a part of Saxony about the confluent of the riuers Sala and Albis, being exceedingly multiplied in their owne country, tranſmigrated into a bordering Iſland called Rugia, which now belongeth to the Marqueſſe of Brandenburg. But becauſe the ſame was not able to maintaine them all by reaſon of the great increaſe of their families, they reſolued to goe into ſome more fertile country, and ſo after long trauell they came into Pannonia, where hauing liued about two and forty years, they were inuited into Italy by *Narſes* the Eunuch vpon this occaſion. The Empereſſe *Sophia* wife to the Emperour *Iuſtinus* the ſecond, being offended with *Narſes* for that he was accuſed to the Emperour for his tyrannicall and vniuſt dealing with the Italians, ouer whom he had their great authority, ſent him word that he muſt come home to attend ſpinning women, and to deliuer wooll and flaxe to them, ſeing he was fitter for ſuch a purpoſe, be-

cauſe

cauſe he was an Eunuch, then to beare ſuch ſway in Italy as he did. *Narſes* being grieuouſly exaſperated with this bitter ſcoffe ſent backe the Empereſſe this meſſage, that ſeing ſhee would needs employ him about ſpinning, he would ſpinne ſuch a threade as ſhe ſhould neuer be able to vntwiſt while ſhee liued; whereupon incontinently he ſent Ambaſſadors from Naples to the Longobardes into Pannonia, to allure them into Italy, being a country repleniſhed with all manner of commodities, neceſſary for mans life. The Longobardes reioycing to heare this newes, poſted with bagge and baggage into Italy, vnder the conduct of their captaine *Alboinus*, and hauing conquered many faire cities that reſiſted them, as Taruiſium, Vicenza, Verona, Milan, &c. at laſt they planted themſelues in this country, which they called after their owne name, chooſing firſt Verona, and after that Papia, for the place of their kings reſidence. That their comming into Italy was like to be very terrible to the inhabitants of the country, it was portended by diuers fearefull prodigies. For not long before they entred the country there were ſeene fiery armies skirmiſhing in the aire: alſo bloud guſhed out of the earth and the wals of houſes. And many other ſtrange accidents were obſerued which betokened ſome great calamities. Some thinke theſe people were called *Longobardi quaſi Longobarbi*, becauſe they wore long beards. This territory wherein they liued had before ſundry other names. As *Gallia Togata*, *Gallia Ciſalpina*, *Inſubria* (which indeede extended not it ſelfe ſo farre as the country called by the former names. For *Inſubria* contained no more then that part of Lombardy which includeth the Dutchy of Milan,) but at this day by corruption of the name, it is called Lombardy. Surely ſuch is the fertility of this country, that I thinke no Region or Prouince vnder the Sunne may compare with it. For it is paſſing plentifully furniſhed with all things, tending both to pleaſure and profit,

profit, being the very Paradiſe, and Canaan of Chriſtendome. For as Italy is the garden of the world, ſo is Lombardy the garden of Italy, and Venice the garden of Lombardy. It is wholly plaine, and beautified with ſuch abundance of goodly riuers, pleaſant meadowes, fruitfull vineyardes, fat paſtures, delectable gardens, orchards, woodes, and what not, that the firſt view thereof did euen refocillate my ſpirits, and tickle my ſenſes with inward ioy. To conclude this introduction to Lombardy, it is ſo fertile a territory, that (as my learned and eloquent friend *M. Richard Martin* of the middle Temple once wrote to me in a moſt elegant letter) the butter thereof is oyle, the dew hony, and the milke nectar.

After I was paſſed a few miles from Vercellis, I came into the Dukedome of Milan, which is now the King of Spaines Dominion, the firſt City whereof was Nouara a very auncient and faire City well ſeated: therein we were examined. In this City there dwelleth a great company of Spaniards with their families. Betwixt Sian and Buffolero I paſſed three ferries.

Neare vnto this citie was fought a memorable battel betwixt the French men and the Italians, wherein the Switzers ſhewed a notable example of treachery, which happened thus. *Anno* 1500. *Lodowic* Duke of Milan holding Nouara, the Switzers being practiſed vnder hand by a great ſumme of money offered them by *Tremouille* commaunder of the French forces, which were then in Italy, did mutinouſly demand their pay of *Lodowic*. Whereupon *Lodowic* gaue them all his plate, but that would not ſatisfie them: they cauſed the French armie to approach to Nouara, to the intent to draw *Lodowic* into the fielde. *Lodowic* comes forth with his army, and with his light horſe beginnes the charge; *Tremouille* with the other French leaders made it good vpō him, & put the Italians to flight. The Switzers being preſſed to fight by *Lodowic* refuſed it, and compaſſing in *Lodowic* with the preſſe of

their

their nation, for all the intreaties hee could vse to them, would not be perswaded to desist from their treacherous enterprise, onely he got a promise from them to set him in a place of safety: and so they agreed that disguised and armed like a Switzer a foote, he should march amongst them: but he was discouered and taken prisoner, and carried into France to the castle of *Loches*, where at last hee died, after he had liued ten yeares in prison.

After I was entred into Lombardy I obserued many pleasant plaines, and infinite abundance of fat meadows. Also I saw marueilous store of goodly Oxen in euery place of the countrey, whereof almost all were dunne. All those Oxen that drew Cartes had certaine white linnen couerings cast ouer their bodies, and fastened vpon their backes with little woodden peeces that came athwart. This they did to the end to keepe away the flies from their bodies, which would otherwise much infest them.

I rode from Buffolero about foure of the clocke in the morning the fifteenth day of Iune being wednesday, and came to Milan about eleuen of the clocke. Betwixt Buffolero and Milan it is twenty miles.

I obserued no extraordinary thing in this space, but onely goodly Meadowes, Vineyards, Orchards, and such other things as I haue heretofore mentioned.

My obseruations of Milan.

Iulius Cæsar Scaliger hath written these verses vpon Milan.

COmpositos populos, validiq; exordia regni
excepit facili terra beata sinu.
Creuerat Ausonio commistus sanguine Gallus,

&

& dabat antiquo fortia iura Pado.
Tertia ſe adiunxit tantis Germania rebus,
& ſtetit audaci fama parata manu.
Quæuis ſimplicibus iactet ſe gloria ſignis:
cum triplex vni contigit aucta mihi.

Alſo the Poet *Auſonius* hath written theſe verſes vpon Milan.

ET Mediolani mira omnia, copia rerum,
Innumeræ cultæq́; domus, facunda virorum
Ingenia, antiqui mores, tum duplice muro
Amplificata loci ſpecies, populiq́; voluptas
Circus, & incluſi moles cuneata theatri:
Templa, Palatinæq́; arces, opulenſq́; moneta,
Et regio Herculei celebris ſub honore lauacri,
Cunctaq́; marmoreis ornata periſtyla ſignis,
Mœniaq́; in valli formam circundata limbo.
Omnia quæ magnis operum velut æmula formis
Excellunt, nec iuncta premit vicinia Romæ.

Milan is ſituate in a plaine, compaſſed round about with the famous riuer Teſino before mentioned. Firſt it was but an obſcure and ignoble countrey village, founded by the ancient *Hetruſcans*, and after inhabited by the *Inſubres*, wherehence the territory round about it was called Inſubria. But in continuance of time *Belloueſius* the ſonne of *Ambigatus* King of the Celtæ after he had conquered the countrey about it, amplified this village, and made it a faire Citie, euen about the time of *Tarquinius Priſcus* the fifth King of Rome. At the time of the amplification and inlarging by *Belloueſius* there happened a very ſtrange accident, which gaue occaſion of the denomination. For when it was new building, a certaine wilde Sow that came forth of an olde ruinous houſe very early in the morning, hapned to meete ſome of thoſe that were ſet aworke about the building of the city. This Sow had halfe her body couered with hard briſtly haire as other Pigges are, and the other halfe with very ſoft

and white wooll: which *portentum Bellouesus* tooke for a very happy and ominous token, so that he caused the city to be called Mediolanum from the halfe-woolled Sow. What his reason was why he should esteem this strange spectacle for such a luckie token I know not, but I coniecture it might be this: perhaps he supposed that the bristly haire might presage strength and puissance in his subiects, and the wooll plenty of necessary meanes that might tend to the clothing of their bodies. He enuironed it with a wall foure and twenty foote broad, and sixty foure foote high, and built sixe gates therein: it is at the least seuen miles about, and hath tenne gates in all, whereof foure haue beene added by some benefactors to the six that *Bellouesus* built. Many auncient monuments and worthy antiquities are to be seene in this glorious city. The Church wherein S^t. *Ambrose* Bishop of Milan in the time of *Theodosius* the first was buried, which Church he built himselfe to the honour of the holy Martyrs *Gerusius* and *Protasius*. This Church is now called S^t. *Ambroses*: it was the first Christian Temple in all the City, in the which the body of S^t. *Ambrose* lieth interred vnder an Altar in a deepe caue of the ground, being supported with foure iron chaines, and by his body there lieth a certaine booke that he wrote. This Altar I saw. Also I saw the place where S^t. *Ambrose* stood when he prohibited the Emperour *Theodosius* to enter the Church after hee had cõmitted that great slaughter of seuen thousand men at Thessalonica, which is much mentioned in the Ecclesiasticall Historiographers. Hee stood at the Church porch at the comming in. A little before the entrance of this Church there is a pretty Chappell, wherein are painted the pictures of *S. Ambrose*, *S. Augustin*, *Deodatus*, and *Alipius*. For in that Chappell *S. Ambrose* baptised them three in a Font hard by the Altar, which is yet to be seene. There also I saw the way wherein *S. Ambrose* and *S. Augustin* walked together when they sung the hymne *Te Deum*

um laudamus. In this Church there are shewed two very ancient monuments, especially one which is the auncientest of al Christendome, if that were true which they report of it. For then it would be three thousand fiue hundred years old: namely the brasen serpent which *Moses* erected in the wildernesse as a type and figure of Christ, to the end that they which were bitten with any fiery Serpents might be cured onely by looking vpon it. They say this Serpent was bestowed vpon this Church by the Emperour *Theodosius*. It is erected vpon a goodly marble pillar of some twelue or sixteene foote high in the body of the Church on the left hand as you come in from the great gate. Verily I wonder that the Papists can be so impudent to delude the people with these most palpable mockeries. For it is a meere improbability, yea and an impossibility that this should be the true Serpent, because we reade in the holy * Scriptures that the godly King *Ezekias* caused it to be broken in pieces, because the children of Israell did burne incense to it, and called it *Nehushtan*, that is, a peece of brasse. Yet maugre the authority of Gods word, these people doe not sticke to say that they haue the selfe same serpent. But their impudency were more tollerable, if they would say it were only a representation of the serpent. The other monument is an exceeding rich needle worke, interlaced very curiously with abundance of gold and siluer, that presents a very goodly picture of *Moyses*, and histories of matters that happened in *Moyses* time: this rich Tapistry is hanged about the roofe of the Chappell wherein *S. Ambroses* body is interred, and is reported to be aboue two thousand yeares old.

* 2. *King.* 18. 4.

Amongst other notable antiquities that are kept in this Church, there is one thing which (in my opinion) is not to be esteemed of the least account, namely an auncient Greeke manuscript copie of these two excellent bookes of Iudaicall antiquities, which that learned Iew

Flauius Iosephus wrote in Rome, after the destruction of Ierusalem, vnder the Emperour *Titus Vespasianus* against *Appion* a Grammarian of Alexandria. This originall is written in ancient Longobard characters in parchment, being so olde that they are euen worm-eaten. But I must needes confesse the truth, that I saw not this booke, but onely heard it of a learned man in the citie, and doe the more certainly beleeue it, because *Gesnerus* in his *Bibliotheca* affirmeth as much, euen in the *Index* of the workes of that learned Doctor of the Church *Ruffinus* Priest of Aquileia, who translated the said two bookes into Latin. Neare to this Temple of *S. Ambrose* there are to be seene the *rudera* of a Temple built by *Nero*, which he dedicated to the honour of the Paynim Gods: many pillars of it remaine, but the roofe is open and vncouered.

This Citie was first conuerted to the Christian faith by *S. Barnabas*, at what time *Peter* was Bishop of Antioch, before he came to Rome. *S. Barnabas* his fountaine is to this day shewed in Milan, neare to the which he liued, and baptised many with the water thereof, which hath the vertue at this day to cure those that haue the ague, and many other diseases.

The Cathedrall Church is dedicated to our Lady, which *Iohn Galeatius* Duke of Milan caused to be built, *anno* 1386. This is an exceeding glorious and beautifull Church, as faire if not fairer then the Cathedrall Church of Amiens, which I haue before so much magnified. All this Church seemeth to be built with marble: herein are many notable things to be seene: in the Quire the bodies of many of the Vicounts of Milan, which were partly of the family of the Galeatij, and partly of the Sfortiæ are interred. In the body of the Church there are foure rowes of white marble pillars, which doe exceedingly beautifie the Church: in each row are sixe pillars. Also I saw a monument of a certaine Bishop of Milan called *Marcus*, who bestowed thirty and fiue thousand duckets to-

towards the building of the Church. Moreouer that famous Cardinal *Carolus Borromæus* Archbiſhop of Milan, and greatly reuerenced in his time for the purity and ſanctimony of his life, was buried in this Church. The image of Chriſt which is eleuated to an exceeding height is erected ouer the entrance of the Quire: it is very richly gilt, with the images of the Virgin *Mary* and *S. Iohn* at the ſides of it. Right aboue Chriſts image theſe wordes are written in capitall golden letters: *Attendite ad Petram vnde excisi eſtis.* There are ſeuen or eight goodly Altars in this Church (beſides the high Altar) adorned with ſumptuous pillars of rich marble. I aſcended almoſt to the toppe of the Tower; wherehence I ſurueyed the whole citie round about, which yeelded a moſt beautifull and delectable ſhew. There I obſerued the huge ſuburbs, which are as bigge as many a faire towne, and compaſſed about with ditches of water: there alſo I beheld a great part of Italy, together with the lofty Apennines; and they ſhewed me which way Rome, Venice, Naples, Florence, Genua, Rauenna, &c. lay. The territory of Lombardy, which I contemplated round about from this Tower, was ſo pleaſant an obiect to mine eyes, being repleniſhed with ſuch vnſpeakeable variety of all things, both for profite and pleaſure, that it ſeemeth to me to be the very Elyſian fieldes, ſo much decantated and celebrated by the verſes of Poets, or the Tempe or Paradiſe of the world. For it is the faireſt plaine, extended about ſome two hundred miles in length that euer I ſaw, or euer ſhall if I ſhould trauell ouer the whole habitable world: inſomuch that I ſaid to my ſelfe that this country was fitter to be an habitation for the immortall Gods then for mortall men. There is one moſt notable monument kept in this Church, which it was not my happe to ſee, one of the nayles wherewith Chriſt was crucified, as they affirme. For they ſay that *Theodoſius* the Emperor beſtowed it vpon *S. Ambroſe*, who placed it firſt in the

Church of Saint *Tecla*, from whence it was afterward brought to this Church.

I saw the auncient Palace of the Vicounts of Milan, which is a most magnificent building, at the front whereof there are erected twelue statues in milke-white stone of the Vicounts to the middle as they ruled by degrees, successiuely one after another. One of these Vicounts whose name was *Otho*, gaue the armes to the Dukedome of Milan, as *Claudius Minos* in his learned Commentaries vpon *Alciats* emblemes, euen vpon the first embleme doth mention, where he citeth a memorable history out of three worthy Authours, *Alciat* himselfe, *Francis Petrarch*, and *Paulus Iouius*. But that which he taketh out of *Iouius*, which I most applaude aboue the rest, I will here alleage, seeing in this discourse of the Palace of the Vicounts, it is not impertinent to mention so notable a matter as this. When as *Otho* Vicount of Milan, a man of great prowesse and courage, in the time of the warre against the Turkes and Saracens, vnder the conduct of *Godfry* Duke of Boulogne, fought in a single combat with a certaine Saracen called *Volucis*, who in the middest of the field chalenged the stoutest Christian of all the army to a duell; he conquered him with no lesse fortitude then happinesse, and hauing slaine him he got from him a spoile ful of immortal glory, namely a golden Viper that was erected vpon the crest of his helmet, curiously represented with his winding circles, and deuouring of a young child, which one argument of his happy puissance was afterward vsed by his posterity for the armes of the Dukedome, as being a thing that portended the flourishing estate and glory of the City. Some doe thinke that the said Saracen *Volucis* was descended of the stocke of *Alexander* the Great, and that therefore he vsed the Viper for his armes, in regard that a Viper according to a certaine fable of *Olympias*, the Mother of the foresaid *Alexander*, did once bring forth a child. For shee reported

ted that shee was begotten with child by a certaine Dragon that presented himselfe vnto her in the shape of *Iupiter*: which was the reason that her sonne *Alexander* did afterward giue the Viper, bringing forth a child for his armes. Thus farre *Minos* out of *Iouius*.

I went to the Library of Cardinall *Borromeus*, which is an exceeding faire peece of workemanship, but it is not fully finished, so that there is not one booke in it, but it is said it shall be shortly furnished.

There is a singular beautifull Monastery in this City of Ambrosian Monks, where I saw a most sumptuous hall, built by one *Calixtus Laudensis*, *Anno Domini* 1547. the roofe wherof is very loftily concamerated, and adorned with many exquisite pictures of religious matters: in the middle there is a pulpit, wherein at their meales they reade the Legend of the Saints: in this hall there are twelue tables for the Monks to sit at their meales, whereof fiue are in one side, fiue in the other, and two at the higher end. The Monks sit only at the inside of the table: at the lower end of the hall there are many faire religious pictures. The Cloysters are many, and very faire both for breadth and length, and the multitude of goodly pillars. Likewise there is a great company of faire galleries, and three or foure delectable gardens belonging to this Monastery, full of variety of pleasant fruits.

The Church of the Augustinian Monkes is passing glorious, being for the richnesse of the marble pillars, the curiosity of the pictures, and the sumptuousnesse of the roofe, which is wonderfull richly imbossed with gilt bosses, the fairest that euer I saw till then, euen fairer then Amiens Church, though indeede nothing so great. A certaine Merchant of Genua hath a very beautifull house in this City neare the Iesuitical Church: it is the fairest that I saw in all Milan, euen fairer then the Vicounts Palace, three stories high, very large, and full of roomes. The whole outside is built with white stone, and ador-

ned with many curious workes.

There is a very magnificent Hospitall in this City, wherein are an hundred and twelue chambers, and foure thousand poore people are relieued in the same. The yearely reuenues of it are said to be at the least fifty thousand crownes.

No City of Italy is furnished with more manuary arts then this, which it yeeldeth with as much excellency as any City of all Christendome, especially two, embrodering and making of hilts for swords and daggers. Their embroderers are very singular workemen, who worke much in gold and siluer. Their cutlers that make hilts are more exquisite in that art then any that I euer saw. Of these two trades there is a great multitude in the city: Also silkemen doe abound here, which are esteemed so good that they are not inferiour to any of the Christian world.

The Citadell is the faireſt without any comparison that euer I saw, farre surpassing any one Citadell whatsoeuer in Europe, as I haue heard worthy trauellers report. For it is so great that it seemeth rather a towne then a Citadell, being distinguished by many spacious and goodly greene courts, which are inuironed with faire rowes of houses like streets, wherein the Spaniards dwell with their families, and exercise diuers manuary trades. Also in these courts as it were certaine market places, there are vsually markets kept: of these courts I saw foure or fiue seuerally.

This Citadell is of an incomparable strength both by nature and art; at the first gate this inscription is written in great Roman letters in gold. *Philippus secundus Catholicus, Maximus Hispaniarum Rex, Potens, Iustus, & Clemens.* The whole Citadell is built with bricke, and couered with faire tile, sauing two bulwarks thereof which are very strong and ancient, built with free stone, which is so laid that the whole outside is very curiously

contrined

contriued with diamond workes. And the foundation thereof is so deepe, that it is iust as farre from a certaine stony circle that appeareth a little aboue the ground to the bottome of the foundation, as it is from that circle to the toppe of the bulwarke. There was heretofore an other bulwarke farre fairer then either of these two. For the front of it was adorned with the marble images of the Patrones and principall Benefactors of the City, together with the Armes of the Sfortiæ Dukes of Milan, which built the same: but in the time that *Francis* the French King held it, by a very dismall chance it was all blowen vp with gunne powder that was kept in the same, which hapned to be set a fire *Anno* 1521. by lightning that fell from heauen. The force whereof not only razed the bulwarke from the very foundations, but also ouerthrew a great part of the wals of the Citadell, together with the chambers and adioyning roomes; and the stones that flew about slew the two Captaines of the Citadell, who a little before came towards a little chappell neer to the gate, to the end to make their oraizons to the Virgin *Mary*, according to their daily custome. The same stones killed others also of the souldiers which walked abroade in the euening to take the aire (for this tragicall chance hapned in the sommer) and of others brake the heads, armes, and legges. So that of two hundred souldiers there were but twelue escaped aliue. The Citadell is moted round about with a broade mote of fine running water, and many other sweet riuers and delectable currents of water doe flow within the Citadel. In one of these riuers there are two milles, whereof the one is for grinding of corne, the other for making of gun-powder. Also whereas these riuers doe runne into the towne to the great commodity of the townesmen, the inhabitants can at all times when they list restraine the passage of them, and so barre the townesmen of the vse of them, to their great preiudice and discommodity; but so cannot

the

* Neare to one of these Riuers I saw a pretty amorous sight; a woman naked from the middle vpward sitting at her worke.

the townesmen on the contrary side restraine the inhabitants of the Citadell *. There is a store house in this Citadell, wherein is kept prouision of corne, oyle, and other things necessary for the sustaining of a band of souldiers for three yeares. In the middle bulwarke of the Citadell I saw two breaches that were made in the wall by the shot of *Charles* the fifth his souldiers, (as the Spaniards told me) when *Charles* besieged *Francis* the French King there. The munition of the Citadell is so much, especially for great peeces of Ordinance, that I thinke no Citadell of all Christendome may compare with it. In each of these two great bulwarks that I first mentioned, there are fiue very huge peeces of Ordinance that exceed all the rest. About the toppe of the Citadel there is a very long gallery which is square, and diuided into foure long walkes, that are replenished with wonderfull store of Ordinance, whereof part are planted Eastward against the towne, to batter it if it should make an insurrection; and part on the contrary side Westward against the country if that should rebell. For a great part of Lombardy Westward belongeth to the Citadel, for the sustentation of the presidiary souldiers, who are all Spaniards, being in number fiue hundred. In one of these foure long walkes I reckoned about eight and twenty great peeces, besides those of the lesser sort, as Sakers. Whereof one amongst the rest was exceeding great, and about sixteene foote long, made of brasse, a demy culuerlin, which was once the Duke of Saxonies, whose armes were made in it with the yeare of our Lord 1533. Another at the end of the same walke, longer then this by foure foote, which was said to carry a bullet at the least eight miles, which I doe hardly beleeue to be true. This was an whole culuerlin. They report that there are peeces in this Citadel which will carry a bullet of eight hundred pound weight. Also I saw an exceeding huge Basiliske, which was so great that it would easily containe

the

the body of a very corpulent man. So many there are of them in the Citadel, that I thinke the totall number of them is at the leaſt two hundred. Alſo I ſaw an yron grate where all the peeces are drawen vp to the gallery from a very deepe place vnderneath. And a very faire little Chappel wherein they ſay Maſſe, in which there is a maruailous rich Altar and Tabernacle. When I came forth of the Citadel, after I had ſuruayed all the principal places, a certaine Spaniard imagining that I had beene a Flemming expreſſed many tokens of anger towards me, and laſtly railed ſo extremely at me, that if I had not made haſt out with my company, I was afeard he would haue flung a ſtone at my head, or otherwiſe haue offered ſome violence to me. There is ſuch an extreme hatred betwixt the Milanois and the Spaniards, that neither the Milanois doe at any time come into the Citadel, nor the Spaniards into the City, but only in the euening.

We reade in Hiſtories, that many of the Roman Emperours, and other great perſonages of the Citie of Rome, did ſometimes make their reſidence in Milan, partly for their recreation as being a place that abounded with all maner of delights that the heart of man can wiſh for; and partly to the end to defend and fortifie that part of Italie againſt the incurſions of the Tranſalpine people, who did often conueigh their forces ouer the Alpes into Italy, and annoyed the Italians. For this cauſe *Iulius Ceſar* made his aboade here, who (as *Plutarch* writeth in his life) kept very honourable hoſpitality in this Citie; here alſo reſided *Pompey* the Great; Traian who built a ſumptuous Pallace heere, whereof part is to bee ſeene at this day; *Adrian*; *Conſtantius* the Emperour the third Sonne of the Emperour *Conſtantine* the Great; *Valentinian* the firſt; *Theodoſius* the firſt, who after his miraculous victorie of *Eugenius* and *Arbogaſtes* in Lombardy, ſpent three yeares in this Citie in company with that godly Biſhop Saint *Ambroſe*, and at laſt died here: alſo his

body

body being afterwards transported to Constantinople. Here liued *Placidia Galla* the Empereſſe, ſiſter to the Emperour *Honorius*, and wife to the Emperour *Conſtantius*, who was *Honorius* his Colleague and fellow *Auguſtus* in the Empire. Here I ſay ſhe liued while her husband was abroad in the warres, and built a moſt magnificent temple dedicated to Saint *Aquilinus*, which is to this day ſtanding, but I confeſſe I ſaw it not. Here raigned *Bertarius* the ſecond ſonne of *Aribertus* the ninth King of the Longobardes, while his eldeſt brother *Godebertus* raigned in Pauie.

In this Citie *Pipin* King of Italy the ſecond ſonne of *Charlemaine* by his ſecond wife *Hildegardis* ended his life, but he was buried in Verona, whoſe monument I ſaw there, as I ſhall hereafter declare in my deſcription of that Citie. Here dyed that famous and victorious Prince, *Theodoricus Veronenſis* King of the Gothes, who raigned thirty three yeares in Rauenna, after hee had conquered and ſlaine *Odoacer* the Rugian that vſurped the kingdome of Italy foureteene yeeres, by expelling *Auguſtulus* the laſt Emperour of Rome and the Sonne of *Oreſtes*; betwixt which *Auguſtulus* his time and *Charlemaine* being aboue three hundred and thirty yeares, there was no King in Italy, but a very confuſed and turbulent gouernment, partly by the Exarches of Rauenna, and partly by the Longobardicall Kings of Pauie. Heere alſo dyed *Ludouicus* the ſecond Emperour of that name, after hee had warred in Italy partly with the Saracens in the Territory of Beneuentum, and partly with *Adalgiſius* Prince of Salerne, euen in the yeare 874. and of his raigne the nineteenth.

Here was borne and liued *Dioclesians* Colleague *Maximinian* that bloudy perſecutor of the Chriſtians, who ſurnamed himſelfe *Herculeus*, here I ſay he liued after *Dioclesian* and himſelfe had abandoned the Empire, and heere he built a Temple dedicated to *Herculis*, which is now con-

consecrated to the honour of Saint *Laurence*. This *Maximinian* would haue had the Citie no more called Mediolanum, but Herculeum. He ordained when hee liued here, that all the Emperours should bee here crowned with an yron crowne before they should bee called Kings of Italy; which solemnity hath continued euer since, and to this day is performed by our Christian Emperours in the Church of S. *Ambrose*, the Archbishop of Milan crowning them, but the crowne is kept at Modoetia a towne in Lombardie about some ten miles from Milan. Here also was borne another Emperour, namely *Didius Iulianus* the successor of *Pertinax*. Here met *Constantine* the Great with his Colleague in the Empire *Licinius*, when he marched with his army towards Rome against his tyrannicall brother in law *Maxentius*; and before he went out of this Citie, here was a most royall and magnificent marriage celebrated betwixt the saide *Licinius* and the Lady *Constantia* sister to the Emperour *Constantine* aforesaid. Moreouer many famous men haue studied here, and dedicated themselues to the Muses, as the Poet Virgill, *Valerius Maximus*, who was borne here also, the same that dedicated that excellent booke of Examples to *Tiberius Cæsar*, which is so common now a dayes in the hands of the learned. *Aliptus* that liued in Saint *Augustines* time. *Hermolaus Barbarus* Patriarch of *Aquileia* that flourished in the time of *Angelus Politian*: *George Merula* a great *æmulus* of *Politian*: *Francis Philelphus* that excellent orator and Poet that liued anno. 1480. *Ludouicus Cælius Rhodiginus* so famous for his thirty bookes *antiquarum lectionum*; and the most famous and elegant Ciuilian *Andreas Alciatus*, the Author of many learned workes published to the world. Heere was he borne and a long time studied. Here was borne that constant Martyr of Iesus Christ Saint *Sebastian* who was shot to death with arrowes vnder the Emperour *Diocletian*, whose picture made according to his Martyrdome

dome. I often obſerued erected ouer the Altars of many Papiſticall Churches, as in our Lady Church of Paris, and diuers other places.

The gouernment of this Citie hath according to the change of times come to many ſeuerall Lords, firſt *Belloueſus* the Gaule that was the inlarger thereof, ſwayed it many yeares; next the people of Rome; after that the Latin Emperours for many yeares. Then the Greeke Emperours of Conſtantinople ſucceeded after the imperiall ſeat was tranſlated from Rome to Byzantium. Then againe the Gothes whoſe Court was at Rauenna: then the Kings of Italy after the time of *Carolus Magnus*: and againe the Emperours of Germany: after them *Martinus Turrianus*, and other noble wights of that familie: after them the two potent and illuſtrious families of the * Galeatij and Sfortiæ one hundred and ſeuentie yeares, till *Francis Sfortia* the laſt Vicount, who was taken priſoner by *Francus* the French King, and died Anno. 1435. the twenty fourth of October: but now by the fatal reuolution of times it is deuolued to the honourable houſe of Auſtria. Likewiſe it hath ſuffered many deuaſtations and depopulations, being firſt waſted by *Brennus* in the time of that valiant Roman Worthy *Camillus*. Secondly that *flagellum Dei* that barbarous King of the Hunnes *Attila* which was about foure hundred yeares after Chriſt, and in the time of that godly Pope *Leo* the firſt. Thirdly by *Vitiges* the fourth Gothical King of Rauenna, who with moſt mercileſſe and outragious cruelty ſacked the ſame, and ſlew thirty thouſand Citizens. Laſtly *Fredericus Barbaroſſa alias Ænobarbus*, after he had continually beſieged it for the ſpace of two yeares, waſted it with that hoſtility, that he ſtrewed the City and many places of the territory with ſalt in ſteede of corne, hauing firſt turned vp the ground with a plough. Hard by this City was the Emperour *Gallienus* together with his brother *Valerianus* ſlaine, about the yeare of our Lord

* Theſe were ſo called *quaſi Galliati* from the Latin word *gallus*, which ſignifieth a cocke, becauſe certaine cocks crowed al that night in Milan that Matthew the Vicount begot his firſt ſonne

Lord 271. at what time he beſieged Milan againſt one *Aureolus*, a notable rebell againſt the Roman Empire. Here was that good and victorious Emperour *Flauius Claudius* the ſucceſſor of the foreſaid *Gallienus* choſen by the army, who had beene one of *Gallienus* his principall Captaines at the ſiege of Milan. Here the ſaid Emperor *Claudius* conquered and ſlew *Aureolus* before mentioned, who was proclaimed Emperour in Dalmatia by the Roman legions that reſided there, and was one of the thirty Tyrants, ſo famouſed by the hiſtorians that roſe in diuers Prouinces of the Empire againſt *Gallienus*.

There are reported to be in Milan eleuen Colledge Churches, threeſcore and ten Pariſh Churches, thirty of Regular Monkes, eight of Regular Clarkes, ſixe and thirty of Nunnes. In all one hundred three ſcore and eight. There are a hundred and twenty Schooles in the city, wherein children are taught the principles of Chriſtian religion: it is thought there are not ſo few as three hundred thouſand ſoules in this city.

Thus much of Milan.

I Rode in Coach from Milan the ſixteenth day of Iune being Thurſday, about two of the clocke in the afternoone, and came to the city of Lodi, being twenty miles therehence, about nine of the clocke in the euening. In this ſpace I obſerued nothing memorable, but only the drawing of lino in many places of their ground, of which lino they make their flaxe, and with their flaxe fine linnen for ſheets, ſhirts, bands, curtaines for their beds, &c. and ſome linnen they make of a courſer ſort, of which kinde the apparell of moſt of their country people is made. At night one ſiniſter accident hapned to me, that whereas I came very late to the city, the gates were locked that I could by no meanes be admitted within the city.

city. Whereupon being destitute of a lodging, I reposed my selfe all that night in a certaine Inne in the suburbes of the city, where lodging was so scarce by reason that the house was before ouerladen with guests, that I was constrained to lye all that night in the coach I rode in. This city is called in Latin *Lauda*, and *Laus Pompeia*, because it is neare vnto a city of that name three miles distant from it that was once built by the father of *Pompey* the Great, but now vtterly ruinated. This city was destroyed by the Milanois about the yeare 1161. in the time of the warre betwixt them and the Emperour *Frederick Barbarossa*. But being after reedified by the Emperour, I haue read that he once made his aboade therein.

This is one of the three cities of Italy, that yeeldeth such excellent butter and cheese; the other two are Parma and Placentia.

I rode from Lodi about foure of the clock in the morning, the seuenteenth day of Iune being Friday, and came to a towne called Pizighiton seated by the riuer Abdua about one of the clocke in the afternoone. Ouer this riuer we were ferried. Betwixt Lodi and Pizighiton it is eighteene miles. In this towne there is a faire Castle, wherein *Francis* the first of that name king of France liued in captiuity for the space of two yeares, after he was taken prisoner by *Carolus Quintus* at Pauy a city of Lombardy. I saw the tower wherein he lay, which is on the left hand of the gate as you enter into the Castle: in his chamber he wrote with his owne hand these wordes in French and Spanish, which are yet to be seene. *Francis* king of France. It hapned when the king lay here that he played at tennis with a certaine Spanish Gentleman that was his familiar friend, whom the king in the middest of his play strooke with a tennis ball. The Spaniard told the king that he played foule play; the king affirmed the contrary, and said to the Spaniard, darest thou contradict a king

king? and therewithal immediately drew his dagger, and ſtabbed the Spaniard. This a certaine Italian Gentleman called *Iohannes Antonius Sartorius* of the towne of Pizighiton told me, who vſed me exceeding kindly, and inuited me to his houſe, where he gaue me a cup of very neate wine. Many other memorable things alſo he told me, and ſeemed to be an excellent Schollar.

I went from Pizighiton about foure of the clocke in the afternoone that day, and came to Cremona a very faire city of Lombardy about ſeuen of the clocke in the euening. Betwixt Pizighiton and Cremona it is twelue miles.

Here will I mention a thing, that although perhaps it will ſeeme but friuolous to diuers readers that haue already trauelled in Italy; yet becauſe vnto many that neither haue beene there, nor euer intend to goe thither while they liue, it will be a meere nouelty, I will not let it paſſe vnmentioned. The firſt Italian fannes that I ſaw in Italy did I obſerue in this ſpace betwixt Pizighiton and Cremona. But afterward I obſerued them common in moſt places of Italy where I trauelled. Theſe fannes both men and women of the country doe carry to coole themſelues withall in the time of heate, by the often fanning of their faces. Moſt of them are very elegant and prety things. For whereas the fanne conſiſteth of a painted peece of paper and a little wooden handle; the paper which is faſtened into the top is on both ſides moſt curiouſly adorned with excellent pictures, either of amorous things tending to dalliance, hauing ſome witty Italian verſes or fine emblemes written vnder them; or of ſome notable Italian City with a briefe deſcription thereof added thereunto. Theſe fannes are of a meane price. For a man may buy one of the faireſt of them for ſo much money as counteruaileth our Engliſh groate. Alſo many of them doe carry other fine things of a far greater price, that will coſt at the leaſt a duckat, which they common-

ly call in the Italian tongue *vmbrellaes*, that is, things that miniſter ſhadow vnto them for ſhelter againſt the ſcorching heate of the Sunne. Theſe are made of leather ſomething anſwerable to the forme of a little cannopy, & hooped in the inſide with diuers little wooden hoopes that extend the *vmbrella* in a prety large compaſſe. They are vſed eſpecially by horſemen, who carry them in their hands when they ride, faſtening the end of the handle vpon one of their thighes, and they impart ſo large a ſhadow vnto them, that it keepeth the heate of the ſunne from the vpper parts of their bodies.

My obſeruations of Cremona.

Iulius Cæſar Scaliger hath written this decaſtichon vpon Cremona.

Quis modus eſſet agris, & quanta licentia frugum,
Verba peregrina Gallica voce notant.
Inde ſolum natũ lætum dixere Cremonam,
Quin Latio vox eſt delicioſa cremor.
Vſq; adeò longo reddit cum fœnore tellus,
Præteritiq; hornus commoda ridet ager.
Deficit & cultrum, & vomer: non deficit vber;
Laſſa manus, trita ſarcula, feſſa Ceres.
Reddant penſum aliæ: noſtræ lex vnica terræ eſt
Et votum Domini, & ſpem ſuperare ſui.

Cremona is a very beautifull citie, ſeated vnder a very pleaſant and holeſome clymate, built with bricke, and walled with bricke wals, wherein are fiue gates; and it is inuironed with trenches and rampiers, and pleaſantly watered by the riuer Abdua. There is a pretty bricke citadell at the entrance of the towne, a little without the wall, euen at the weſt end. It ſeemeth to be very auncient, but it is exceeding low: it is guarded by a Gariſon

of

of Spaniards in the behalfe of the King of Spaine, to whom it belongeth as being a member of the Dukedom of Milan. In the Citie I saw many faire and sumptuous buildings, and some stately places. The principal Church hath the highest Tower of all Italy, the foundation of which Church was built vpon the bones of *Hercules*, as that learned Gentleman of Pizighiton *Iohannes Antonius Sartorius* tolde me. For confirmation whereof hee said there are very good authorities of learned writers. They attribute so much to the heigth of this Tower, that of late they haue inuented this prouerbe in Italy: *Vnus Deus in Roma, vnus portus in Ancona, & vna turris in Cremona.* This Tower is easily to be seene to Milan in a cleare day, being full fiftie miles off. Howsoeuer the Italians extoll it for the heigth, it is not comparable to the steeple of our Lady Church in Sarisbury, which I take to be at the least twenty foote higher then this. And as for the Tower of Strazbourg in Germany, that exceedeth this in heigth, and for curiosity of the architecture thereof doth by many degrees excell it. There is one very memorable thing reported of this Tower of Cremona, that when *Iohn* the two and twentieth of that name Pope, and the Emperour *Sigismundus* went almost to the toppe of the steeple to suruay the countrey round about it as from a pleasant prospect, the Gouernor of the city, whose name was *Gabrinus Fundulius*, being then with them intended to haue throwen them downe headlong from the Tower; but his heart so failed him, that he did not put the matter in execution, though he had full opportunity to doe it. I was at the Councell house, where I saw the principall Magistrates of the citie sit about the publike affaires, and many of the citizens assembled together. In this citie are made passing good swords as in most places of Italy. The Augustinian Monkes haue the statelyest Library for workemanship (as the foresaid *Sartorius* told me) that is in all Italy; therefore I went thither to see it,

but because I came so late, euen about nine of the clocke at night, I had not the opportunity to view it. I did eate fried Frogges in this citie, which is a dish much vsed in many cities of Italy: they were so curiously dressed, that they did exceedingly delight my palat, the head and the forepart being cut off. In the suburbes of the citie without the gate Pulesella there is a certaine Well, which when it had once very foule water, and vnwholesome to drinke, was so purged from the impurity thereof by certaine signes of the crosse that *S. Dominicke* and *S. Francis* which once liued in Cremona, made ouer it, that from that time it was as pleasant and sweete to drinke as any other water. This is indeede a tradition of their Monks, & no otherwise to be beleeued then a Monkish figment. The inhabitants of this citie sustained much damage in the time of *Augustus Cæsar*, because they harboured the forces of *Cassius*, *Brutus* and *Antonius*. Whereupon *Augustus* after he had gotten the victory of *Antonius*, being grieuously incensed against them of Cremona, depriued them of their grounds, and bestowed them vpon his trained souldiers: which *Virgil* doth intimate when he saith,

Eglog. 9. *Mantua væ miseræ nimium vicina Cremonæ.*

Where he complaineth of the infelicity of Mantua, because seeing it was so neare to Cremona that had so much offended *Augustus*, the Mantuans lost many of their grounds also.

I finde in that excellent historiographer *Cornelius Tacitus* mention of two memorable battels fought neare this citie: whereof the first was betwixt the souldiers of the Emperour *Otho* successour to *Galba*, and his aduersarie *Vitellius* afterward Emperour, at a place called Bebriacum neare vnto Cremona. For there in a great skirmish *Otho*'s captaines, who marched from Rome with the Pretorian cohorts, ouercame the Vitellians that consisted of al those legions that fortified the frontier townes of high Germany, situate vpon the banke of the riuer

Rhene

Rhene, and ſome of the Netherlands. The ſecond battell was waged a little after *Veſpaſian* was choſen Emperour by the Roman armie in Iudea, betwixt a worthy Captaine one *Antony* chiefe commaunder of the Roman legions in Illyricum & Dalmatia, and the Vitellians. This battell *Antony* vndertooke in the behalfe of the new choſen Emperour *Veſpaſian*: And it was ſo bloudy and fierce, that of *Antonies* ſide who got the victory, there were ſlaine foure thouſand fiue hundred men, and at the leaſt thirty thouſand of the Vitellians that were conquered.

I reade alſo in Hiſtorians that this citie hath beene very much damnified at two ſeuerall times: firſt by *Attila* King of the Hunnes, who deſtroyed it at the ſame time that he did Milan: which happened after he was ouerthrowne by famous *Ætius* the generall Captaine of the Emperour *Valentinian* the third, in that moſt memorable battell in France, which was fought betwixt him and the Romanes in the Catalaunicall fieldes, neare the citie of Tholoſa: Secondly by *Egilolphus* the fourth King of the Longobardes.

Cremona receiued great loſſe by the Admirall of Fraunce in the time of *Francis* the French King, who aſſaulted it with a great armie of thirty thouſand footmen, and two thouſand horſemen, and for the ſpace of three dayes grieuouſly battered the walles: but whereas he meant afterward to haue entred the citie, there ſuddenly deſcended ſuch abundance of raine from heauen, which continued for the ſpace of foure daies, that he raiſed his ſiege, and transferred his forces to Milan. After which time the citizens of Cremona reedified the walles, and made them as faire as before.

I am ſory that I am ſo briefe in the deſcription of this elegant citie of Cremona. For the ſhort time that I ſpent there depriued me of the opportunity to ſuruay thoſe monuments and antiquities that I vnderſtood are to be

ſeene there, which I would moſt willingly haue communicated to my countrey. But what is now wanting I hope ſhall be hereafter ſupplied: And ſo I conclude this ſhort hiſtory of Cremona, with mention of the Prince of the Latin Poets, famous *Virgil*, whom in my youth I reuerenced as my maſter: and therefore I will euer till the fatall day of my life honour the memorie of that incomparable man. In this city did that famous Poet conſecrate himſelfe to the Muſes, and ſpent ſome time in the ſtudy of good letters, according as hee did in Milan, as I haue before mentioned.

Thus much of Cremona.

I Rod from Cremona about fiue of the clock in the morning the eighteenth day of Iune being Saturday, and came to a ſolitary poſt-houſe twenty miles off, by a little brooke ſide about noone. The firſt wheat that I ſaw cut this yeare was at that poſtehouſe, which was about ſixe weekes ſooner then we vſe to cut our wheat in England. For the ſpace of ſeuen or eight miles before I came to Mantua I ſaw ſo much wheat cut in al the countrey, that there was little or none ſtanding vpon the ground, and in moſt places it was cleane carried away out of the fieldes.

I rode from the poſte-houſe about two of the clocke in the afternoone, and came to Mantua, which was twenty miles beyond it, about halfe an houre after ſeuen of the clocke in the euening.

About ſome twelue miles before I came to Mantua, I paſſed through Mirandula, which is the towne where that famous and learned Earle *Ioannes Picus*, the mirrour of his time, and the Phœnix of Italy was borne, and whereof he was Earle. It is a pretty little towne, adorned with many faire buildings: both before we came into the

towne,

towne, and after we had passed it there were two or three very faire greene wayes of more then a mile long, being set on both sides with abundance of Apple and Poplar trees, which made a faire shew. I obserued this towne Mirandula to be very desolate and vnpeopled: the reason is, because the Bandits, which are the murdring robbers vpon the Alpes, and many places of Italy, make their aboad in it as it were their safe Sanctuary and refuge, where they liue in the castle of the towne: who because they doe oftentimes violently breake out vpon the townsmen and other passengers, depriuing them both of life and goods, they minister such occasion of feare to the inhabitants, that there dwell but few people in the towne.

About halfe a mile on this side Mantua there is a very faire Nunnery: and hard without the wals of the citie at the west end, there groweth the greatest store of flagges in a marish soile on both sides of the way that euer I saw before.

My obseruations of Mantua.

Iulius Cæsar Scaliger hath written these verses vpon Mantua.

Maxima cum veteri turgeret Hetruria regno,
Sceptraq; terrarum iungeret aucta mari:
Mole noua tumuit, solisq; exercuit auitis,
Vt premeret forti iura aliena pede.
Inde est in superas deducta Colonia terras:
Non tamen his potuit Mantua tota dari.
Clara viris, felix Ducibus, diuo inclyta cygno,
Quem vitreis aluit Mincius Andis aquis.
Mantua diues auis, magno non cesserit orbi,
Tota tamen parte hac vincitur ipsa sui.

The Citie of Mantua I take to be one of the auncienteſt cities of al Italy, auncienter then Rome by foure hundred and thirty yeares. For that was built but ſeuen hundred fiftie three yeares before Chriſt, as *Funccius*, *Carion*, *Chytræus* and moſt of the beſt Chronologers doe record. But this was built one thouſand, one hundred and eighty yeares before Chriſt, as the Hiſtoriographers do report, which was ſome few yeares before the beginning of the Troian warres: it was founded by one *Ocnus Bianor* an ancient King of the Hetruſcans, who was the ſonne of a certaine Propheticall woman borne in the Bœoticall Thebes called *Manto*, from whoſe name he called the citie, not from his owne, as that famous Poet * *Virgil* in the honour of his countrey writeth, whoſe verſes are theſe:

* *AEneid.* 10

Ille etiam patrijs agmen ciet Ocnus ab oris
Fatidicæ Mantus & Tuſci filius amnis,
Qui muros matriſq; dedit tibi Mantua nomen.
Mantua dives auis ſed non gens omnibus vna,
Gens illi triplex, populi ſub gente quaterni,
Ipſa caput populis, Tuſco de ſanguine vires.

Whereas he ſaith *Gens illi triplex*, it ſeemeth ſomething hard to be vnderſtood without the true knowledge of the Hiſtory, which according to the interpretation of a certaine elegant author that I found in Italy, I take to be this. This citie was firſt compoſed of three ſeuerall people, namely the Tuſcians from whom *Ocnus Bianor* was deſcended, being the ſonne of *Tiberinus* that was King of the Tuſcians; the Thebanes wherehence his mother the Propheteſſe *Manto* came; and the Veneti aliàs Eneti ſprung from the Paphlagones, of whom *Liuie* writeth about the beginning of the firſt booke of his firſt Decad. And whereas he ſaith *Populi ſub gente quaterni*, he meaneth that the whole people being diuided into certaine tribes, each tribe was againe ſubdiuided into foure parts.

Truely

Truely it is neither the long genealogie of the Tuſcan Kings, nor the magnificence of the ancient buildings nor the ſweetneſſe of the ſituation, nor any other ornament whatſoeuer that hath halfe ſo much enobled this delicate Citie, as the birth of that peereleſſe and incomparable Poet *Virgil*, in reſpect of whom the Mantuans haue reaſon to bee as proude as the Colophonians or Smyrnians in Greece were of their *Homer*. I ſaw indeed the ſtatue of *Virgil* made in ſtone as farre as the girdle, which was erected in one of their market places, but had I not beene brought into ſuch a narrow compaſſe of time (for I came into the Citie about halfe an houre after ſeuen of the clocke in the euening, and rode therehence about eight of the clocke the next morning) I would haue ſeene the houſe at a place called Andes, a little mile from Mantua, wherein he was borne and liued. For the ruines thereof are yet ſhewed to the immortall glory of the Mantuans.

This Citie is marueilous ſtrong, and walled round about with faire bricke wals, wherin there are eight gates, and is thought to be foure miles in compaſſe: the buildings both publique and priuate are very ſumptuous and magnificent: their ſtreetes ſtraite and very ſpacious. Alſo I ſaw many ſtately Pallaces of a goodly height: it is moſt ſweetly ſeated in reſpect of the maruailous ſweete ayre thereof, the abundance of goodly meadows, paſtures, vineyards, orchards, and gardens about it. For they haue ſuch ſtore of gardens about the Citie, that I thinke London which both for frequencie of people, and multitude of howſes doth thriſe exceede it, is not better furniſhed with gardens, beſides they haue one more commoditie which maketh the Citie exceeding pleaſant, euen the faire riuer Mincius that floweth out of the noble Lake Benacus, of which *Virgil* ſpeaketh.

Georgi. 4.

Hic viridis tenera prætexit arundine ripas
Mincius, &c.

With

Withall they haue abundance of delectable fruites growing about the Citie, whereof I saw great variety in the market place the Sunday morning when I departed therehence, and no small diuersity of odoriferous flowers. Truely the view of this most sweet Paradise, this *domicilium Venerum & Charitum* did euen so rauish my senses, and tickle my spirits with such inward delight that I said vnto my selfe, this is the Citie which of all other places in the world, I would wish to make my habitation in, and spend the remainder of my dayes in some diuine Meditations amongst the sacred Muses, were it not for their grosse idolatry and superstitious ceremonies which I detest, and the loue of Odcombe in Somersetshire, which is so deare vnto me that I preferre the very smoke thereof before the fire of all other places vnder the Sunne.

The Palace of the present Duke of Mantua, whose name is *Vincentius Gonzaga*, is very neare to the principall Church which is dedicated to Saint *Barbara*, being right opposite vnto it on the right hand as you goe to the Church from the towne: it is a very ancient and faire building, hauing two gates to enter two seuerall courts which are kept by aguard of Switzers. One of these gates which was made against the mariage of the yong Prince of Mantua, *Francis Gonzaga* (whereof I haue spoken before in my discourse of Turin) is very new, and a most magnificent and stately worke, made all of white stone, wherein the Dukes armes are most exquisitely wrought in gold with a coronet on the top thereof. Also there are three statues very curiously pourtrayed in white stone vpon the toppe of this gate, with white mantles about them, vnder whom this poesie is written in Azure in capital Roman letters.

His ego nec metas rerum, nec tempora pono.

Which verse is taken out of the first Æneid of Virgil, and in my opinion very proudly applyed. For Virgil applyed

plyed it onely to *Augustus* (in whose time hee wrote it) and his succeeding Emperours of Rome, and that by way of adulation, meaning that there should be no limitation either of the bounds of their Empire, in regard it should be extended to the vttermost confines of the habitable world; or of the time of their imperiall glory, but should bee immortall and last for euer. But the Duke of Mantua his territory is bounded within those narrow confines that I doe not see how he can iustifie the application of that verse to himselfe. At the left hand as you goe into the gate, there is an other statue of a woman in white stone, ouer whose head this verse of *Virgil* is written in Azure.

Aggredere ô magnos, aderit iam tempus, honores.

Likewise at the toppe of the other statue on the right hand this verse is written:

Spondeo digna tuis ingentibus omnia cœptis.

The Church of Saint *Barbara* which is the faireſt of the Citie, is but meane without, being built all with bricke, but within it is very exceeding beautifull hauing many faire roofes in it, especially that of the body of the Church which is imbossed with goodly bosses of gold, as faire as any I saw till that time, sauing the roofe of the Augustinian Monkes Church in Milan. In one side of this Chutch I saw this written in faire Roman letters. *Pius Secundus Anno. Dom.* 1478. *Mantuæ Synodum generalem celebrauit, vt Christianorum Principum animos ad terræ sanctæ expugnationem induceret.* This *Pius Secundus* was that learned Pope which before he vndertooke the Papacy was called *Æneas Syluius* the author of that most memorable distichie:

Non audet Stygius Pluto tentare quod audent
effrænis Monachus, plenaque fraudis anus.

I saw a very goodly walke in Mantua roofed ouer and supported with thirty nine faire pillars of freestone; some few such other walkes I saw in some places of the Citie

Citie which seemed vnto me a great noueltie, but when I came afterward to Padua, it was nothing strange to me. For there I saw an hundred such walkes, insomuch that there is no streete in the whole citie but hath those kind of walkes adioyning to the houses of the Citizens.

I obserued a very stately bricke bridge at Mantua ouer the riuer Mincius, the longest that euer I sawe till then (sauing our famous bridge of London) which is couered and fairely vaulted ouer head, and inclosed with two faire bricke walls by the sides that are extended in length as farre as the bridge, in each of which wals there are many open places to looke forth into the Mincius in steed of windowes.

I obserued a great multitude of country clownes that came the Sunday morning to Mantua that I was there, with strawen hats and feathers in them, and euery one had his sithe and hooke in his hand; belike they came to put themselues out to hire for haruest worke.

The first Mountebanke that euer I saw, was at Mantua the eighteenth day of Iune being Saturday, where he played his part vpon a scaffold. Of these Mountebankes I will write more at large in my obseruations of Venice.

Ouer the gate of the Franciscans Church is to be seen the true statue of that famous Poet and Orator *Baptista Mantuanus* a Carmelite Frier borne in this City, who flourished *Anno* 1496.

This City did once feele the smart of that cruell Hunnicall King *Attila* his force, who miserably wasted it together with many other Italian Cities, as I haue already mentioned in my description of some of them, and shall againe hereafter in more. Also many yeares after that time *Egilolphus* one of the Longobardical Kings did some hurt vnto this City, though not so much as *Attila*. For when he inuaded it, the cittizens submitting themselues into his handes, he satisfied his fury only with throwing

throwing downe the wals round about the city. Againe it was taken by force of armes aboue foure hundred years after that, by the Emperour *Henry* the fourth. Here died the Emperour *Carolus Caluus* of a fluxe of the belly, or rather with poison (as some thinke) that was giuen him by a certaine Iewish Physition called *Zedechius*, whom he loued very intirely, in the yeare of our Lord 872. of his raigne of France the sixe and thirtieth, of his Empire the second. This hapned shortly after his battell at Verona with his Nephewes *Carloman* and *Charles* the second sirnamed the Bald, as I will hereafter declare in my description of that City. But whereas the French Nobles that were with him at his death meant to haue carryed his body forthwith into France, and to haue interred it there, they were constrained to bury it by the way, by reason of the blasting thereof in the City of Vercellis, after they had bowelled and embalmed it. And therehence it was afterward brought into France, where they finally buried it in the Abbey of S^t. *Denis* amongst the French kings, as I haue before mentioned.

About fiue miles from Mantua in a Church dedicated to our Lady, which is seated vpon a hill, there is to be seene the Tombe of another worthy Poet and Orator borne in Mantua *Balthasar Castilion*, that wrote that most elegant booke of the Courtier, and flourished *Anno* 1529.

Thus much of Mantua.

I Departed from Mantua about eight of the clock in the morning on sunday being the nineteenth day of Iune, and came to a place called Sangona twenty miles beyond it (where I dined) about one of the clocke. At our Inne in Sangona I noted such exceeding abundance of flies, that they had wooden flaps to beate them away, such

ſuch as we call in Latin *muſcaria*. For no ſooner could a diſh of meate be laid vpon the table, but there would incontinently be a thouſand flies in it, were it not for thoſe flaps. I told my fellow trauellers at dinner, that if the Emperour *Domitian* had beene now aliue, and in that roome with vs, he would haue done vs ſome pleaſure in driuing away thoſe flies. For indeede *Suetonius* doth write in his life that about the beginning of his Empire he would ſometimes ſpend a whole houre alone by himſelfe euery day, in ſome priuate roome of his Palace in catching of flies.

I obſerued one thing in the Dukedome of Mantua, and ſome other places of Italy, that I neuer ſaw in any countrey before, that within a ſhort ſpace after they had carryed away their corne out of the field, about ſome foure and twenty houres or ſuch a matter, they turned in their ſtubble to ſow another croppe of wheate in the ſame place. Alſo I ſaw a great deale of wheate ſowen in the Dukedome of Mantua by the nineteenth day of Iune, and ſome greene wheate, which is almoſt a quarter of a yeare ſooner then we haue greene wheate in England.

I ſaw a wondrous abundance of mulbery trees in many places of Italy, which haue but little leaues left vpon them, by reaſon that the firſt leaues are cropped off to feede the ſilke wormes withall. Alſo in many places both of the Dukedome of Mantua and elſewhere, I ſaw great ſtore of Rice growing.

I went from Sangona about three of the clocke in the afternoone, and came to a place called *la Beuelaqua*, which is a Pariſh in the Signiory of Venice, about eight of the clocke in the euening. Betwixt Sangona and *la Beuelaqua* is fourteene miles.

I came to a faire Towne about ſome fiue miles on this ſide *la Beuelaqua* called Liniago, which belongeth to the Signiory of Venice, and it was the firſt towne that I entred

tred of the Venetian State. It is a faire walled towne, where I first saw the winged Lyon, which is the armes of Venice, gallantly displayed in the wals. There liued a Gouernour or Prefect of the Venetians, whose warrant we had before we could get forth of the towne. In many places of the wals I read this verse, written in faire Roman letters:

Hinc abes, at tua non absunt celeberrima facta.

By which wordes I vnderstood some worthy Duke or Patritian of Venice that had beene some benefactor to the Towne.

I went from *la Beuelaqua* about sixe of the clocke in the morning, the twentieth day of Iune being Munday, and came to a towne in the Signiory of Venice called Este, which was twelue miles beyond it about eleuen of the clocke. From this towne the Duke of Ferrara deriued the denomination of his family. I rode from Este about two of the clocke in the afternoone, and came to Padua which is fifteene miles distant from it, about seuen of the clocke in the euening. All the way betwixt Este and Padua I passed hard by the banke of the riuer Brenta, leauing it on the left hand. On both sides of this riuer I saw many pleasant and delectable Palaces and banqueting houses, which serue for houses of retraite for the Gentlemen of Venice and Padua, wherein they solace themselues in the Sommer.

My obseruations of Padua.

Iulius Cæsar Scaliger hath written this Decastichon vpon Padua.

Hæc antiqua Deûm domus Ilium, & inclyta bello
Robora Dardanios extoſuere lares:

Deinde

Decepti, patrias, non victi, amisimus oras,
Perpetuis, res est Graeca, valere dolis.
Qui vicere, suos ideo amisere penates:
Ast nouis sunt profugis regna parata viris.
Arma decent Teucros, vafros sapientia Graios:
Victis Euganeis pectus vtrumq; dedi.
Regna vides Veneto Phrygijs maiora ruinis,
Atticaq; à Patauo pectore terra capit.

This City is seated in a very fertile and spacious plaine that affoordeth all manner of commodities, both for corne, vines, and fruits, necessary for mans sustentation. It hath the riuer Brenta, heretofore called Meduacus or Medoacus, running by it, and is enuironed with three strong wals that haue fiue gates in them, and is said to be seuen miles in compasse. It hath fiue market places that are continually exceeding well furnished with all manner of necessary things: Many faire stony bridges. It is of a round forme like Paris. The name of Padua is deriued from the riuer Padus (as some thinke) which is not farre from it, and it is otherwise called *Patauium quasi Padauium*. This City may compare with any City of all Italy for antiquity, sauing three, Rauenna, Volaterra in Hetruria, and Mantua. For it was built by *Antenor* a famous Troian within a few yeares after the beginning of the warres betwixt the Grecians and the Troians, and from him it was first called *Antenorea*. There is mention of this *Antenor* in many very auncient Authors, as in *Homer* in his Iliads, *Dares Phrygius*, and *Dictys Cretensis*. Also *Virgil* maketh mention of his flight from Troy and the warres there, and of his arriuall in these Westerne parts of the world, in his first *Æneid*:

ANtenor potuit mediis elapsus Achiuis
Illyricos penetrare sinus, atq; vltima tutus
Regna Liburnorum, & fontem superare Timaui.
Vnde per ora nouem vasto cum murmure montis
It mare praruptum, & pelago premit arua sonanti.

Hic

Hic tamen ille vrbem Pataui, ſedesq́ locauit
Teucrorum, & genti nomen dedit, armaq́ fixit
Troia, nunc placida compoſtus pace quieſcit.

His monument for the greater grace and ornament of the City is erected publiquely in a ſtreete, and expoſed to the ſight of euery man to behold, euen in the corner of a ſtreet neare to the Church of the Franciſcan Friers. The tombe wherein his bones lie is made of marble, and ſupported with foure little marble pillers; a little without it are foure very high marble pillers more, which ſuſtaine a very lofty vault that is made ouer his monument. On the Tombe which containeth his bones there is written a Tetraſtich Epitaphe in Latin for many yeares ſince, which by reaſon of the antiquity of the Character is not to be read without great difficulty. But by the helpe of a certaine Italian Gentleman that aſſiſted me, a Student of Padua, and a moſt excellent Scholler for the three principall languages, Hebrew, Greeke, and Latin, one Signior *Paulo Æmylio Muſto*, borne in the City of Vicenza, I did prety well picke out the ſenſe of the Epitaphe, though indeede in the firſt verſe there are thoſe wordes, that as the ſame *Paulo Æmylio* told me, few or none of the learneſt Schollers that come to the Vniuerſity can vnderſtand. The Epitaphe is this.

Inclytus Antenor patriam vox niſa quietem
tranſtulit huc Enetos, Dardanidumq́ fugam.
Expulit Euganeos, Patauinam condidit vrbem,
quem tenet hic tumuli marmore cæſa domus.

The wordes wherein the difficulty conſiſteth are theſe two, *vox niſa*, why *vox* ſhould be the nominatiue caſe, what verbe is vnderſtood, and what is meant by *niſa*.

But ſeing I haue taken ſome occaſion to glaunce at Signior *Paulo Æmylio*, I will a little digreſſe from my maine diſcourſe of Padua, and *obiter* ſpeake ſomething of him. Truly I perceiued him to be an excellent Scholler, a very eloquent diſcourſer in the Latin, a fine Grecian,

cian, a good Poet both for Greeke and Latin verſe, and he is eſteemed in the Vniuerſity no meane Hebrician. For he ſtudied the Hebrew tongue very diligently to the end to diſcourſe with the learned Rabbins of the Iewes, whereof there are many commorant in this City, and he doth often ſo earneſtly diſpute with them, that he hath conuerted ſome of them to Chriſtianity, as he himſelfe told me. Beſides he ſhewed himſelfe very affable and courteous towards me, and deſirous to embrace my friendſhip. For confirmation whereof he ſent me theſe ſixe Greeke verſes from Padua to Venice, as a pledge of his loue to me.

Ἡ τυχικὴ φιλία, ὦ πάντων φάρτατ' ἀνθρώπων,
τεχνικὴ ἀλλὰ μόνει ἐν φρεσὶν ἡμετέραις.
Τῇ τυχῇ ἦν φιλία, ὦ Κύριε, ἔσχετο αὖτις
τῇ τέχνῃ ἡμῶν ἄφθιτος ἐν κραδίαις.
Ἡ τύχη φιλία, ὦ Κύριε φίλτατε, τέχνη
ἡμετέραις ἀεὶ ζήσεται ἐν κραδίαις.

He ſaith our friendſhip was τυχικὴ, that is, accidentall, becauſe our firſt acquaintance grew by chaunce in a bookebinders ſhop of Padua. Theſe verſes were incloſed in a letter that one *M. George Rooke* a Kentiſh Gentleman, one of the principall fauourites of that honourable Gentleman Sir *Henry Wotton* our Kings Lidger Ambaſſador in Venice, and a worthy traueller (with whom Signior *Paulo* was well acquainted) ſent vnto me to Venice with this merry inſcription. *To the Engliſh Gentleman that conuerteth Iewes, &c. in Venice.* The hiſtory of which my conuerſion of the Iewes (being indeede rather a diſputation with them, then a conuerſion of them, which I much both deſired and endeuoured) I will relate in my Obſeruations of Venice. This Gentleman *M. George Rooke* vſed me ſo kindly both in Venice and Padua, that he hath perpetually bound me vnto him in a very Gordian knot of friendſhip. Thus farre I thought good to make a digreſſion from my deſcription of Padua

for

for the memory sake of my two kinde and worthy friends Signior *Paulo Æmylio*, and *M. George Rooke*.

This citie was heretofore very faithfull to the citie of Rome in time of warre, helping it both with money and men: wherefore the Romanes to gratifie them for their kindenesse, priuiledged them with such a fauour as none of their Colonies had the like, that the Patauines should giue their suffrages in the election of the Romane Magistrates as farre forth as any of the Romane Gentlemen themselues.

Attila King of the Hunnes, when he came out of Pannonia into Italy, with an exceeding huge armie, *Anno* 457. and in the third yeare of the Emperour *Martianus*, was the first that sacked it, which was againe very well repaired by *Narses* the Eunuch, one of the three valiant Captaines of *Iustinian* the first, about the yeare 550. About one hundred and eighty yeares after that time *Egilolphus* the fourth King of the Longobardes wasted it with most extreme cruelty. And whereas after hee had burnt some part of it, the citizens yeelded themselues into his handes, hoping that we would haue saued the rest: the barbarous tyrant though he spared the liues of the inhabitants, was so furiously inraged against the citie it selfe, that he consumed with the mercilesse force of the fire almost all the rest of the buildings that remained in the citie. Then it was reedified by *Charlemaine* about the yeare 774 From that time it enioyed peace for the space of almost foure hundred yeares, till the time of *Fridericus Barbaroſſa*, who oppugned it with great fury, and defaced a great part of it about the yeare 1170. After that it was swayed for the space of many yeares by the Carrarians, who drew their originall from Bassanum a towne about the Alpes not farre from Trent, till at last the tyrant *Ezzelinus* chaced them out of the city. Much cruelty did the Patauines suffer in this mans daies. For there is a Tower shewed in Padua to this day, wherein they were

impriſoned, tormented and cruelly ſlaine; ſo great was the tyranny that he exerciſed vpon them. But about the yeare of our Lord 1402. it was alienated from their gouernement, and added to the Dominion of the Venetians by *Gattamelita* that famous Captaine of Narnia a faire citie of Vmbria in Italy, in which was borne alſo *Cocceius Nerua* the thirteenth Emperour of Rome, who ſucceeded *Domitian*: euer ſince his time it hath been ſubiect to the Signiorie of Venice, and ſo continueth to this day.

The Euganean hils, which are but a little way diſtant from the weſt part of the citie, were heretofore by *Martial* and *Catullus* eſteemed the very receptacle and habitation of the Muſes; and *Conſtantine Palealogus* the laſt Chriſtian Emperour of Conſtantinople, who then raigned when the citie was taken by the cruell Turkes, *anno* 1453. was wont to ſay, that except hee had read in the workes of holy and learned writers, whom he could not but beleeue, that Paradiſe had beene ſeated in the Eaſt; he would otherwiſe thinke it could not be in any other place of the world but onely in Padua. For indeede it is as ſweetly ſeated as any place of the whole world is or can be.

The Palace, in Latin *Prætorium*, which ſerueth for the Patauines as their Councell houſe, or as our Weſtminſter hall doth vs, for their publique Aſſemblies, and for the hearing and determining of controuerſies, is (in my opinion) the faireſt of all Chriſtendome, at the leaſt the faireſt by many degrees that euer I ſaw. It chanced to be burned for many yeares ſince, but it was farre more magnificently reedified by the Venetians in the yeare 1420. after it had layne waſt two hundred yeares. The roofe of it is couered with lead, hauing neyther pillars nor beames to ſupport it; onely it hath certaine curious and pretty little round pillars in the inſide of the hall, made eyther of latten or rather braſſe as I take it, no bigger

ger then a man may compasse with both his handes, which from that part of the hall which is immediately aboue the higher part of the wall directly vp to the top of the roofe, are placed athwart from one wall to another, being ioyned to the roofe by the like little latten or brasse pillars, but much lesse, whereof each that goeth athvvart, hath two reaching directly to the main roofe. Of those greater transuerse pillars there are thirteene, and three besides at the ends of the Palace, whereof two are at the two corners of the west end, and the third at one of the cornes of the east end: so that of all these round pillars great and little there are forty two. All the walles within are most exquisitely painted vvith many curious pictures that expresse diuers auncient Histories. The Palace is vvithin the vvals a hundred and tenne paces long, and forty broad. Besides there are two faire galleries to vvalke in on both sides of the Palace without the wall, whereof each is supported vvith twenty fiue pillars of white free stone. Also for the better gracing of this most magnificent building, there are erected sixe statues in seuerall places, of vvorthy men that haue much honoured this city, whereof three are of that famous Historian *Titus Liuius*, vvho vvas borne and brought vp in Padua: the other three of other worthy Patauins. At the east end of the Palace is erected the first of *Liuies* statues directly ouer the Tribunall seate about the midst of the wall: he is pourtrayed with a white mantle before his breast, and that no farther then to the middle. One thing I obserued both in that and other statues in Padua, and afterward in Venice, that they doe not so fully represent the foreparts of a mans body as we doe in England, and as it is vsed elsewhere. For they descend aslope from vnder their armes to the middle point of their middle, not setting forth the ribbes at large, but doe in a manner exclude them out of the statue. He is represented according to his olde age. For his face is made very leane and shaued:

ued: directly vnder the ſtatue this inſcription is made in a little white ſtone, according to an auncient forme. *T. Liu*, and vnder the ſame this:

VE
T. LIVIVS
LIVIÆ T.F.
QVARTÆL.
HALYS
CONCORDFALIS
PATAVF
SIBI ET SVIS
OMNIBVS.

Directly vnder this inſcription the effigies of a ſhee wolfe is cut very curiouſly in a blacke ſtone, with *Romulus* and *Remus* ſucking at her teates: and vnderneath the ſame theſe Latin verſes are ingraued in a blacke ſtone, with the armes of the Prætor on the left hand of the ſame, and of the Præfectus on the right hand.

Oſſa tuum q; caput, ciues, tibi, maxime Liui,
prompto animo hic omnes compoſuere tui.
Tu famam æternam Romæ, patriæq; dediſti,
huic oriens, illi fortia facta canens.
At tibi dat patria hæc, & ſi maior aliceret,
hoc totus ſtares aureus ipſe loco.

Vnder theſe verſes this is cut in the ſame ſtone,

T. Liuius 4° Imperij Tiberij Cæſaris anno vitæ exceſsit, ætatis verò ſuæ 76.

Againe on the left hand of the ſame blacke ſtone is cut the

the Scutchin or Armes of him that was Prætor when this was done, and on the right hand the armes of the Præfectus. Vnder all this the yeare of our Lord is expreſſed, 1547. for that yeare were his bones placed in that roome. On the right hand of the monument, a little without the ſtone is painted the face of *Auguſtus* with theſe words round about it: *Diuus Auguſtus pater patriæ.* On the left hand the face of *Tiberius*, with theſe words about it, *Ti. Cæſar Auguſti filius.*

On the right hand of *Liuies* monument, a little way off, I read this inſcription in a peece of ſtone in the inſide of the Palace wall, directly ouer the linterne of the dore; *Inclyto Alphonſo Arragonum Regi, ſtudiorũ fautori, Reipub. Venetæ fœderato, Antonio Panormitano Poeta Legato ſuo orante, & Matthæo Victurio huius vrbis Prætore conſtantiſsimè intercedente, ex hiſtoriarum Parentis Titi Liuij oſſibus, quæ hoc tumulo conduntur, Patauini ciues brachium in munus conceſſere. Anno Chriſti* M.CCCC li.xiiij. K. † *Septembris.*

This inſcription, I ſay, is in the inſide of the Pallace wall ouer the linterne of the dore, but in the outſide of the wall on the other ſide of the linterne this Epitaph following is written in a very ancient character which a man can very heardly read, ſo that I was holpen by a learned French Gentleman before I could perfectly vnderſtand it. Aboue which Epitaph there is erected a ſecond ſtatue of *Liuie* made in freeſtone which ſeemeth to repreſent the life of him, and to bee at the leaſt one thouſand yeares elder then the firſt which is erected ouer the tribunall ſeate: In the ſame ſtatue the full and whole proportion of the forepart of his body as far as his middle is very liuely preſented with a kind of attire vpon his head, pretily wrapped together, which hee wore in ſteed of a hat. In the fore part of his garment which couered his breaſt he wore pretie taſſels in ſteed of buttons, like to thoſe that our Engliſh Souldiers doe weare about their bandeleers, in which they put their gunnepowder. Theſe taſ-

taſſels came downe athwart ouer his breaſt; truely I did inwardly reioyce to ſee this pourtraiture. For the antiquity of it did confirme a confidēt perſwaſion in me that it was the true effigies and reſemblance of his liuing forme. The Epitaph which was vnder written, was this:

Oſſa

T. Liuij Patauini, vnius omnium mortalium iudicio digni cuius prope inuicto calamo inuicti P. R.

res geſtæ conſcriberentur.

It is thought that this ancient Epitaph together with the ſtatue was tranſlated thither from Saint *Iuſtinaes* Church, which in time of Paganiſme before Chriſtian religion was planted there, was the Temple of Iuno.

Alſo there is a third ſtatue of *Liuie* erected in one of the Palace wals ouer the linterne of one of thoſe dores, which is in the South ſide of the Palace in the outſide of the wall euen in the gallery. There he is pourtrayed in white ſtone as before, according to his youthfull viſage without a beard, wearing a gowne, and a prety looſe mantle ouer his head, his deske with a vice turning in it, and his bookes vnder it, ſtroaking his chinne with his right hand, and his left hand on his booke. This ſtatue was erected *Anno.* 1565. at what time for the better ornament of the Pallace three ſtatues more of other famous Patauines were erected in the outſide of the wals in the gallery, one in the ſame ſide where this ſtatue of *Liuie* is, and two more in the North wall oppoſite to it. The inſcription vnder this ſtatue of *Liuie* is this. *T. Liuius Patauinus Hiſtoricorum Latini nominis facile Princeps cui lacteam eloquentiam ætas illa, quæ virtute pariter ac eruditione florebat, adeo admirata eſt, vt multi Romam non vt vrbem pulcherriman, aut vrbis & orbis Dominum Octauianum, ſed vt hanc vnum inuiſerent, audirentque, à Gadibus profecti ſunt. Hic res omnes quas Populus Romanus pace belloque geſſit, 14. Decadibus ingenti ſtyli felicitate complexus, ſibi ac patriæ gloriam peperit ſempiternam.*

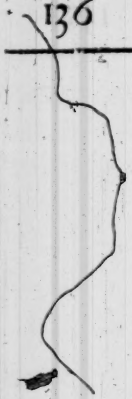
One

On the left hand of the first statue of *Liuie*, which is set vp at the East end of the hall aboue the tribunall seate there is erected a pretty conuenient distance from it, the statue of a very graue and reuerend olde gentleman in passing faire white stone, which is made almost to the middle in the same manner as *Liuies* statue neare to it. The same is garnished with faire pillars of white stone in both sides of it: at the front of the monument aboue his statue this Greeke verse is written in a peece of Touch stone.

Ἴσω Ἀριστοτέλει νοέειν Κικέρωνά τ' ἔφυν.

The Greeke is false, for it should not be ἴσω but ἴσα. Vnder his pourtraiture this Latin Epitaph is written in a square peece of white stone inserted into a peece of iet. *Sperono Speronio sapientiss. eloquentissimo, optimo & viro & ciui virtutem meritaque acta vita, sapientiam, eloquentiam declarant scripta.* Vnder that this is written, *Publico decreto vrbis quatuorviri P.* againe, this vnder that, *Anno a Christo nato* M. D. XCIIII. *ab vrbe condita* M. M. DCC. XII. last of all is written. *Ant. Sardius, sculp. Pat. faciebat.* In the South side of the Pallace wall in the outside there is erected about thirty fiue paces distance from *Liuies* statue, a faire pourtraiture in white stone of one *Albertus* with a Bible in his hand formed of the same stone, in one side whereof I reade this: *Beati qui custodiunt iudicium, & faciunt iustitiam in omni tempore.* Vnder his pourtraiture this is written in faire Roman letters: *Albertus pater Eremitanæ religionis splendor, continentissimæ vitæ, sumpta Parisijs insula magistrali, in Theologia tantum profecit & profuit, vt Paulum, Mosen, Euangelia, ac libros Sententiarum laudatissimè exposuerit, facundissimus eo tempore concionator, immortali memoriæ optimo iure datur.*

In the North side of the Pallace wall in the outside thereof right ouer the linterne of the dore there is erected in white stone the statue of one *Paulus* a ciuill Lawyer to the middle, with a ciuill Law booke in each of his hands, and vnder the same this inscription. *Pau*



Paulus Patauinus Iurisconsultorum clarissimus, huius vrbis decus æternum, Alexandri Mammeæ temporibus floruit, ad Prætoram, Præfecturam, Consulatumque euectus, cuiusque sapientiam tanti fecit Iustinianus Imperator, vt nulla ciuilis iuris particula huius legibus non decoretur, qui splẽdore famæ immortalis oculis posteritatis admirandus, insigni imagine hic meritò decoratur: This statue is opposite to that of *Albertus.*

In the same side of the Pallace wall in the outside thereof, right ouer the linterne of the dore, there is erected by as great a distance from *Paulus* as in the South side *Albertus* from *Liuie*, the statue of one *Petrus Aponus* with a booke in his hand; he was called *Aponus* from a towne within fiue miles of Padua called *Aponum* where there are most excellent bathes. Vnder this statue this elogium is written: *Petrus Aponus Pater Philosophiæ medicinæque scientissimus, ob idque Conciliatoris nomen adeptus, astrologiæ vero adeo peritus, vt in magiæ suspicionem inciderit, falsoque de hæresi postulatus, absolutus fuerit.*

Gesnerus in his *Bibliotheca* saith that this *Petrus Aponus* was called *Conciliator, oblibrum ab eo scriptum, in quo veterum præcepta medicorum simul connectit atque conciliat:* this statue is opposite to that of *Liuie.*

All these foure stately statues erected ouer so many seuerall faire gates for the ornament of the *Prætorium* were made in one and the selfe same yeare: euen *Anno. Dom.* 1565.

At the West end of the hall neare to one of the corners there is a very mery spectacle to be seene: there standeth a round stone of some three foote high inserted into the floore, on the which if any banckerout doth sit with his naked buttocks three times in some publique assembly, al his debts are *ipso facto* remited. Round about the stone are written these wordes in capitall letters. *Lapis vituperij & cessationis bonorum.* I beleeue this to be true, because many in the Citie reported it vnto me.

But

But belike there is a limitation of the ſumme that is owed; ſo that if the ſumme which the debter oweth be aboue the ſtint, he ſhall not be releaſed: otherwiſe it were great vniuſtice of the Venetians to tollerate ſuch a cuſtome that honeſt creditors ſhould be couſened and defrauded of the ſumme of thirty or forty thouſand duckats by the impudent behauiour of ſome abiect minded varlet, who to acquit himſelfe of his debt will moſt willingly expoſe his bare buttockes in that opprobrious and ignominious manner to the laughter of euery ſpectator. Surely it is the ſtrangeſt cuſtome that euer I heard or read off, (though that which I haue related of it be the very naked truth) whereof if ſome of our Engliſh bankrouts ſhould haue intelligence, I thinke they would hartily wiſh the like might be in force in England. For if ſuch a cuſtome were vſed with vs, there is no doubt but that there would be more naked buttocks ſhewed in the terme time before the greateſt Nobility and Iudges of our land in Weſtminſter hall, then are of young punies in any Grammar Schoole of England to their *Plagoſi Orbilij*, that is, their whipping and ſeuerely-cenſuring Schoole-maſters.

Thus much of the Pallace.

Amongſt many other very worthy monuments and antiquities that I ſaw in Padua, the houſe of *Titus Liuius* was not the meaneſt. For had it beene much worſe then it was, I ſhould haue eſteemed it pretious, becauſe it bred that man whom I doe as much eſteeme, and whoſe memory I as greatly honour as any Ethnick Hiſtoriographer whatſoeuer, either Greeke or Latin; hauing ſometimes heretofore in my youth not a little recreated my ſelfe with the reading of his learned and plauſible hiſtories. But ſeeing I now enter into ſome diſcourſe of *Liuies* houſe, me thinks I heare ſome carping criticke obiect vnto me, that I doe in this one point play the part of

of a traueller, that is, I tell a lye, for how is it possible (perhaps he will say) that *Liuies* house should stand to this day, since that your selfe before haue written that Padua hath beene eftsoones sacked, and consumed with fire? how commeth it to passe that *Liuies* house should be more priuiledged from the fury of the fire, then other priuate houses of the City? I answere thee that it is very probable, this building whereof I now speake, may be the very house of *Liuie* himselfe, notwithstanding that Padua hath beene often razed and fired. First, for that the very antiquity of the structure doth signifie it is very ancient. For I obserued no house whatsoeuer in all Padua that may compare with it for antiquity. Secondly, because I perceiued that it is a receiued opinion of the Citizens of Padua, and the learned men of the Vniuersity that *Liuie* dwelt therein. Thirdly, for that I am perswaded that the most barbarous people that euer wasted Padua, as the Hunnes and Longobardes, were not so voide of humanity, but that in the very middest of their depopulating and fiering of the City, they would endeuour to spare the house of *Liuie* (at the least if they knew which was his) and to preserue it to posterity for a monument of so famous a man. Euen as we reade that *Alexander* the Great when he destroied the City of Thebes in Bœotia, saued the house of that incomparable Poet *Pindarus*, for the reuerence that he bore to so learned a man. Wherefore, hoping that I haue by these reasons in some sort satisfied the doubtfull reader, I will descend to the description of *Liuies* house. For the very same house wherein he liued with his family (as many worthy persons did confidently report vnto me) and wrote many of his excellent histories with almost an incomparable and inimitable stile, I saw to my great ioy, being in a certaine street as you goe from the *Domo*; which is the Cathedrall Church, to the gate *Saint Ioanna*. Now it is possessed by a certaine Gentleman called *Bassano*, who

at

at that time that I was in Padua liued at a *villa* that he had in the country, as many Gentlemen of Padua and other Cities of Italy doe in the Sommer time. So that I found only an old man and old woman in the house. The front of it doth yeeld a goodlier shew then any auncient priuate house I could see in all Padua: it is made of passing faire stone, hauing a very faire gate which is beautified with goodly stone-worke on both sides and at the toppe. On the right hand of the gate there is erected a stony statue of *Caius Sempronius* and his wife, with very auncient letters ingrauen in the stone vnder the statues, which deuouring time hath so eaten and consumed, that I could vnderstand but little of it. But this I am sure was at the beginning *C. Sempronius*. Also in the same inscription I read *Vxori Clodiæ*. And these figures XXXVI. and these a little after XXVI. On the left hand of the gate I saw two statues more of stone made at length. And a very beautifull window ouer the gate, the head whereof was exceeding curiously wrought, and the sides of free stone, and two faire peeces of marble were inserted into the window betwixt the casements. Also I obserued in this front great variety of curious little marble stones cut round, and very exquisitely put into seuerall places. After I had throughly glutted mine eyes with suruaying all these pleasing obiects of the outside, I departed to another place, and when I came thither againe the next day, by the meanes of a kinde Italian I was admitted into the house; where I saw many ancient monuments, and sundry Greeke and Latin inscriptions of great antiquity in stones: the first that occurred vnto me after I was within the house, was in a fine peece of marble in great capitall letters; *VRATORIS ILLYRICI.* Next the effigies of a spread-eagle fairely displayed in an olde peece of free stone ouer the linterne of the dore of one of the inner rooms next to the entry, in which stone at the corners are finely inlayed foure pretty little white marble

marble ſtones. Ouer the linterne of another dore, which is right oppoſite vnto that, were exactly cut in ſtone two Dolphins heads, with fine little marble ſtones in the ſame. Alſo another ſtone inſerted into the wall, wherein were written certaine words that I could not reade, ſuch was the ſtrangeneſſe of the character. Eight prety little marble ſtones, partly white, and partly porphyrie, were inſerted into that ſtone, wherein thoſe characters were written. Beſides I ſaw a ſtately armes of ſome worthy auncient Romane Gentleman (as I ſuppoſed) made in ſtone, with great variety of prety colours, and hanged vp in one of the wals for a monument: a very fine paire of ſtaires of ten greeſes high, wherein many of the foreſaid litle marble ſtones were very artificially inlayed. A very auncient litle pillar of free ſtone ſquare, wherein were written theſe Greeke wordes in the foure ſides: πέρας in one ſide, διαβαίνω in another, τὸ Ἀινείου in the third, and Τρῳὰς ἄλωσις in the fourth. I take this to be one of the auncienteſt monuments of all Chriſtendome. For I thinke that this inſcription was made in the time of *Æneas*, which was almoſt one thouſand two hundred yeares before the incarnation of Chriſt, euen two thouſand eight hundred yeares ſince. For the very wordes themſelues ſeeme to import ſo much, which I literally interprete thus: The end of *Æneas* paſſing or ſayling ouer the ſea. For διαβαίνειν, wherehence διαβαίνω commeth, ſignifieth to paſſe or ſaile ouer the Sea, eſpecially when we croſſe the Seas: ſo that when *Æneas* ſayled from Drepanum a hauen towne of Sicilie (where he buried his old father *Anchiſes*) and Lauinium in Italy, which was πέρας, that is, the full period and vttermoſt bound of his long trauels, he might be very well ſaid διαβαίνειν, that is, to croſſe ouer the Seas: the paſſage betwixt theſe places being but a croſſing of the Seas. Surely it is probable enough that this might be made in the time of *Æneas*, who belike after he had ended ſo long and dangerous a iour-

iourney, was desirous to erect some kinde of monument to posterity, as a token of the happy consummation therof, in the Greeke language, which was then the famousest in all the world. This beeing so remarkable a monument, I thinke some one of the auncient Roman Emperours might get it into his handes; and so finally *Liuie* being a great louer and searcher of antiquities, and very gracious with the Emperours *Augustus* and *Tiberius*, might request it of them, and bring it to his house to Padua. The other wordes also Τροίας ἅλωσις, which doe signifie the taking of Troy, doe confirme a confident opinion in me, that it might be made in the time of *Æneas*, after the destruction of Troy. Vpon the toppe of this little square pillar, wherein there was this Greeke inscription, there standeth another little round stone, about the which there was another inscription exceeding ancient, whereof I could not reade as much as one word, though the olde man of the house that shewed me these things desired me to reade it. The stone was but little, yet so heauie, that I was very hardly able to lift it vp with all my strength.

This worthy Elogium I reade also of *Liuie* in the same roome, written on the wall in faire Roman letters, neare to his faire staires: *Titi Liuij Patauini eximiam laudem vt liquidè vir sanctissimus atq; doctissimus Diuus Hieronymus S.R.E. Presbyter Cardinalis in Proœmio Bibliorum testatur sic scribens. Ad T. Liuium lacteo eloquentiæ fonte manantem de vltimis Hispaniarum Galliarumq; finibus quosdam venisse nobiles legimus, & quos ad sui contemplationem Roma non traxerat, vnius hominis fama perduxit. Habuit illa ætas inauditum omnibus seculis celebrandumq; miraculum, vt vrbem tantam ingressi, aliud extra vrbem quærerent. Demum quum 76. suæ ætatis annum ageret, Patauij 4°. Imperij Tiberij Cæsaris anno labori atq; vitæ subtractus.*

In the same wall where I read this, his picture was painted in white, writing in his booke, with this inscrip

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tion vnder it: *Ti. Liuius Pat. Rer. Rom. Scriptor nemini profecto secundus.* These foresaid inscriptions and antiquities I saw in the entry of his house after I came within the gate, and in his first court. Afterward I went into an other court beyond that, where I saw a faire little gallery with foure prety pillars of free-stone; and many of those beautifull little marble stones in euery place almost about his court: and many auncient inscriptions in auncient stones, inserted into the wals of his court round about. In one white stone I read this inscription in Roman letters,

Marco Aurelio Marcellino Coniugi Dulcissimo Saufeia Crispina Coniux.

After this I went farther, euen into his garden, where I saw many other inscriptions in stone, which I could not vnderstand by reason of the strangenesse of the character. In his garden I saw a goodly Apricock tree passing well laden with fruite.

Thus much of the house of famous Titus Liuius.

The Santo which is otherwise called S^t. *Antonies* Church, neare to the which many Iewes dwell, is a very beautifull building, but not so faire without as within; though indeede it be faire enough without, hauing fiue goodly turrets, whose tops are round in the forme of a globe, and couered with lead. As I entred into the Church-yard of this Santo from the Iewes street, I obserued a very memorable matter, to wit, a very goodly brasen statue of *Gattamelita* the Captaine of the Venetians, whom I haue before mentioned, very loftily aduanced on horse-backe ouer the gate of the Church-yard. This statue is passing exquisitly made, according to the ful and liuely proportion of a man and horse: and it yeeldeth speciall ornament to the place. It was erected by the Venetians for a perpetuall memoriall sake to posterity, to the honour of their valiant benefactor *Gattamelita*, because

cause he wonne them this citie of Padua (as I haue before written) by his proweſſe and fortitude. The Church in the inſide is richly garniſhed with ſumptuous Tapiſtry, and many other beautifull ornaments. Diuers monuments are to be ſeene in this Church: but the fayreſt is that of S^t. *Antony* a Portugall Saint, borne in the citie of Lisbon, from whom the Church hath his name. They told me that he liued in the time of S. *Francis* of Aſſiſium, and was canonized for a Saint about the yeare 1241. by Pope *Gregory* the ninth. It is reported that his Tombe hath the vertue to expell Diuels, which I doe harely beleeue. For I ſaw an experiment of it when I was in the Church which came to no effect. For a certaine Demoniacall perſon praied at the Sepulchre vpon his proſtrate knees, who had another appointed to attend him, that he ſhould not irreligiouſly behaue himſelfe at ſo religious a place. And a Prieſt walked about the Tombe while the Demoniack was praying, to the end to helpe expell the diuell with his exorciſmes, but the effect thereof turned to nothing. For I left the fellow in as badde a caſe as I found him. The monument it ſelfe is very ſumptuous, made all of marble, and adorned with moſt excellent imagerie.

On the right hand of the body of the Church there is erected the monument of that eloquent Orator & Cardinal *Petrus Bembus*, with his ſtatue, and vnder the ſame this Epitaph is written: *Petri Bembi Cardinalis imaginem Hieronymus Quirinus Iſmerij filius in publico ponendam curauit: vt, cuius ingenij monumenta æterna ſint, eius corporis quoq; memoria ne a poſteris deſideretur. Vixit annos 76. M. 7. D. 29. obijt 15. Calend. Februarij, Anno 1547.* Many other worthy monuments with elegant Epitaphs I ſaw both in the Church and the Cloyſter, which the ſhortneſſe of time of my abode there would not permit me to write out. Amongſt others in the Cloyſter I obſerued one that made me euen lament, the monument of a certaine

English Nobleman, namely *Edward Courtney*, Earle of Deuonshire, who was buried there in the time of Queen *Mary*: he died there in his youth, and was the sonne of *Henry* Earle of Deuonshire, and Marquesse of Exceter, who was beheaded in the time of King *Henry* the eighth. This *Edward Courtney* was afterward restored by Queene *Mary*. Truely it strooke great compassion and remorse in me to see an Englishman so ignobly buried. For his body lieth in a poore woodden Coffin, placed vpon another faire monument, hauing neither Epitaph nor any other thing to preserue it from oblivion, so that I could not haue known it for an English mans Coffin, except an English Gentleman my kinde friend Mr. *George Rooke*, of whom I haue before spoken, had told me of it, and shewed me the same.

Neare vnto the Santo I was shewed a very pleasant and delectable roome, which amongst other sumptuous ornaments that greatly beautified it, had a great many exquisite pictures very artificially drawne by the curious hand of that *Apelles* of Padua *Titianus*.

I saw the sumptuous and rich Monastery of the Benedictine Monkes. I call it sumptuous, because there is nothing but pompe and magnificence to bee seene there; rich, because their yearely reuenew amounteth to one hundred thousand Crowns, which make the summe of thirty thousand pounds sterling. At this time they bestow exceeding great charges in building, especially about the finishing of their Church, which is dedicated to Saint *Iustina*, a marueilous faire building, the roofe whereof ouer the quire is very lofty, made of white stone in the forme of a hollow nutte, and very curiously concamerated: also the pillars of the Church and most of the inward parts are made of white stone: at the higher end of the quire there is a wondrous beautiful Altar, the fairest that euer I saw till then. For it is decked with many curious pictures and exceeding high pillers made of free-

freestone, which are extraordinarily richly gilt. Before the Altar are drawen two faire curtaines of crimson Taffata. A little without the place which incloseth the Altar, I saw fixe very precious sockets made indeede but of timber worke, but flowrished ouer with a triple gilting; herein their Tapers stood that were made of Virgins waxe. In this Church I saw many ancient monuments, as of Saint *Luke* the Euangelist, neare to which is hanged vp a faire table, wherein his Epitaph is written in Latin hexameter verses very elegantly. I haue often repented since that time that I had not copied them: his bones were brought from Constantinople in an yron coffin which is inclosed in a great grate of yron that was likewise brought from Constantinople together with the coffin. That coffin I touched with my fingers, but with some difficulty: for it was so farre within the grate that I could hardly conueigh the tops of my fingers to the coffin. Within a short space after this coffin was brought to Padua, his bones were taken out of the olde yron coffin that came from Constantinople, and laide in a very sumptuous monument hard by, made of brasse, wherein they now continue. This monument is erected in the Northside of the Church; right opposite vnto it in the South side there standeth the monument of *Matthias* one of the twelue Apostles, which was substituted in the place of *Iudas Iscariot*: there they say his bones are intombed. In a low crypta or vaulted Chappell which is directly vnder the quire, there is a faire marble monument of Saint *Iustina* a chast and deuout Virgin of Padua, who in the time of one of the persecutions of the Primitiue Church was cruelly murdered in this City, because she would not worship the Pagan Gods. The manner of her death is very finely expressed in one side of the Sepulchre: the Christian fleete got that most renowmed victory of the Turkish fleete vnder the conduct of many noble Wights, whereof the principall was that

Heroicall Spaniſh worthy *Don Iohn de Auſtria* at the famous battaile of *Lepanto* in Greece vpon that very day which is dedicated to this Saint *Iuſtina*, in remembrance whereof the Venetians euer ſince that time haue written this title vpon one of their coynes. *Memor ero tui Iuſtina Virgo*: becauſe belike they attribute the cauſe of their victory vnto her interceſſion to God for the Chriſtians. All theſe foreſaid tombs I ſaw, but other famous tombes alſo that are in the ſame Church I did not ſee, as of *Proſdocimus* the firſt Apoſtle of the Patauines, of whom I will ſpeake here after; of three of thoſe Innocents that were ſlaine by *Herode* the Great ſurnamed the *Aſcalonite*, and of ſome of the worthy *Martyrs* of the Primitiue Church. There belong vnto this Monaſtery one hundred and fifty Monkes beſides many others that are ſeruants of the houſe. They haue a very faire quadrangular Cloyſter, the walkes are very long and broad: There a man that is a louer of pictures may ſee a pretty microcoſme of them, wherewith all the wals round about are moſt excellently adorned, but no amorous conceits, no laſciuious toyes of Dame *Venus*, or wanton *Cupid*, all tending to mortification, all to deuotion. For there is very copiouſly deſcribed the whole Hiſtory of the firſt founder and inſtitutor of their order Saint *Bennet*, and his familiar parley with *Totilas* the fifth Gothicall King of Rauenna, vnto whom he truely foretold his future euents, for he deliuered this * Propheſie vnto him. *Multa mala facies, Romam ingrediere, nonem annis regnabis, decimo morieris.* Theſe *Benedictines* told me that there haue been twenty Popes of their order (for ſuch is the dignitie and ſupremacy that they attribute vnto them, that they named them firſt) Six Emperours: twelue Kings: fourty Cardinals: Amongſt the reſt of thoſe memorable pictures which are to bee ſeene in this Cloyſter, there is one of the Epitaphs which is written vpon *Liuies* monument ouer the tribunall ſeat in the Pallace. Alſo I ſaw many faire high galleries & walkes

* Carion. Chron. l. 3.

walkes by their chambers: but I went not into any one of their chambers, only I saw many of their dores, whereof each hath a little peece of wood conueighed ouer a little hole in the dore; which peece of wood being turned about, the Abbot may looke into their Chambers to see whether they pray, or studie, or are otherwise employed about any religious exercise. These *Benedictines* bestow exceeding bountifull almes twice euery yeare vpon the poore, as vpon *Iustinaes* day, which with them is the seuenth day of October, and vpon *Prosdocimus* day which is the seuenth day of Iuly. Their almes is twelue Cart-loades of Wine, and as many of bread vpon each of those dayes. They haue an exceeding faire garden to walke in for contemplation, wherein are many delectable walkes, vaulted with pretty little rafters, ouer the which faire vines, and other greene things do most pleasantly grow. These walkes are both long and broade: in the knots and plots of this garden there groweth admirable abundance of al commodious hearbes and flowers. Also I saw two goodly faire roomes within the Monastery abundantly furnished with passing variety of pleasant fine waters and Apothecary drugges that serue onely for the Monkes. In the first of these roomes I saw the skin of a great crocodile hanged vp at the roofe, and an another skinne of a crocodile in the inner roome. This crocodile is a beast of a most terrible shape fashioned something like a Dragon, with wonderfull hard scales vpon his backe. I obserued that he hath no tongue at all; his eyes are very litle, and his teeth long and sharp. Also I noted the nayles of his feet to be of a great length he liueth partly in the water, and partly in the land. For which cause the Grecians call him ἀμφίβιον that is, a beast that liueth vpon both those elements; and hee liueth for the most part in Nilus that famous riuer of Egypt, the Egyptians in former times being so superstitious that they worshipped him for a god, especially those

people of Egypt that were called Ombitæ, who consecrated certaine dayes to the honour of him as the Grecians did their Olympia to *Iupiter*; and if it happened that their children were at any time violently taken away by him, their parents would reioyce, thinking that they pleased the God in breeding that which serued for his foode. I will also declare the etymologie of his name, because it doth excellently expresse his nature: hee is called crocodilus partly ἀπὸ τῆς δειλίας τῆς χροκάς that is, for that he is afeard of the sands of the shore. For χροκὴ doth sometimes signifie the same that ἄμμος doth, that is, the sand, and partly ἀπὸ τῆς δειλίας τοῦ κρόκου that is, for being afeard of saffron; for which cause those amongst the ancient Egyptians that had the charge to looke to their Bees in their gardens, were wont to smeare their Bee hiues with saffron, which as soone as the crocodile perceiued, he would presently runne away. It is said that this Monastery is a mile in compasse. There died a certaine Turke in it within these few yeares that was conuerted to Christianity, and after his conuersion, he was so incessantly giuen to his deuotion and prayers, as no man more in the whole house.

Thus much of the Monastery of the Benedictine Monkes.

I saw a building not farre from this Monastery where poore strangers that are newly come to the towne without any money in their purses, may haue entertainement *gratis* three dayes and three nights. A very charitable and Christian custome.

I went to the goodly garden of the City, that lyeth betwixt the *Santo* and the Church of S^t. *Iustina*. It belongeth especially to the Physitians, and is famoused ouer most places of Christendome for the soueraigne vertue of medicinable hearbes. It is round like a circle, and yeeldeth a passing fruitfull nursery of great variety of hearbes and trees. Amongst the rest I saw a certaine rare

tree

tree whereof I haue often read both in *Virgil* and other Authours, but neuer ſaw it till then. It is called in Latin *Platanus*, which word is deriued from the Greeke word πλατὺς, which ſignifieth broade, becauſe he doth extend his boughes very far in breadth; wherehence *Virgil* ſaith,

——prona ſurgebant valle patentes
aëriæ platani,——

in Engliſh we call it the Plane tree. It was of a goodly heigth. The Poets doe faine that *Iupiter* dallied with *Europa* vnder this kinde of tree. And it was in former times ſo highly eſteemed amongſt the Romans by reaſon of the ſhadow, that they were wont ſometimes to nouriſh the roote of it with wine poured about it. Alſo I ſaw a very prety fruit which is eſteemed farre more excellent then Apricocks, or any other dainty fruit whatſoeuer growing in Italy. They call it *Piſtachi*, a fruit much vſed in their dainty banquets. They were going about to make a conduit in the middle of their garden when I was there. Thoſe that are intereſſed in this garden haue certaine lawes written for them, which you may reade cut in a faire marble table that is artificially inſerted into the firſt gate of the garden. For the due execution whereof there are three learned men choſen to fine the offendours. Theſe are the lawes which are written in Latin.

1 *Portam hanc decumanam ne pulſato ante diem Marci Euangeliſtæ, ante horam XXII.*
2 *Per decumanam ingreſſus, extra decumanam ne declinato.*
3 *In viridarium ſcapum ne confringito, neúe florem decerpito, ne ſemen fructumúe ſuſtollito, radicẽ ne effodito.*
4 *Stirpem puſillam ſuccreſcentemq́, ne attrectato, neúe areolam conculcato, tranſilitoúe.*
5 *Viridarij iniuria non afficiuntor.*
6 *Nihil inuito Præfecto attentator.*
7 *Qui ſecus faxit, ære, carcere, exilio mulctator.*

I visited the Palace of the Bishop of Padua, whose name is *Marcus Cornelius*, descended (as a Gentleman told me in the City) of the auncient and honourable family of the Cornelians of Rome. He was at Rome, when I was in Padua. In a certaine gallery of his Palace there are to be seene the true pictures of all the Bishops of Padua, from *Prosdocimus* the first conuerter of the Patauines to the Christian faith, to this present Bishop *Marcus Cornelius*, successiuely one after another, being all in number one hundred and nine. This *Prosdocimus* was sent from Rome by S^t. *Peter* to preach the Gospell to the Patauines, of whom there is mention in the Ecclesiasticall History. They say he built the first Christian Temple in the City which was dedicated to S^t. *Sophia*. His statue is made in free stone downe to the middle, hauing a long reuerend beard, and erected in the front of a most sumptuous publique Palace of the City, which belongeth only to him that is the *Præfectus* or *Capitano* of the City vnder the Duke of Venice. The present *Capitano* is *Petrus Dodo a Clarissimo* of Venice, whom I saw at Sarum about sixe yeares since when he came in Ambassage to our King with another of the *Clarissimoes* of Venice, one Signior *Molino*. This publique Palace is a very auncient and faire building (as indeed the publique houses of this City are esteemed as faire as any in al Italy) where amongst other antiquities I saw the auncient pictures of many Roman Gallants. But to returne againe to the Bishops Palace, I obserued one very memorable thing there when I came forth of the gate. For directly ouer the gate the statues of *Henry* the fourth, who was the last King of Padua, and *Berta* his Queene are erected, being made in stone vnto the middle. Hereby I gather that this Bishops Palace was once a Kings Palace. I was also in another publique Palace that belongeth to the *Prætor* or *Podestà* of Padua, who at that time that I was in the City was one *Thomaso Contareno* a Venetian Gentleman, whom I saw

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in the Palace with other Venetian Gentlemen. In one of the higher roomes of this Palace I obſerued very faire hangings, the like whereof I neuer ſaw in England. But when I came afterward to Venice I noted great ſtore of them. They are made of a prety kinde of leather, and fairely gilt, an ornament that yeeldeth no ſmall grace to a roome. In both ſides of this roome there hang many exceeding faire halberts, which are couered with crimſon veluet, and ſtudded with gilt ſtuddes. Ouer each of theſe halberts there hangeth likewiſe a target couered with like crimſon veluet. In the next roome there are many curious pictures, in one whereof there is the exquiſiteſt conueyance that euer I ſaw, which is a prety little picture drawen in the forme of an handkerchiefe with foure corners, and inſerted into another very large and faire picture. This leſſer picture is ſo paſsing cunningly handled, that the lower corners of it ſeeme either to hang looſe, & to be a prety way diſtant from the ground of the maine picture, or to be pinned vpon the other. And ſo will any ſtranger what ſoeuer conceiue at the firſt ſight thereof, as indeede I did, in ſo much that I durſt haue laid a great wager euen ten to one, that the lower corners of it had beene looſe or pinned on. But ſuch is the admirable, and me thinks inimitable curioſity of the worke, that it is all wrought vpon the very ground of the other great picture, as the other ſeuerall parts thereof are. In another roome of the ſame Palace I ſaw the bed of the *Podeſtà*, which was a very ſumptuous thing, neare to the which there was as curious a picture of Chriſt and the Virgin *Mary* with the manger wherein he was laid, and the Oxe, &c. as the hand of any artificer euer drew. All this is very excellently contriued in a faire looking glaſſe that hangeth at the ſide of his bedde.

After this I went to the Domo which is the Cathedrall Church of Padua, an auncient thing built by the Emperour *Henry* the fourth. In euery Epiſcopall City of

of Italy they call their Cathedrall Church Domo, by which word they meane the principall houſe κατ' ἐξοχήν that is appointed for the ſeruice of God. In this Domo of Padua there are many antiquities. In a low chappell or vault vnder the Quire I ſaw the Tombe of one *Daniel* a valiant Martyr in the Primitiue Church, and a Iew borne; he was martyred in one of the firſt perſecutions in this manner. Two boords were clapped on both ſides of his body, through the which there were driuen many great nailes into his body, becauſe he would not worſhip the Heathen idols. The manner of his death is finely pourtrayed in one ſide of the monument in marble. In this Domo there is a very curious picture of the Virgin *Mary*, the firſt that was drawen from the firſt originall that Saint *Luke* the Euangeliſt made, which I ſaw in Venice, as I will hereafter declare in my notes of Venice. For they ſay that he was the firſt that made our Ladies picture. This miracle is reported of this picture: that whenſoeuer in the time of any drougth it is carryed abroade in proceſſion, before it is brought againe into the Church it cauſeth ſtore of raine to deſcend from heauen. What my cenſure is of this miracle I will ſpeake in my deſcription of Saint *Markes* Church in Venice, becauſe there will be fit occaſion miniſtred vnto me to write ſomething of it. The like is reported of *Aarons* rodde alſo that is kept in Paris. Of this Domo that famous Poet and Orator *Francis Petrarch* that flouriſhed *Anno* 1374. was once a Canon. The Canons of this Church are ſaid to be the richeſt of all Italy. For each of them hath the yearelie reuenues of a thouſand crowns, which amount to three hundred pound ſterling.

There is in this City a very auncient gate built by *Antenor* of an exceeding heigth, euen as high as a Church. This gate is in that part of the City that is called the old City, neare to the ſigne of the Starre where I lay being a very faire Inne, whereinI ſaw one thing of which I haue much

much read in Authours, as in the * Miscellanea of *Angelus Politianus, &c.* but neuer saw any of them till then. I haue read fiue names for it in Latin, *Tepidarium, Vaporarium, Sudatorium, Laconicum, Pyriaterium.* In English a stew, stoue, or hot baine. They vse to sweat in the roome where it standeth. In all Italy I saw but only this stoue: but afterward when I came into Rhetia, Heluetia, high Germany, and some parts of the Netherlands, there is such frequent vse of them in all those countries; especially in the winter, that I lay not in any house whatsoeuer but it had a stoue. I obserued at this signe of the Starre a great company of Noblemens armes, wherewith the roome was hanged in which I dined and supped, no lesse then fifty fiue Armes of Earles, Barons, Counts, and worthy Gentlemen of sundry Nations and Prouinces. The like I noted in Venice also. For it is much vsed in Italy to garnish their houses with the armes of great men. But much more in Germany. For there not only the inside of their houses is adorned with them, but also the out side, especially in Innes, which haue the walles of their courts hanged round about with Armes. Truely I must needs lay an imputation of great indiscretion vpon my selfe, in that being in so famous a Vniuersity as this I omitted to see their Colledges, which are in number nine, heare their exercises and disputations, obserue their statutes and priuiledges, the foundations and reuenues of their houses, discourse with some of their learned men & professors, and note such other worthy things as are obseruable in so noble an Academy. For my minde was so drawen away with the pleasure of other rarities and antiquities, that I neglected that which indeed was the principalest of all. Howbeit I saw one of their colledges without, which is but a little way distant from the Palace, though I had not the good fortune to go into it, because the gate was locked. It seemeth to be a most magnificent building, & is a second * *Athenæum.* For therin are read at the time

* Cap 8.

* This was the name of a place in Rome dedicated to Minerua, where orators did declame, and Poets recited their poems.

time of exercise all the seuen liberall sciences. This Colledge or Schoole hath a very stately gate at the entrance with two goodly pillars of white stone on each side. The golden winged Lyon which is S^t. *Marke* his armes of Venice, is gallantly displayed aboue the gate. And againe aboue this Lyon a little beneath the toppe of the front, this most elegant poesie is written in Capitall blacke letters vpon a ground of gold. But in my opinion it had been much more laudable, if the ground had beene blacke, and the letters golden. For indeede it is a very golden poesie. *Sic ingredere vt teipso quotidie doctior, sic egredere vt patriæ Christianæq; reipub. vtilior euadas. Ita demum gymnasium se fœliciter ornatum existimabit. Ioannes Cornelius Prætor & Antonius Priolus Præfectus, Anno salutis* CIↃ.IↃ.C. Directly vnder that I read this inscription: *Gymnasium omnium disciplinarum Principe Paschale Ciconia. Præsidibus Ioanne Superantio Equite, & Federico Sanuto. Reformatoribus Ioanne Francisco Priolo, Zacharia Contareno, Leonardo Donato Equite. Instauratum Anno M. D. XCI.*

In another part of the front this is written a prety distance from the rest in two seuerall groundes of gold one aboue another. In the higher this in great and capitall Romane letters: *Ioannes Baptista Bernardus Prætor & Leonardus Mocenicus Præfectus.* In the lower this, *Hanc gymnasij partem vetustate deformatam, in meliorem faciem à fundamentis restituerunt. Iacobo Fuscareno Equite & Procuratore Hieronymo Capello, Ioanne Delphino Equite & Procuratore Gymnasij Moderatoribus. Anno Salutis* CIↃ.IↃ.CI.

I heard that when the number of the Students is full, there are at the least one thousand fiue hundred here: the principall faculties that are professed in the Vniuersity, being physicke and the ciuill law: and more students of forraine and remote nations doe liue in Padua, then in any one Vniuersity of Christendome. For hither come in

many from Fraunce, high Germany, the Netherlands, England, &c. who with great desire flocke together to Padua for good letters sake, as to a fertile nursery, and sweete emporium and mart towne of learning. For indeed it hath bred many famous and singular learned men within these hundred yeares, and a little more, as *Raphael Regius, Raphael Fulgosius, Francis Zabarella, Francis Robertellus, Lazarus Bonamicus, Christopher Longolius, Hieronymus Fracastorius, Scipio Carteromachus*, and many more that haue greatly beautified the Common-weale of learning.

One thing I must needes speake of Padua, together with the rest, that as it is both a great commodity and ornament to the citie; so also it is the rarest thing that euer I saw in any place, neyther do I thinke that any citie of Christendome hath the like.

There is no street that I saw in the whole citie, but hath faire vaulted * walkes in the same, which are made in this manner: There is a long rowe or range of building that extendeth it selfe in length from one end of the street to the other, and is inserted into the walles of the houses of the same streete. In many places it is some twelue foote high, being arched at the roofe, and about fiue foote broad, that two may well walke together in it. The edge or extremity of this walke is garnished with faire broad pillars of free-stone, being some foure foote distant, and hauing an Arch or vault betwixt each couple: these walkes doe yeelde the citizens two singular commodities: the one that in the Summer time they may walke there very coolely euen at noone, in the very hottest of all the canicular dayes, as vnder a pleasant and safe shelter, from the scorching heate of the sunne: the other that in the winter they defend them both from the iniury of the raine (for in these they may walke abroad farre from their houses dry in the middest of a violent storme) and not a little from the byting colde, the force where

* These walkes in most places are made in both sides of the street, which do very much beautifie the same.

whereof they will more feele in the open ſtreetes. Beſides as I ſaid before, it is a great ornament to the Citie. For indeed it doth greatly adorne and decke the ſtreetes beyond all compariſon of any other Italian citie. The firſt Iewes that I ſaw in all Italy were in Padua, where there is a great multitude of them.

There is one ſpeciall thing wanting in this citie, which made me not a little wonder: namely, that frequency of people which I obſerued in the other Italian cities. For I ſaw ſo few people here, that I thinke no citie of al Italy, France or Germany, no nor of all Chriſtendome that counteruaileth this in quantity, is leſſe peopled: ſo that were the ſtudents remoued, the number of whom is ſometimes about one thouſand fiue hundred (as I haue before written) this citie would ſeeme more then halfe deſolate: yet their Prætorium or Senate houſe that I haue before deſcribed, I obſerued ſometimes to be pretty well frequented with people. it was tolde me, hauing inquired the reaſon of this ſcarcity of inhabitants, that moſt of the nobler Patauine families doe liue out of the citie, partly in Venice, and partly in their villaes & Palaces of retrait in the countrey, and doe very ſeldome make their aboad in Padua. But the reaſon why they abandon the citie, and preferre other places before it, no man told me.

In that I haue written more copiouſly of Padua then of any other Italian citie whatſoeuer ſauing Venice, I do thankefully attribute it to two Engliſh Gentlemen that were then commorant in Padua when I was there, Mr. *Moore* Doctor of Phyſicke, and Mr. *Willoughby* a learned Student in the Vniuerſity, by whoſe directions and conducting of me to the principall places of the citie, I ingenuouſly confeſſe I ſaw much more then otherwiſe I ſhould haue done by mine owne endeuours. And ſo finally with a gratefull mention of their names, for their courteſie ſhewed vnto me in a forraine nation farre from my

my countrey, I conclude my discourse of Padua.

Thus much of Padua.

I Made my aboad in Padua three whole daies, Tuesday being the eleuenth of Iune, Wednesday and Thursday, and went away therehence in a Barke downe the riuer Brenta the twenty fourth of Iune being Friday, about seuen of the clocke in the morning, and came to Venice about two of the clocke in the afternoone. Betwixt Padua and Venice it is fiue and twenty miles. This Riuer Brenta is very commodious for the citizens of Padua. For they may passe forth and backe in a Barke downe the riuer from Padua to Venice, and from Venice againe to Padua very easily in the space of foure & twenty houres. When they go to Venice they passe downe the Riuer *secundo cursu*; when they returne they goe *aduerso flumine*, their Barke being drawne with horses all the way betwixt Lucie Fesina and Padua, which is twenty miles.

When I passed downe the Riuer to Venice I saw many goodly faire houses and Palaces of pleasure on both sides of the Riuer Brenta, which belong to the Gentlemen of Venice.

When I came to the foresaid Lucie Fesina I saw Venice, and not before, which yeeldeth the most glorious and heauenly shew vpon the water that euer any mortal eye beheld, such a shew as did euen rauish me both with delight and admiration. This Lucie Fesina is at the vttermost point and edge of the lande, being fiue miles on this side Venice. There the fresh and salt water would meete and be confounded together, were it not kept asunder by a sluce that is made for the same purpose, ouer which sluce the Barkes that go forth and backe betwixt Padua and Venice, are lifted vp by a certaine crane. At this Lucie Fesina I went out of my barke, and tooke a Gondola which brought me to Venice. Of these Gondolaes I

will

will write hereafter in my description of Venice.

The number of miles betwixt ODCOMBE *in Somerset-shire and* VENICE: *in which account I name onely a few principall Cities.*

Imprimis betwixt Odcombe and London——106
Item betwixt London and Douer——57
Item betwixt Douer and Calais——27
Item betwixt Calais and Paris——140
Item betwixt Paris and Lyons——240
Item betwixt Lyons and Turin——130
Item betwixt Turin and Milan——76
Item betwixt Milan and Padua——151
Item betwixt Padua and Venice——25
The total summe betwixt Odcomb & Venice is—952
Betwixt Calais and Venice——762

My obseruations of the most glorious, peereleſſe, and mayden citie of Venice: I call it mayden because it was neuer conquered.

Iulius Caſar Scaliger hath written theſe verſes vpon Venice.

PEruia Barbaricis tellus OEnotria turmis
Pertulit impoſiti pondera dira iugi.
Ipſa ſuos fleuit populares Roma Quirites:
Senſit & indomitæ noxia tela manus.
Haud tulit hoc Genius, cuius fatalibus auſis
Tutior in medio Roma renata mari eſt.

Clara

Clara virûm virtus animo, insatiata cupido
Imperij, vastæ non numerantur opes.
Iuppiter, haud temerè tua sunt ita dissita cœli
Mœnia, si possent tangere, parte cares.

I heard in Venice that a certaine Italian Poet called *Iacobus Sannazarius* had a hundred crownes bestowed vpon him by the Senate of Venice for each of these verses following. I would to God my Poeticall friend Mr. *Beniamin Iohnson* were so well rewarded for his Poems here in England, seeing he hath made many as good verses (in my opinion) as these of *Sannazarius*.

Vidérat Adriacis Venetam Neptunus in vndis
Stare vrbem, & toto ponere iura mari:
Nunc mihi Tarpeias, quantumuis Iuppiter, arces
Obijce, & illa tui mœnia Martis, ait.
Si pelago Tybrim præfers, vrbem aspice vtramq;,
Illam homines dicas, hanc posuisse Deos.

The same Poet made this distich vpon the winged Lyon, which is the armes of Venice.

Romanas Aquilæ postquam liquere cohortes,
Magnanimus turmas ducit in arma Leo.

Also I haue read this most elegant Dialogue betwixt one and St. *Marke*.

A. Dic antique senex, Venetæ quis conditor vrbis? (B. Venº.
B. Iuppiter. A. vnde arces? B. Attica. A. Scorta? A. Mœnia? B. Neptunus. A. Nummi? B. Dus. A. Bellica? B. Mauors. A. Artes? B. Mercurius. A. Iura? B. Minerua dedit.

Non mirum est, si alias inter caput extulit vrbes,
Quam tot cœlestes composuere dæ.
Quin cum tot simul hanc, solus Vulcanus Olympi
Sedes; Hîc credo cesserit aula Ioui.
Verùm ego cum possem cœlum conscendere, dixi:
Mutato hic potiùs corpore, marmor ero.

Though the incomparable and most decantated majestie of this citie doth deserue a farre more elegant and curious pensill to paint her out in her colours then

mine. For I ingenuously confesse mine owne insufficiency and vnworthines, as being the vnworthiest of ten thousand to describe so beautifull, so renowned, so glorious a Virgin (for by that title doth the world most deseruedly stile her) because my rude and vnpolished pen may rather staine and eclipse the resplendent rayes of her vnparalleled beauty, then adde any lustre vnto it: yet since I haue hitherto continued this slender and naked narration of my obseruations of fiue moneths trauels in forraine countries; this noble citie doth in a manner chalenge this at my hands, that I should describe her alsoas well as the other cities I saw in my iourney, partly because shee gaue me most louing and kinde entertainement for the space of sixe weeks, which was the sweetest time (I must needes confesse) for so much that euer I spent in my life; and partly for that she ministred vnto me more variety of remarkable and delicious obiects then mine eyes euer suruayed in any citie before, or euer shall, if I should with famous Sir *Iohn Mandeuil* our English *Vlysses* spend thirty whole yeares together in trauelling ouer most places of the Christian and Ethnicke world. Therefore omitting tedious introductions, I will descend to the description of this thrise worthy citie: the faireſt Lady, yea the richest Paragon and * Queene of Christendome.

Such is the rarenesse of the situation of Venice, that it doth euen amaze and driue into admiration all strangers that vpon their first arriuall behold the same. For it is built altogether vpon the water in the innermost gulfe of the Adriatique Sea which is commonly called *Gulfo di Venetia*, and is distant from the maine Sea about the space of 3 miles. Frō the which it is deuided by a certaine great banke called *litto maggior*, which is at the least fifty miles in length. This banke is so necessary a defence for the Citie, that it serueth in steed of a strong wall to repulse and reuerberate the violence of the furious waues of the Sea. For were not this banke interposed like a bul-

* I call her not thus in respect of any soueraignty that she hath ouer other nations, in which sense Rome was in former times called Queene of the world, but in regard of her incomparable situation, surpassing wealth and most magnificent buildings

bulwarke betwxt the Citie and the Sea, the waues would vtterly ouerwhelme and deface the Citie in a moment. The forme of this foresaid banke is very strange to behold. For nature herselfe the most cunning mistres and architect of all things hath framed it crooked in the forme of a bow, and by the Art of man there are fiue Ostia, that is mouthes, or gappes made therein, whereof each maketh a hauen, and yeeldeth passage to the ships to saile forth and backe to Venice. The names of them are *Malomocco* (which is the faireſt) a place well furnished with houses, and much inhabited with people; *Brondolo. Chioggia, Saint Erasmo, Castella.* Now that whole space which is betwixt this banke and the continent, (which where it is neareſt, is fiues miles frō Venice at a place called Lucie Fesina aboue mentioned) is the same which we call *Gulfo di Vinetia*, or the * lakes of the Adriatique sea, in which space are to be seene many fennes, marishes and other dry places, whereof some are couered altogether with reedes and flagges, others doe shew like faire little greene Islandes, which are the very places that yeelded harbour to diuers companies of people, that in the time of the Hunnes, Gothes, and Vandals deuastation and depopulation of Italy repaired thither with their whole families as to a safe refuge and Sanctuary for the better security of their liues, the greatest part of them that made their habitation in these Iles being the bordering people that dwelt partly in the townes and villages by the sea shore, and partly in the inland Cities of Padua, Vicenza, Aquileia, Concordia, Lauretto, &c. the first place of Venice that was inhabited, is that which now they call the Rialto, which word is deriued from *riuus altus*, that is, a deepe riuer, becauſe the water is deeper there then about the other Islands. And the first that dwelt in the same Rialto was a poore man called *Iounes Bonus*, who got his liuing there by fishing. After this many repaired vnto this mans house for the safety of their liues

* These lakes are fed and maintained, partly by the Sea water that passeth thorough the fiue gaps or mouths before mentioned, and partly, by the riuers which issue out of the Alpes, who hauing passed through Lombardy do at last exonerate thēselues into this gulfe. the principallest are these. The Po, which bringeth 30. riuers more with him at the least before he commeth into these lakes, the Athesis, the Brenta, and the Bachilio.

liues in the time of *Radagiſus* King of the Goths, who with a huge armie of two hundred thouſand men inuaded Italy, waſting it extremely with fire and ſword, till at laſt being taken at Phæſulæ, a place neere to Florence, by the Conſull Stillico in the eighteenth yeare of the raigne of *Honorius* the Emperour, and *Anno Chriſti* foure hundred and nine, he was hanged for his barbarous cruelty. About fiue yeares after the death of *Radagiſus* came *Alaricus* another Gothicall King into Italy, and very grieuouſly ſacked the country, ſo that more of the land inhabitants were conſtrained to retire themſelues into theſe lakes, where they built twenty foure little poore cottages vpon ſome of the little iſlands, or rather vpon that one iſland neare to the Rialto. Againe not long after this euen ſhortly after the death of *Alaricus* came that *Flagellum Dei* that ſcourge of God into Italy, *Attila* King of the Hunnes, and ſpoyled the country with marualous hoſtility in the time of the Emperour *Martian*. Great was the ruine of Italy in this mans time, who vtterly ouerthrew Aquileia, Milan, Padua, and many other goodly cities, leuelling the ſame with the ground. Wherefore vnto thoſe that did inhabite diuers iſlands of theſe lakes were ſent many more from Padua, who laide the firſt foundation of this glorious citie on the fiue and twenty day of May about noone, in the yeare * foure hundred fifty ſeuen, and the third yeare of the Emperour *Martian*. And for the better performance of this noble enterpriſe there were choſen three Conſuls by the Citizens of Padua, that had the principal charge ouer all the reſt, whoſe names were *Thomas Candianus*, *Albertus Faletrus*, *Zenus Daulus*. As for the name of the Citie it is deriued from a prouince or territory called Venetia. For that part of Lombardie which is now called *Marca Tarui ſina*, had heeretofore the name of Venetia, which worde is altered from the auncient name by the addition of the letter v. for the olde name was

Ene-

* I follow the computation of learned Melanchthon, though I know that ſome doe reduce the time of the foundation of it to the yeare foure hundred twenty one, as Sabellicus, &c. So that there is thirty ſixe yeares difference betwixt the computation of Melanchthon and other writers.

Enetia, which came from the word *Eneti* a people of Paphlagonia that accompanied *Antenor* in his whole voyage betwixt their country and the citie of Padua which he afterward built. Wherefore because there was a transmigration of all the principall families of the territories of Venetia vnto this new founded citie, they thought it meete to impose the name of Venetia (before time proper onely to a prouince) vpon the citie, after which time the prouince lost his name, and the citie hath euer since retained it to this day. Thus much for the first originall and name of Venice.

The City is diuided in the middest by a goodly faire channell, which they call *Canal il grande*. The same is crooked, and made in the forme of a Roman S. It is in length a thousand and three hundred paces, and in breadth at the least fourty, in some places more. The sixe parts of the City whereof Venice consisteth, are situate on both sides of this *Canal il grande*: The names of them are these. S^t. *Marco*, *Castello*, *Canareio*, that lie on one side of it, and those on the other side are called S^t. *Polo*, S^t. *Croce*, *Dorso Duro*. Also both the sides of this channel are adorned with many sumptuous and magnificent Palaces that stand very neare to the water, and make a very glorious and beautifull shew. For many of them are of a great heigth three or foure stories high, most being built with bricke, and some few with faire free stone. Besides they are adorned with a great multitude of stately pillers made partly of white stone, and partly of Istrian marble. Their roofes doe much differ from those of our English buildings. For they are all flat and built in that manner as men may walke vpon them, as I haue often obserued. Which forme of roofing is generally vsed in all those Italian Cities that I saw, and in some places of France, especially in Lyons, where I could not see as much as one house but had a flat roofe. The like whereof I haue read to haue beene vsed in auncient times in Ierusalem.

rusalem and other Cities of Iudæa. Which I partly gather by a speech of our *Sauiour Christ, whenas sending his twelue Apostles to preach in Iudæa, he commanded them that what they heard in the eare they should preach on the houses. Whereby I vnderstand that the roofes of their houses were flat like these of the Venetian buildings. Moreouer their tiling is done after another manner then ours in England. For they lay it on hollow, but we flat. Many things I obserued in these Venetian Palaces, that make them very conspicuous and passing faire; amongst the rest these two things especially. Euery Palace of any principall note hath a prety walke or open gallery betwixt the wall of the house and the brincke of the riuers banke, the edge or extremity whereof is garnished with faire pillers that are finely arched at the top. This walke serueth for men to stand in without their houses, and behold things. *Suetonius* calleth these kinde of open galleries Podia. Truly they yeeld no small beauty to their buildings. Againe, I noted another thing in these Venetian Palaces that I haue very seldome seen in England, and it is very little vsed in any other country that I could perceiue in my trauels, sauing only in Venice and other Italian Cities. Somewhat aboue the middle of the front of the building, or (as I haue obserued in many of their Palaces) a little beneath the toppe of the front they haue right opposite vnto their windowes a very pleasant little tarrasse, that iutteth or butteth out from the maine building: the edge whereof is decked with many prety litle turned pillars, either of marble or free stone to leane ouer. These kinde of tarrasses or little galleries of pleasure *Suetonius* calleth Meniana. They giue great grace to the whole edifice, and serue only for this purpose, that people may from that place as from a most delectable prospect contemplate and view the parts of the City round about them in the coole euening. Withall I perceiued another thing in their buildings, which as it is the rarest thing

* *Matth.*10.27.

thing that euer I ſaw in my life, ſo I hold it conuenient to be mentioned in this diſcourſe. The foundations of their houſes are made after a very ſtrange manner. For whereas many of them are ſituate in the water, whenſoeuer they lay the foundation of any houſe they remoue the water by certaine deuices from the place where they lay the firſt fundamentall matter. Moſt commonly they driue long ſtakes into the ground, without the which they doe *aggerere molem*, that is, raiſe certaine heapes of ſand, mudde, clay, or ſome other ſuch matter to repell the water. Then they ramme in great piles of woodde, which they lay very deepe, vpon the which they place their bricke or ſtone, and ſo frame the other parts of the building. Theſe foundations are made ſo exceeding deep, and contriued with ſo great labour, that I haue heard they coſt them very neare the third part of the charge of the whole edifice. But all the houſes of the City are not founded with this difficulty. For thoſe that are built vpon the middle of the Iſlands, or any other part thereof ſauing only vpon the brincks, or in the very water it ſelfe, are founded in that manner as other houſes are vpon the maine land. Theſe kinde of foundations thus made vpon piles, I haue both read and heard to be contriued in the like manner both at the noble towne of Amſterdam in Holland, and at Stockholme the Metropolitan City of Suethland, moſt of the buildings of which Cities are founded like to theſe of the Venetian houſes. But to returne againe to the *Canal il grande* wherehence I digreſſed, it is ſaid there are in the City of Venice at the leaſt a hundred and twenty goodly Palaces, the greateſt part whereof is built vpon the ſides of this great Channel. So that if you will take a view of the faireſt Palaces that the whole City yeeldeth, you muſt behold theſe Palaces of the *Canal il grande* either from the Rialto bridge, or paſſing in a little Boate which they call a Gondola (which I will hereafter deſcribe) through the Channel it ſelfe.

For this place presenteth the most glorious buildings of all Venice, saving the Dukes Palace that adioyneth to S^t. *Marks* Church, and some other magnificent fronts of S^t. *Marks* streete. Amongst the rest I obserued two passing sumptuous Palaces, situate vpon the sides of this *Canal il grande*, whereof the one was newly built by the last Duke *Marino Grimanno* the Predecessor of *Leonardo Donato*, who then possessed the Dukedome when I was in Venice, which maketh an exceeding goodly shew, and consisteth all of milke white free stone, and very costly pillars. The other is that Palace wherein *Henry* the third of that name King of France lay, *Anno* 1574. at what time after the death of his brother *Charles* the ninth, he came out of Polonia, and tooke Venice in his way home into France.

There is only one bridge to goe ouer the great channell which is the same that leadeth from S^t. *Marks* to the Rialto, and ioyneth together both the banks of the channell. This bridge is commonly called *Ponte de Rialto*, and is the faireſt bridge by many degrees for one arch that euer I saw, read, or heard of. For it is reported that it cost about foureſcore thousand crownes, which doe make foure and twenty thousand pound sterling. Truely the exact view hereof ministred vnto me no small matter of admiration to see a bridge of that length (for it is two hundred foote long, the channell being at the least forty paces broade as I haue before written) so curiously compacted together with one only arch; and it made me presently call to minde that most famous bridge of the Emperour *Traian*, so celebrated by the auncient historians, especially that worthy Greeke Authour *Dion Cassius*, which he built ouer the riuer Danubius, to enter the country of Dacia, now called partly Walachia and partly Transiluania, when he waged warre with *Decebalus* King thereof. For the same Authour writeth that the foresaid bridge being built all of squared stone contayned

ned twenty arches, whereof each was a hundred and fifty foote high, threescore broade, and the compasse of each arch betwixt the pillars comprehended one hundred and threescore foote. But this incomparable one-arched bridge of the Rialto doth farre excell the faireſt arch of *Traians* both in length and breath. For this is both forty foote longer then any arch of his bridge was, and a hundred foote broader, as I will anon declare in the more particular description thereof. But in heigth I beleeue it is a little inferiour to the other. For the comparing of both which bridges together in respect of the breadth & length of their arches, I haue thought good to make mention (neither I hope altogether impertinently) of the said Emperours bridge in this place. But now I will proceede with the description of this peereleſſe bridge of Venice. It was first built but with timber (as I heard diuers Venetian Gentlemen report) but because that was not correspondent to the magnificence of the other parts of the City, they defaced that, and built this most sumptuous bridge with squared white stone, hauing two faire rowes of prety little houses for artificers, which are only shops, not dwelling houses. Of these shops there are two rowes in each side of the bridge till you come to the toppe. On that side of this bridge which is towards S^t. *Marks*, there are ten seuerall ascents of staires to the toppe, on the other side towards the Rialto twelue ascents. Likewise behinde these shops there are very faire staires to the toppe, which doe reach in length from the backside of them to the farthest edge of the bridge. Of these staires behind the shops there are foure paire, two behind the two rowes of the shops in one side of the bridge, and as many in the other side, each degree of staires containing fiue and fifty greeses or steps. Moreouer this bridge hath two very faire rarrasses or railes made at the edge of the same on both sides, to the end to leane ouer and behold the goodly buildings about the *Canal il grande*,

grande, each whereof hath sixe seuerall partitions at euery ascent, each partition containing nine little turned pillers of white stone. And at the toppe are two partitions more on the plaine walke, which is two and thirty paces long, that is, an hundred and sixty foote. For so much is the breadth of the bridge. So that each side of the bridge containeth fourteene seuerall stony railes or partitions in all, whereof sixe make one ascent, sixe more another, and two are vpon the plaine walke at the toppe. All the partitions on both sides being in number eight & twenty, and all the pillers two hundred fifty and two. At the toppe of the bridge directly aboue those rowes of buildings that I haue spoken of, wherein the artificers shops are, there are aduanced two faire arches to a prety conuenient heigth which doe greatly adorne the bridge. In those arches I saw the pourtraiture of the heads of two Hunnicall Gyants that came into Italy with King *Attila*, very exactly made in the inside of the toppe.

There are in Venice thirteen ferries or passages, which they commonly call Traghetti, where passengers may be transported in a Gondola to what place of the City they will. Of which thirteene one is vnder this Rialto bridge. But the boatemen that attend at this ferry are the most vicious and licentious varlets about all the City. For if a stranger entreth into one of their Gondoloas, and doth not presently tell them whither he will goe, they will incontinently cary him of their owne accord to a religious house forsooth, where his plumes shall be well pulled before he commeth forth againe. Then he may afterward with *Demosthenes* buy too dear repentance for seeing *Lais*, except he doth for that time either with *Vlysses* stop his eares, or with *Democritus* pull out his eyes. Therefore I counsaile all my countrimen whatsoeuer, Gentlemen or others that determine hereafter to see Venice, to beware of the Circæan cups, and the Syrens melody, I meane these seducing and tempting Gondoleers of the

Rialto

Rialto bridge, least they afterward cry *Peccaui* when it is too late. For

——————— * *facilis descensus Auerni,* *Virgil. Ænei. 6*
Noctes atq; dies patet atri ianua Ditis.

Besides they shall finde the iniquity of them to be such, that if the passenger commandeth them to carry him to any place where his serious and vrgent businesse lies, which he cannot but follow without some preiudice vnto him, these impious miscreants will either striue to carry him away maugre his hart to some irreligious place whither he would not goe, or at the least tempt him with their diabolicall perswasions.

The Rialto which is at the farther side of the bridge as you come from S^t. *Marks*, is a most stately building, being the Exchange of Venice, where the Venetian Gentlemen and the Merchants doe meete twice a day, betwixt eleuen and twelue of the clocke in the morning, and betwixt fiue and sixe of the clocke in the afternoone. This Rialto is of a goodly heigth, built all with bricke as the Palaces are, adorned with many faire walkes or open * galleries that I haue before mentioned, and hath a prety quadrangular court adioyning to it. But it is inferiour to our Exchange in London, though indeede there is a farre greater quantity of building in this then in ours. In one of the higher roomes which belongeth only to the State, there is kept wondrous abundance of treasure, which I will hereafter relate in my description of S^t. *Marks*, becausse there I shall take occasion to speake something of it. * *Podia.*

Each street hath many seuerall bridges, some more, some lesse, whereof most are stony, and those vaulted with one Arch. The whole number of them is said to be foure hundred and fiftie. Almost euery channell (whereof there are about seuenty two, euen as many as doe answere the number of the Islands whereon the citie is built) hath his land street ioyning to it, which is fairely pitched

pitched or paued with bricke, and of so conuenient a breadth some few of them are, that fiue or sixe persons may walke together there side by side, and some are so narrow, that but two can walke together, in some but one. Also in many places those land streetes are in both sides of the channell, in some in one side onely, in some few in neither. Moreouer there are other little streetes called *Calli*, which we may more properly call land streets then the other, because they are made in the maine land of the Islands farre from the channels. These also are paued with bricke as the others are: but many of them are much narrower then those by the channels. For I haue passed through diuers of them which were so narrow, that two men could not without some difficultie walke together in one of them side by side.

The channels (which are called in Latin *euripi* or *æstuaria*, that is, pretty little armes of the Sea, because they ebbe and flow euery sixe houres) are very singular ornaments to the citie, through the which they runne euen as the veynes doe through the body of a man, and doe disgorge into the *Canal il grande*, which is the common receptacle of them all. They impart two principall commodities to the citie, the one that it carryeth away all the garbage and filthinesse that falleth into them from the citie, which by meanes of the ebbing and flowing of the water, is the sooner conueighed out of the channels, though indeede not altogether so well, but that the people doe eftsoones adde their owne industry to clense and purge them: the other that they serue the Venetians in stead of streetes to passe with farre more expedition on the same, then they can do on their land streetes, and that by certaine little boates, which they call Gondolas the fayrest that euer I saw in any place. For none of them are open aboue, but fairely couered, first with some fifteene or sixteene little round pieces of timber that reach from one end to the other, and make a pretty kinde of Arch

or

or vault in the Gondola; then with faire blacke cloth which is turned vp at both ends of the boate, to the end that if the passenger meaneth to be priuate, he may draw downe the same, and after row so secretly that no man can see him: in the inside the benches are finely couered with blacke leather, and the bottomes of many of them together with the sides vnder the benches are very neatly garnished with fine linnen cloth, the edge whereof is laced with bonelace: the ends are beautified with two pretty and ingenuous deuices. For each end hath a crooked thing made in the forme of a Dolphins tayle, with the fins very artificially represented, and it seemeth to be tinned ouer. The Water-men that row these neuer sit as ours doe in London, but alwaies stand, and that at the farther end of the Gondola, sometimes one, but most commonly two; and in my opinion they are altogether as swift as our rowers about London. Of these Gondolaes they say there are ten thousand about the citie, whereof sixe thousand are priuate, seruing for the Gentlemen and others, and foure thousand for mercenary men, which get their liuing by the trade of rowing.

The faireſt place of all the citie (which is indeed of that admirable and incomparable beauty, that I thinke no place whatsoeuer, either in Christendome or Paganisme may compare with it) is the Piazza, that is, the Market place of S^t. Marke or (as our English Merchants commorant in Venice, doe call it) the place of S. Marke, in Latin *Forum* or *Platea Di. Marci*. Truely such is the stupendious (to vse a strange Epitheton for so strange and rare a place as this) glory of it, that at my first entrance thereof it did euen amaze or rather rauish my senses. For here is the greatest magnificence of architecture to be seene, that any place vnder the sunne doth yeelde. Here you may both see all manner of fashions of attire, and heare all the languages of Christendome, besides those that are spoken by the barbarous Ethnickes; the frequencie

cie of people being ſo great twiſe a day, betwixt ſixe of the clocke in the morning and eleuen, and againe betwixt fiue in the afternoon and eight, that (as an elegant writer ſaith of it) a man may very properly call it rather *Orbis* then *Vrbis forum*, that is, a market place of the world, not of the citie. The conſideration whereof cauſed a certaine German Poet, after he had throughly ſurueyed the wondrous beautie of it, to write theſe moſt excellent verſes in praiſe of the place.

Si placeat varios hominum cognoſcere vultus,
Area longa patet ſancto contermina Marco,
Celſus vbi Adriacas Venetus Leo deſpicit vndas.
Hic circum gentes cunctis è partibus orbis
Æthiopas, Turcas, Sclauos, Arabeſq́, Syroſq́,
Inueniesq́ Cypri, Cretæ, Macedumq́ colonos,
Iunumeroſq́ alios varia regione profectos.
Sæpè etiam nec viſa prius, nec cognita cernes.
Quæ ſi cuncta velim tenui deſcribere verſu,
Hic omnes citius nautas, celereſq́ phaſelos,
Et ſimul Adriaci piſces numerabo profundi.

But I wil deſcend to the particular deſcription of this peereleſſe place, wherein if I ſeeme too tedious, I craue pardon of thee (gentle Reader) ſeeing the variety of the curious obiects which it exhibiteth to the ſpectator is ſuch, that a man ſhall much wrong it to ſpeake a little of it. The like tediouſneſſe thou art like to finde alſo in my deſcription of the Dukes Palace, and S^t. *Markes* Church, which are ſuch glorious workes, that I endeuoured to obſerue as much of them as I might, becauſe I knew it was vncertaine whither I ſhould euer ſee them againe, though I hoped for it. This ſtreet of S^t. *Marke* ſeemeth to be but one, but if the beholder doth exactly view it, he will finde that it containeth foure diſtinct and ſeuerall ſtreetes in it, which I thus diuide: The firſt is that which reacheth from the front of S^t. Markes Church to the oppoſite front of S^t. Geminians Church. The ſecond from

that

that notable clock at the comming into S^t. Markes from the Merceria,(whereof I will hereafter make mention) to the two lofty marble pillars neare to the ſhore of the Adriatique gulfe. Theſe two ſtreetes doe ſeeme to contend for the ſuperiority,but the firſt (in my opiniō)is the faireſt of them.The third reacheth from the bridge neare to the priſon,along by the South ſide of the Dukes Palace,and ſo by the Sea ſhore, to the end of that ſtately building a little beyond the foreſaid pillars. The fourth and the laſt from one ſide of S^t. Markes Church to the Canons houſes. The firſt of theſe two is beyond al comparifon the faireſt of all Europe. For it hath two ſuch magnificent fronts or rowes of building on the North and South ſides oppoſite to each other,eſpecially that on the North ſide,that they droue me into great admiration,and ſo I thinke they doe all other ſtrangers that behold the ſame. Theſe two rowes are the principall things that beautifie S^t. Markes place; the vpper part whereof containeth the dwelling houſes of ſome of the Clariſſimoes and Gentlemen of the citie, the lower part the houſes of artificers and mechanical men that keepe their ſhops there. Againe the lower part is fairely vaulted, eſpecially that of the North ſide,and adorned with walks, *Podia*,ſuch as I haue already ſpoken of about the Palaces of the *Canal il grande*, or open galleries for the people tow alke in,hauing a great multitude of faire pillars at the ſides.Both theſe rowes North and South are built with very goodly faire white ſtone,or rather(as I take it) Iſtrian Marble,two ſtories high aboue the vaulted walke, hauing two faire rowes of windowes in it, whereof the North ſide that for many yeares ſince was fully finiſhed, hath ninety nine,and betwixt each window a pretty little piller of Iſtrian Marble. The pillers of the North walke are in number fifty three,being ſquare, made of Iſtrian Marble as the leſſer aboue. Betwixt euery two pillers that make the arch,there is the diſtance of nine foote and d

and a halfe, and the walke in length two hundred paces and fifteene in breadth. This Northside doth make a singular faire shew, and exceedingly grace Saint *Markes* place, and by so much the more beautifull it is, by how much the more vniformity of workemanship it presenteth. For such is the symmetrie and due proportion of building both in this front and all the others, that the whole range or rowe of the edifice is altogether alike, no part of the whole fabricke differing a iot from the other. The like vniformitie of building I obserued in our Ladies street of Paris, but in a different manner and matter much inferiour vnto this. The South side of this first part of Saint *Markes* street is but little more then halfe ended. For it was but lately begunne: But such is the curiositie and sumptuousnesse of the worke, that it will excell the North side in beauty when it is once finished, and marualously adorne the place. There are two rowes of windowes in this South side also to answere the North front, but of each of these rowes there were no more then twenty windowes ended when I was in Venice. Betwixt euery row or story of this new buiding in the Southside there is a very faire front chamfered with curious borders and images, aboue which there is a rowe of pretty little tarrasses or rayles betwixt euery window, foure small turned pillers of Istrian Marble making each tarrasse; This South *series* or rowe of building shall answere the north opposite vnto it in length. That which is already done being correspondent vnto it in breadth, for the walke is fifteene foote broade, and the distance betwixt the pillers is nine foote and a halfe. The length of this part of Saint *Markes* which reacheth from East to West, is betwixt the dore of Saint *Markes* Church and Saint *Geminians* Church two hundred thirty six paces, and the breadth from South to North one hundred paces. The Church of Saint *Geminian* is exceeding faire built with white marble ouer the gate whereof I reade this

this inſcription written in Capitall blacke letters vpon a ground of gold. *Hanc ædem vrbis non vetuſtiſſimam ſolùm verùm etiam auguſtiſſimam Senatus Venetus antiqua religione obſtrictus magnificentiùs pecunia publica reficiendam curauit. Anno poſt Chriſt. natum M. C. L V I. ſumma Benedicti Manzini Antiſtitis cura.* This part of the Piazza together with all the other is fairely paued with bricke, which maketh a ſhew faire enough; but had it been paued either with diamond pauier made of free ſtone, as the halles of ſome of our great Gentlemen in England are, (amongſt the reſt that of my Honorable and thriſe-worthy Mecœnas Sir *Edward Phillips* in his magnificent houſe of Mountague, in the County of Somerſet within a mile of Odcombe my ſweet natiue ſoile) or with other pauier *ex quadrato lapide*, which we call Aſhler in Somerſetſhire, certainely it would haue made the whole Piazza much more glorious and reſplendent then it is.

The ſecond part which reacheth from the clocke at the entrance of S^t. *Marks* from the Merceria, as I haue before ſaid, to the two huge marble pillars by the ſhore of the Adriatique gulfe, is exceeding faire alſo, but is ſomething inferiour to the firſt. This is in length two hundred and thirty paces, and in breadth threeſcore and ſeuen. This part of the Piazza is worthy to be celebrated for that famous concourſe and meeting of ſo many diſtinct and ſundry nations twiſe a day, betwixt ſixe and eleuen of the clocke in the morning, and betwixt fiue in the afternoone and eight, as I haue before mentioned, where alſo the Venetian long-gowned Gentlemen doe meete together in great troupes. For you ſhall not ſee as much as one Venetian there of the Patrician ranke without his blacke gowne and tippet. There you may ſee many Polonians, Slauonians, Perſians, Grecians, Turks, Iewes, Chriſtians of all the famouſeſt regions of Chriſtendome, and each nation diſtinguiſhed from another by their proper and peculiar habits. A ſingular

ſhew, and by many degrees the worthieſt of all the Europæan Countries. There are two very goodly and ſumptuous rowes of building in this part alſo, as in the other that I haue already deſcribed, which doe confront each other. One of theſe rowes is the Weſt front of the Dukes Palace which is adorned with a faire walke about foureſcore and ſixteene paces long, and ſixteene foote broade. At the edge whereof there is a row of goodly pillars, betwixt which faire arches are made at the top. Againe, betwixt euery couple there is ſixteene foote diſtance. Theſe pillars are not very high, but of ſo great a compaſſe that I could hardly compaſſe one of them at twiſe with both my armes. The number of them is nineteene. Aboue this walke is a faire long gallery contriued in the front of the Palace, hauing ſeuen and thirty pillars of white ſtone at the ſide thereof, or rather Iſtrian marble. But of thoſe ſeuen and thirty there are two made of red marble, betwixt which one of their Dukes was beheaded for many yeares ſince, as a Gentleman told me in Venice. For a memoriall whereof thoſe pillars were erected as a monument to poſterity. Alſo betwixt euery couple of pillars in this high gallery there goeth a prety little tarraſſe of white ſtone, contayning three ſmall marble pillars. Aboue the toppe of the arch of the gallery there are ſeuen faire glaſſe windowes a prety way diſtant aſunder, whereof the middle is exceeding faire, hauing two goodly rowes of red marble and alabaſter pillars, that runne vp to the very top of the frontiſpice. Which rowes are garniſhed with the ſtatues of women cunningly wrought. A little without the window there is a faire tarraſſe butting out made of white and red marble to leane ouer, ſeruing for a faire proſpect. Theſe kinde of windowes were heretofore vſed in Rome amongſt the auncient Romans, which they called Meniana, as I haue before written. Aboue the toppe of this window within a faire circle of alabaſter is pourtrayed a mother with her three

three infants about her, and on both ſides without that compaſſe are preſented the ſtatues of two women more, aboue which the armes of Venice are diſplayed, that is, the winged Lyon with the Duke in his Ducal ornaments kneeling before it. All theſe things are expreſſed in alabaſter. Againe, aboue that three men are curiouſly carued with bookes in their hands, which ſit within a hollow place made of red marble. At the toppe of all this the Image of Dame Iuſtice is erected at large, according to the whole proportion of a body in alabaſter as the reſt, with a paire of ſcales in one hand, and a ſword in the other. In this manner is the middle window of the South ſide of the Dukes Palace made. Which although it ought to be mentioned eſpecially in the particular deſcription of the Palace hereafter: yet it is not altogether impertinent to this matter, becauſe it is the principall ornament that doth grace this ſecond part of S^t. *Marks* place. Oppoſite vnto this part of the Dukes Palace there is another very ſumptuous row of building about ſome two ſtories high, built all with white ſtone and that with great curioſity. Vnder this building is another faire vaulted walke about a hundred and ſixe paces long, and fifteene foote broade, and at the outſide garniſhed with two and twenty very goodly pillars of white ſtone, hauing one and twenty arches. Betwixt euery couple of theſe pillars is nine foote and a halfe diſtance as before. Likewiſe ouer euery arch of that ſide there is a faire two leafed window, decked with two prety pillars of Iſtrian marble, and a tarraſſe before euery window containing fiue little round marble pillars. There is another thing alſo that doth greatly garniſh this whole building, the Images that are erected at the very toppe of the front, curiouſly carued in Iſtrian marble as I conceiue it, and in number foure and twenty, they are made ſo large that they anſwere the full proportion of a mans body. In this row of building are ſome of the *Clariſſimes* dwelling

houſes, whereof one belonging to one of the *Procurators* of S^t. *Marks*, is exceeding beautifully built al with white ſtone, with a faire quadrangular court, about the walles whereof many worthy antiquities are to be ſeene, as auncient ſtatues of Roman Worthies made in alabaſter and other ſtone. There I read this inſcription written in a certaine ſtone which is about three foote high, and a foote and halfe broade. *Marce Tulli Cicero haue, & tu Terentia Antoniana.* I haue read that this ſtone was kept within theſe few yeares in Zacynthos now called Zante a famous Iland in the Ionian Sea, from whence it was afterward brought to Venice. There alſo I ſaw a ſtatue of one of the Roman Emperours, pourtrayed at length in alabaſter with a garland of laurell about his temples, a cap vpon his head, and a mantle wrapped about his body. About the toppe of the baſe whereon this ſtatue ſtandeth there is a Greeke inſcription which I could not vnderſtand by reaſon of the antiquity of thoſe exolete letters: in the Court there was a Souldier pourtrayed at length with a blacke pike in his hand, and many women at length. Withall I ſaw there ten fragments of ſtatues in ſeuerall parts of the Court, and fiue whole ſtatues ſauing one whoſe head and the vpper part of his body was broken off. Alſo foure little ſtatues made in a manner as *Lauies* and *Speronius Speronius* at the vpper end of the hall of the Palace of Padua.

It happened that when I was very diligently ſurueying theſe antiquities, and writing out inſcriptions, there came a youth vnto me, who becauſe he thought I was a great admirer and curious obſeruer of auncient monuments, very courteouſly brought me into a faire chamber, which was the next roome to Cardinall *Beſſarions* * Library, ſo famous for auncient manuſcripts both Greeke and Latin, where I obſerued a little world of memorable antiquities made in Alabaſter, and ſome few in ſtone, which were brought thither by Cardinall *Grimannus*

* This Library did firſt belong to *Francis Petrarcha*, who by his laſt will and teſtament made the Senate of Venice heire thereof.

mannus Patriarch of Aquileia, being digged vp as it is thought, partly from out of the ruines of the foreſaid citie of Aquileia, after it was ſacked by *Attila* King of the Hunnes; and partly from Rome and other places. Theſe antiquities are very highly eſteemed in Venice; ſo that they are now no priuate and particular mans onely, but belong altogether to the State or Signiory, who hath built a faire chamber that is aſſigned to no other vſe, but onely to containe theſe auncient monuments. The particulars that I ſaw there were theſe: The ſtatue of *Marius* that noble Roman ſo famouſed for his conqueſt of the Cimbri, of whom he ſlew an hundred and forty thouſand as many Hiſtoriographers do record. He was made but to the middle: *Iulius Cæſar* in alabaſter, but little more then his head: *Cleopatra* in alabaſter, onely her head with a blacke vaile about it. The ſame againe with ſtumpes without any hands, and her ſerpent by her, with which ſhe ſtung her ſelfe to death: *Pompey* the Great, a little more then his head: *Auguſtus Cæſar* at length in alabaſter with a long gowne or mantle about him: *Marcus Antonius* the *Triumuir* in alabaſter to the middle: *Tiberius Cæſar* onely his head: *Nero* onely his head: *Vitellius* in alabaſter onely his head: *Veſpaſianus* in alabaſter, but little more then his head: his ſonne *Titus Veſpaſianus* that ſacked Ieruſalem, only his head: *Cocceius Nerua*: *Antoninus Pius* little more then his head, and his daughter the Empreſſe *Fauſtina*, wife to his ſucceſſor and adopted ſonne *Marcus Antoninus* the Philoſopher: Her ſtatue is at length: *Commodus* at length: *Adrianus* in alabaſter, onely his head: *Aurelianus* in alabaſter, but a little more then his head; & by him a ſtatue of his wife *Fauſtina*: *Aurelian°* againe when he was a yong man: *Clodius Balbinus* companion in the Empire with *Maximus Pupiennis*, moſt exquiſitely done in alabaſter to the middle: *Iulianus Apoſtata* a little more then his head: the ſtatue of a Senator of Rome made at length in alabaſter, with a long gowne

as they were wont to sit in the Senate house: *Venus* in alabaster at large all naked, and little *Cupid* winged, sitting on a Dolphin hard by her: *Pallas* at length in alabaster, with a helmet vpon her head, and a plume of feathers vpon the creſt: *Pallas* againe with a goodly creſt: three Gladiatores, wherof one ſlaine: *Antæus* the Giant whom *Hercules* ſlew by eleuating him from his mother the earth: the ſame againe and *Hercules* wreſtling together: *Cupid* againe at length by himſelfe in alabaſter: *Pallas* againe the third time: *Hercules* in alabaſter at length: the ſtatue of *Iupiter* made in alabaſter very little, with an Eagle vpon his backe hanged vp with an iron rodde to the middle of the roofe: *Bacchus* at length with a cluſter of grapes in his hands: *Mercurius* with a winged cap, which is called *Petaſus*, wherehence he is called *Petaſatus*: *Vlyſſes* naked: *Iupiter* againe in the forme of a Swanne, wantonly conuerſing and dallying with *Ledæ*. *Meduſaes* head, made very terrible to behold, with long ſerpentine haire, and great gogling eyes: an Altar whereon the Gentiles offered ſacrifice vnto their Idols, and hard by the ſame an Idol it ſelfe made in blacke, ſtanding on the ground, which was worſhipped in the citie of Rhodes: a ſtatue of *Cornucopia* in alabaſter: two Vrnes wherein the aſhes of the Emperours were laid after their bodies were burnt: and laſtly a repreſentation of S^t. *Markes* Church moſt curiouſly contriued. All theſe notable antiquities I ſaw in that chamber, where a certaine fellow pointed out the particulars to me, like to the keeper of our monuments at Weſtminſter. Theſe things I thought good to inſert into my deſcription of this ſecond part of S^t. *Markes* place, becauſe they are kept in a chamber of that magnificent row of building oppoſite to the weſt end of the Dukes Palace, which is a principall ornament of this ſecond part. The laſt thing that remaineth to be ſpoken of concerning this ſecond part of S. *Markes* ſtreete is a matter moſt memorable, and therefore I will relate it at large

with

with ſome not impertinent circumſtances of it: At the farther end of this ſecond part of the Piazza of *S. Marke* there ſtand two marueilous lofty pillars of marble, which I haue before mentioned, of equall heigth and thickneſſe very neare to the ſhore of the Adriatique gulfe, the faireſt certainely for heigth and greatneſſe that euer I ſaw till then. For the compaſſe of them is ſo great, that I was not able to claſpe them with both mine armes at thrice, their Diameter in thickneſſe containing very neare foure foote (as I coniecture). Beſides they are of ſuch an exceeding heigth, that I thought a good while there were ſcarce the like to be found in any place of Chriſtendome, till at length I called to my remembrance that wondrous high pillar in a certaine market place of Rome, on whoſe top the aſhes of the Emperour *Traian* were once kept. For that pillar was about one hundred and forty foote high, but this I thinke is ſcarce aboue thirty. They are ſaid to be made of Phrygian marble, being ſolid and all one peece. They were brought by Sea from Conſtantinople for more then foure hundred yeares ſince. Vpon the top of one of them are aduanced the arms of Venice, the winged Lyon made all of braſſe; on the other the ſtatue of S. *Theodorus* gilt, and ſtanding vpon a braſen Crocodile, with a ſpeare in one hand, and a ſhield in another. This S. *Theodorus* was a valiant warriour, and the generall Captaine of the Venetian armies, whom by reaſon of his invincible courage, and fortunate ſucceſſe in martiall affaires that he atchieued for the good of this citie, the Venetians cauſed to be canonized for a Saint, and do with many ceremonious ſolemnities celebrate his feaſt euery year. There was a third pillar alſo brought from Conſtantinople at the ſame time that theſe were: which through the exceeding force of the weight when they were drawing of it out of the ſhip into the land, fell downe into the water, by reaſon that the tackling and inſtruments that thoſe men vſed which were ſet a worke about it, brake

aſunder. That ſame pillar is yet to be felt within ſome ten paces of the ſhore: thoſe two that doe now ſtand hard by the ſea ſhore were erected about ſome eighteene paces aſunder, by one *Nicolas Beratterius* a Longobard, and a very cunning architect. It is reported that this man craued no other reward of the Senate for his labour, then that it might be lawfull for any man to play at dice at all times betwixt thoſe pillars without any contradiction, which was graunted, and is continually performed. In this diſtance betwixt the pillars condemned men and malefactors are put to death. For whenſoeuer there is to be any execution, vpon a ſudden they erect a ſcaffold there, and after they haue beheaded the offendors (for that is moſt commonly their death) they take it away againe.

Thus farre I haue deſcribed the ſecond part of S^t. *Markes* ſtreete, hauing mentioned all the principalleſt things that it doth preſent to the eyes of man. The laſt two partes are nothing comparable to the firſt two, ſo that I cannot mention any memorable thing in eyther of them. The third extendeth it ſelfe (as I haue before ſpoken) from the bridge neare the priſon along the Sea ſhore to the end of that ſumptuous building beyond the pillars: in which ſpace there is nothing to be obſerued but only the South front of the Dukes Palace, which indeede is wondrous beautifull. But becauſe it is vniforme and anſwerable in workemanſhip vnto the weſt front of the Palace, that I haue already deſcribed, both in walks, galleries, tarraſſes, Meniana, windows, images, &c. I hold it ſuperfluous to write any thing of it: onely I adde this which was forgotten in the deſcription of the weſt front. The whole front both of the ſouth and weſt ſide of the Palace is very rarely beautified with white and red marble, which addeth marueilous glory to the edifice. The length of this third part is one hundred and thirty paces, the bredth thirty fiue. The fourth and the laſt part reacheth

cheth from the North ſide of S. *Markes* Church (as I haue aboue mentioned) to the Canons houſes, being in length ſixty nine paces, in bredth thirty eight.

Thus much of S. Markes place.

There are many notable things to be conſidered in this Piazza of S^t. *Marke*, the principall whereof I will relate before I come to the deſcription of S^t. *Markes* Church and the Dukes Palace: Moſt memorable is the Tower of S^t. *Marke*, which is a very faire building, made all of bricke till towards the toppe, being diſtant from S^t. *Markes* Church about ſome eighty foote: It is from the bottome to the toppe about ſome two hundred and eighty foote, and hath ſuch an exceeding deepe foundation, that ſome doe thinke the very foundation coſt almoſt as much as the reſt of the building from the ground to the top. This Tower is ſquare, being of an equall bredth in euery ſide, namely forty foot broad. The whole top is couered with pieces of braſſe, made in forme of tyles that are gilt. Such is the heigth of this Tower that in a faire ſeaſon it is to be ſeene by ſea from Iſtria and Croatia, which is at the leaſt one hundred miles from Venice: the ſtaires are made after ſuch a ſtrange manner that not only a man, or woman, or childe may with great eaſe aſcend to the top of it, but alſo an horſe, as it is commonly reported in the citie. But I thinke this will ſeeme ſuch a paradox and incredible matter to many, that perhaps they will ſay I may lie by authority (according to the old prouerbe) becauſe I am a traueller. Indeed I confeſſe I ſaw no horſe aſcend the ſtaires; but I heard it much reported in Venice, both by many of my countrey-men, and by the Venetians themſelues; neither is it vnlikely to be true. For theſe ſtaires are not made as other common ſtaires, by which a man can aſcend by no more then a foote higher from ſtaire to ſtaire till he commeth to the higheſt; but theſe are made flat, and aſcend ſo eaſily by

little

little and little in heigth, that a man can hardly be weary, and ſcarce perceiue any paines or difficulty in the aſcent. For that whole ſpace which begins from the entrance of the ſtaire at the corner of the Tower within, till you aſcend to the next corner, which perhaps containeth about ſome twenty foot at the leaſt, is eſteemed but one ſtaire. When you haue aſcended almoſt as high as you can, you ſhall leaue the ſtaires, and enter into a voyde loft, and from that you are conueyed by a ſhort ladder into a little ſquare gallery butting out from the Tower, and made in the forme of a tarraſſe, being ſupported with faire round pillars of alabaſter. From euery ſide of which ſquare gallery you haue the faireſt and goodlieſt proſpect that is (I thinke) in all the world. For therehence may you ſee the whole modell and forme of the citie *ſub vno intuitu*, a ſight that doth in my opinion farre ſurpaſſe all the ſhewes vnder the cope of heauen. There you may haue a *Synopſis*, that is, a generall view of little Chriſtendome (for ſo doe many intitle this citie of Venice) or rather of the Ieruſalem of Chriſtendome. For ſo me thinks may a man not improperly call this glorious citie of Venice: not in reſpect of the religion thereof, or the ſituation, but of the ſumptuouſneſſe of their buildings, for which we reade Ieruſalem in former times was famouſed aboue al the Eaſterne cities of the world. There you may behold all their ſumptuous Palaces adorned with admirable variety of beautiful pillars: the Church of S *Marke* which is but a little way therehence diſtant, with the Dukes ſtately Palace adioyning vnto it, being one of the principall wonders of the Chriſtian world; the lofty Rialto, the Piazza of Saint *Stephen*, which is the moſt ſpacious and goodly place of the Citie except S^t. *Markes*; all the ſixe parts of the citie. For into ſo many it is diuided as I haue before ſaid; their ſtreetes, their Churches, their Monaſteries, their market places, and all their other publike buildings of rare magnificence. Alſo many faire gardens

dens repleniſhed with diuerſity of delicate fruites, as Oranges, Citrons, Lemmons, Apricocks, muske melons, anguriaes, and what not, together with their little Iſlands bordering about the citie wonderfully frequented and inhabited with people, being in number fifty or there about. Alſo the Alpes that lead into Germany two waies, by the Citie of Trent, and the Griſons country; and thoſe that leade into France through Sauoy, the Appennines, the pleaſant Euganean hils, with a little world of other moſt delectable obiects: therefore whatſoeuer thou art that meanеſt to ſee Venice, in any caſe forget not to goe vp to the top of Saint *Markes* tower before thou commeſt out of the citie. For it will coſt thee but a gazet, which is not fully an Engliſh penny: on the toppe of the tower is erected a braſen * Angell fairely gilte, which is made in that ſort that he ſemeth to bleſſe the people with his hand.

* This Angell was erected Anno Domi. 1517.

There is adioyned vnto this tower a moſt glorious little roome that is very worthy to be ſpoken of, namely the Logetto, which is a place where ſome of the Procurators of Saint *Markes* doe vſe to ſit in iudgement, and diſcuſſe matters of controuerſies. This place is indeed but little, yet of that ſingular and incomparable beauty being made all of Corinthian worke, that I neuer ſaw the like before for the quantity thereof. The front of it looking towards the Dukes Palace is garniſhed with eight curious pillars *verſicoloris marmoris*, that is, of marble that hath fundry colours; whereof foure are placed at one ſide of the dore, and foure at another. The ſteppes of the ſtaires which are in number foure, are made of red marble. Two faire benches without it of red marble. The walke a little without paued with Diamond pauier contriued partly with free ſtone, and partly with red marble: all the front of red marble, except the images which are made of moſt pure alabaſter: ouer the tribunal where the Procurators ſit, the image of the Virgin *Mary* is placed

ced bearing Christ in her armes made of alabaster, and two pretty pillars of changeable-coloured marble on both sides of her, vnder whom this is written in a little white stone: *Opus Iacobi Sansouini*. The sides of the dore are made of alabaster, and the top rayled with a curious tarrasse of alabaster. On both sides of the dore are foure very goodly faire statues made in brasse, two on one side, and two on the other. Each betwixt a paire of those curious pillars that I haue spoken of; on the right hand as you enter the dore there are these two, the statue of Mercury with a dead mans skull vnder his feete: The other the statue of Peace with a burning torch in her hand, wherewith she burneth an helmet (a strange thing to burne steele with fire) and a Target. On the left hand these two; *Pallas* very exquisitely made with an helmet and a feather in the crest, a shield in one hand, and a truncheon in another, a mantle about her and a Souldiers coat of maile: the other the statue of *Apollo* like a stripling without a beard, with an horne in one hand, and a quiuer full of arrowes in another hanging downe about his necke. All these statues were made by *Iacobus Sansouinus* a Florentine.

The faireſt streete of all Venice sauing Saint *Markes*, which I haue already described, is that adioyning to S^t. *Markes* place which is called the Merceria, which name it hath because many Mercers dwell there, as also many Stationers, and sundry other artificers. This streete reacheth from almost the hither side of the Rialto bridge to Saint *Markes*, being of a goodly length, but not altogether of the broadest, yet of breadth conuenient enough in some places for fiue or sixe persons to walke together side by side; it is paued with bricke, and adorned with many faire buildings of a competent height on both sides; there is a very faire gate at one end of this street euen as you enter into S^t. *Markes* place when you come from the Rialto bridge, which is decked with a great deale of faire

faire marble, in which gate are two pretty conceits to be obſerued, the one at the very top, which is a clocke with the images of two wilde men by it made in braſſe, a witty deuice and very exactly done. At which clocke there fell out a very tragicall and rufull accident on the twenty fifth day of Iuly being munday about nine of the clocke in the morning, which was this. A certaine fellow that had the charge to looke to the clocke, was very buſie about the bell, according to his vſuall cuſtome euery day, to the end to amend ſomething in it that was amiſſe. But in the meane time one of thoſe wilde men that at the quarters of the howers doe vſe to ſtrike the bell, ſtrooke the man in the head with his braſen hammer, giving him ſuch a violent blow, that therewith he fel down dead preſently in the place, and neuer ſpake more. Surely I will not iuſtifie this for an vndoubted truth, becauſe I ſaw it not. For I was at that time in the Dukes Palace obſeruing of matters: but as ſoone as I came forth ſome of my country-men that tolde me they ſaw the matter with their owne eies, reported it vnto me, and aduiſed me to mention it in my iornall for a moſt lamentable chance. The other conceit that is to be obſerued in this gate is the picture of the Virgin *Mary* made in a certaine dore aboue a faire Dyal, neare to whom on both ſides of her are painted two Angels on two little dores more. Theſe dores vpon any principall holiday doe open of themſelues, and immediately there come forth two Kings to preſent themſelues to our Lady, vnto whom after they haue done their obeyſance by vncouering of their heads, they returne againe into their places: in the front of this ſumptuous gate are preſented the twelue celeſtiall ſignes, with the Sunne, Moone, and Starres, moſt excellently handled.

There are in S^t. *Markes* place right oppoſite to the two corners of the Weſt end of the Church three very lofty poles made either of Beech or pine tree. At the top where-

whereof there is a pretty round brasen Globe, and vnder the same a brasen plate whrein S^t. *Marks* armes, the winged lyon is displayed. These poles are of an equall heigth, each of them at the least one hundred and twenty foote high as I suppose. They are infixed on as many seuerall brasen bases which are very curiously carued with images and pretty fine borders. On each of these poles is hanged a great red flagge vpon euery festiuall day, with the winged Lyon made in it in gold. The like is done vpon two as long poles that stand vpon the two corners of the West end of S^t. *Markes* Church. This ceremony I saw obserued in Venice vpon some daies when I was there, and hath been (they say) a long time vsed amongst them; but I will confesse mine ignorance, for truely what they meane by it I know not.

At the South corner of S^t. *Markes* Church as you go into the Dukes Palace there is a very remarkable thing to be obserued. A certaine Porphyrie stone of some yard and halfe or almost two yards high, and of a pretty large compasse, euen as much as a man can claspe at twice with both his armes. On this stone are laide for the space of three dayes and three nights, the heads of all such as being enemies or traitors to the State, or some notorious offenders, haue beene apprehended out of the citie, and beheaded by those that haue beene bountifully hired by the Senate for the same purpose. In that place do their heads remaine so long, though the smell of them doth breede a very offensiue and contagious annoyance. For it hath beene an auncient custome of the Venetians, whensoeuer any notorious malefactor hath for any enormous crime escaped out of the City for his security, to propose a great reward to him that shal bring his head to that stone. Yea I haue heard that there haue beene twenty thousand duckats giuen to a man for bringing a traytors head to that place.

Neare to this stone is another memorable thing to be obserued.

obſerued. A maruailous faire paire of gallowes made of alabaſter, the pillars being wrought with many curious borders and workes, which ſerueth for no other purpoſe but to hang the Duke whenſoeuer he ſhall happen to commit any treaſon againſt the State. And for that cauſe it is erected before the very gate of his Palace to the end to put him in minde to be faithfull and true to his country, if not, he ſeeth the place of puniſhment at hand. But this is not a perfect gallowes, becauſe there are only two pillars without a tranſuerſe beame, which beame(they ſay)is to be erected when there is any execution, not elſe. Betwixt this gallowes malefactors and condemned men (that are to goe to be executed vpon a ſcaffold betwixt the two famous pillars before mentioned at the South end of S^t. *Marks* ſtreet, neare the Adriaticque Sea) are wont to ſay their prayers to the Image of the Virgin *Mary*, ſtanding on a part of S. *Marks* Church right oppoſite vnto them.

Alſo there is a third thing to be ſeene in that place, which is very worthy your obſeruation, being neare to the foreſaid gallowes, and pourtrayed in the corner of the wall as you goe into the Dukes Palace. The pourtraitures of foure Noble Gentlemen of Albania that were brothers, which are made in porphyrie ſtone with their fawchions by their ſides, and each couple conſulting priuately together by themſelues, of whom this notable hiſtory following is reported. Theſe Noble brothers came from Albania together in a ſhip laden with great ſtore of riches. After their arriuall at Venice which was the place whereunto they were bound, two of them went on ſhore, and left the other two in the ſhip. They two that were landed entred into a conſultation and conſpiracy how they might diſpatch their other brothers which remayned in the ſhip, to the end they might gaine all the riches to themſelues. Whereupon they bought themſelues ſome drugges to that purpoſe, and deter-

determined at a banquet to preſent the ſame to their other brothers in a potion or otherwiſe. Likewiſe on the other ſide thoſe two brothers that were left in the ſhippe whiſpered ſecretly amongſt themſelues how they might make away their brothers that were landed, that they might get all the wealth to themſelues. And thereupon procured meanes accordingly. At laſt this was the finall iſſue of theſe conſultations. They that had beene at land preſented to their other brothers certaine poyſoned drugges at a banquet to the end to kill them. Which thoſe brothers did eate and dyed therewith, but not incontinently. For before they died, they miniſtred a certaine poyſoned march-pane or ſome ſuch other thing at the very ſame banquet to their brothers that had been at land; both which poyſons when they had throughly wrought their effects vpon both couples, all foure dyed ſhortly after. Whereupon the Signiory of Venice ſeiſed vpon all their goods as their owne, which was the firſt treaſure that euer Venice poſſeſſed, and the firſt occaſion of inriching the eſtate; and in memoriall of that vncharitable and vnbrotherly conſpiracy, hath erected the pourtraitures of them in porphyrie as I ſaid before in two ſeuerall couples conſulting together. I confeſſe I neuer read this hiſtory, but many Gentlemen of very good account in Venice both Engliſhmen and others reported it vnto me for an abſolute truth. And Sir *Henry wotton* himſelfe our Kings moſt Honorable, learned, and thriſe-worthy Ambaſſador in Venice counſelled me once when he admitted me to paſſe with him in his Gondola (which I will euer moſt thankfully acknowledge for one of his vndeſerued fauours he affoorded me in that noble City) to take ſpeciall obſeruation of thoſe two couples of men with fawchons or curtleaxes by their ſides, pourtrayed in the gate wall of the Dukes Palace, as being a thing moſt worthy to be conſidered. Therefore although I haue not read this thing that I haue before related in a-

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ny authenticall history, I for mine owne part doe as farre forth beleeue it, hauing receiued it from so good Authours, as if I had found it in a history of sufficient authority.

The last notable thing that occurreth to be considered in S^t. *Marks* place, out of the number of those things that are properly to be esteemed for parts of the Piazza, is the Mint of S^t. *Marks*. A goodly edifice, and so cunningly contriued with free stone, bricke, and yron, that they say there is no timber at all in that whole fabricke, a deuice most rare. It is built in the second part of Saint *Marks* street, euen in the west row of that building which is opposite to the west front of the Dukes Palace. At the entrance of the first gate there stand the statues of two monstrous great Gyants, opposite to each other with clubs in their hands, which worke was most singularly done in free stone, by that rare fellow *Titianus* of Padua, who was not only an excellent painter as I haue before mentioned, but also a very cunning statuary. This Mint is wonderfull strongly built with free stone, and made all round about the court with pointed diamond worke which yeeldeth a very beautifull shew, with ten dores on each side of the court, the vpper part of each whereof is made of yron. And I saw a faire Well in the middest of the court. Also there is a prety gallery in the inside of the building that goeth round about the court, being tarrassed and beautified with fine pilasters of white stone. I was in one higher roome of this Mint, where I saw fourteene maruailous strong chests hooped with yron, and wrought full of great massy yron nailes, in which is kept nothing but money, which consisteth of these three mettals, gold, siluer, and brasse. Two of these chests were about some foure yardes high, and a yard and more thicke, hauing seuen locks vpon them. Which chests are said to be full of Chiquineys. In the outward gallery at the entrance of the chamber I told seuenteene more of

ſuch yron cheſts which are likewiſe full of money. So that the number of all the money cheſts which I ſaw at the Mint is one and thirty. Alſo in two chambers at the Rialto I ſaw two and forty more of ſuch cheſts full of coyne, the totall ſumme whereof is threeſcore and thirteene. So that it is thought all the quantity of money contained in theſe threeſcore and thirteene cheſts doth not amount to ſo little as forty millions of duckats.

The Palace of the Duke which was built by *Angelus Participatius* a Duke of Venice in the yeare 809. is abſolutely the faireſt building that euer I ſaw, exceeding all the King of Frances Palaces that I could ſee, yea his moſt delectable Paradiſe at Fountaine Beleau. Which indeed for delicate walkes, ſprings, riuers, and gardens excelleth this, but not for ſumptuouſneſſe of building, wherin this ſurpaſſeth the beſt of his three that I ſaw, namely the Loure, the Tuillerie, and Fountaine Beleau. This Palace is ſquare, but ſo that it is built more in length then bredth. It is ſo ſituate that in the eaſt it hath a channell running by it, in the weſt S^t. *Marks* place, euen that part of Saint *Marks* place where that famous concourſe of people is twiſe a day; in the north the Church of S^t. *Marke*, and in the ſouth the Adriatique gulfe. There are alſo foure ſtately gates to anſwere theſe foure fronts. It hath been fiue times conſumed with fire, yet ſo ſumptuouſly reedified that it neuer was ſo faire as at this preſent. The gate at the comming in from S. *Marks* place is the faireſt by many degrees that euer I ſaw, hauing a wonderfull magnificent frontiſpice. At both the ſides of the gate are two very beautifull rowes of marble pillars which reach vp to the toppe of the gate, and containe no leſſe then thirty foote in heigth as I coniecture. Betwixt the which are erected the ſtatues of the foure cardinall Vertues at length made in milke-white alabaſter, two in one ſide of the gate, and as many in the other. Moſt of theſe pillars are red marble. Directly ouer the linterne of the dore is

aduanced the winged Lyon in alabaſter, before whom is pourtrayed in alabaſter alſo one of their Dukes called *Fuſcarus* in his ducal ornaments kneeling vnto the Lyon. A little aboue the toppe of the window there ſtandeth within a circle of alabaſter the ſtatue of a religious man made alſo in alabaſter as farre as his middle with a booke in his hand. Aboue that, euen at the very higheſt top of all, is aduanced the Image of Lady Iuſtice with a naked ſword in one hand, and a ballance in the other hand, ſitting vpon a couple of Lyons made of alabaſter. When you are once entred in at the gate you ſhal paſſe through a moſt magnificent porch before you can come into the Court, which porch is vaulted ouer, and hath ſixe ſeuerall partitions that are diſtinguiſhed from each other by ſixe faire marble pillars on each ſide: this porch is paued with bricke, and is in length three and forty paces, and in bredth ſeuen. On both ſides of the inner gate of the porch within the Court are erected two moſt exquiſite ſtatues in alabaſter of *Adam* and *Eue* naked, couering their ſhame with figge leaues. That ſtatue of *Eue* is done with that ſingularity of cunning, that it is reported the Duke of Mantua hath offered to giue the weight of it in gold for the Image, yet he cannot haue it. Theſe are placed right oppoſite to the ſtatues of *Neptune* and *Pallas*, which are vpon the toppe of the ſtaires on the other ſide. The architecture ouer this gate which is within the Palace is exceeding glorious, being adorned with many marble pillars, ſome of white colour, ſome of red, ſome of * changeable. At the toppe of which architecture are erected about eighteen goodly ſtatues made in alabaſter. The higheſt whereof holdeth a booke in his hand. The winged Lyon alſo is made there againe in alabaſter with the Duke *Fuſcarus* kneeling vnto it, as at the comming in to the gate. When you come into the Court you ſhall ſee many obiects of admiration preſented vnto you, eſpecially the eaſt front being the beautifulleſt that euer I

* I meane that which we call in Latin *verſicolor*.

ſaw, of an exceeding lofty heigth, euen foure ſtories high. This is made all of Iſtrian marble. At the entrance into the firſt gallery S^t. *Marks* armes are erected againe in alabaſter ouer the toppe of the firſt arch as you aſcend the ſtaires. In this front are two goodly rowes of windowes, each row contayning eighteene ſeuerall. In euery partition betwixt the windowes are wrought many curious borders, bunches of grapes, branches, and other variable deuices in Iſtrian marble, which doth wonderfully grace this eaſt front. Likewiſe in the ſame partitions are exquiſitely inlayed in marble certaine round pieces of another kinde of marble for the better ornament of the worke. Theſe pieces are made of red and blew marble which are placed in the middeſt of the borders I haue ſpoken of. Againe, the eaſt front in the outſide of the Palace, which looketh towards the channell, is exceeding beautifull, being correſpondent to that front in the Court in matter, though not in forme. For this front hath foure ſeuerall rowes of windowes one aboue another, each row contayning foure and twenty windowes. The lower part of this front is maruailous faire, about the end whereof neare to the ground, there is a very curious worke made in the forme of pointed diamonds like that of the two formoſt bulwarks of the Citadel of Milan that I haue before ſpoken of, but that this is farre more artificially done. It is deuided by foure ſeuerall partitions, each contayning foure rankes or degrees of that diamond worke. In this eaſt front are ſixe exceeding faire gates which make a moſt magnificent ſhew, both for the ſtately vaulting of the ſtone, being adorned with many exquiſite borders and works; and for the gates themſelues which are contriued with many curious deuices in timber worke, eſpecially the vpper parts thereof. Of theſe gates foure are together in one place, and two in another. Alſo this eaſterne part of the Palace is ioyned to the priſon which is in the other ſide of the channell by

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a very faire little gallery made of Istrian marble, which reacheth aloft ouer the water, and is very artificially inserted into the very middle of this east front of the Palace. The west front that looketh to S^t. *Marks* place I haue already described in my description of the second part of S^t. *Marks* street, and something glaunced at the south front which I haue not so copiously described as the west, because those two fronts are vniforme in building. Only there was one speciall thing omitted in both those sides, that all that space which is aboue the arched galleries to the very toppe of the wall, is made of square pieces of white and red marble very finely compacted together; which indeede would be a most glorious ornament to the Palace, if the west and south sides of the wals within the Court were correspondent to the outsides. For those wals within from the toppe of the galleries to the very highest part of the wal are made of bricke, which was the only deformity that I could perceiue in all the Palace. Each of these foresaid wals within the Court hath two seuerall walkes sauing the west wall, one of them is a high gallery, and the other a walke beneath hard by the Court. But the west front doth want that walke, because it is filled vp with chambers in steed thereof. The principall walke of the Court, which is vnder the east front of the Palace, is vaulted, and beautified with most stately great pillars of white stone, which are very cunningly wrought, wherof there are sixe and twenty in that walke, and foure and twenty faire arches. The distance betwixt the pillars is sixe foot and halfe The walke is foure score and fiue paces long, and nineteene foote broade. Also the other walke in the south side of the Court towards the Sea, is fiue and fifty paces long, and seuenteene foote broade, hauing thirteene stately arches, and as many great pillars of white stone. Betwixt euery couple of these pillars there is sixe foote distance. The Court is foure score paces in length, eight and forty in

breadth, and paued with bricke, as S^t. *Markes* place neare to it. There is another walke also at the North end of the Court, arched and beautified with pillars sutable to those of the East and South side. But it is but short, because S^t. *Markes* Church taketh vp a great part of it. For it is but twenty seuen paces long, yet of equall breadth to the other walkes: Againe ouer all these lower walkes there are faire galleries made aboue, which goe round about the foure fronts of the Palace, sauing where the long porch at comming in at the first gate, and S^t. *Marks* Church doth take vp a good part of the North side. Betwixt euery two pillars of these galleries there runneth a fine Tarrasse of seuen turned pillars more of alabaster which yeeldeth a very faire shew. These walkes aboue haue arches & pillars correspondent in number to those beneath: in the middest of the court there are two very goodly wels, which are about some fifteene paces distant, the vpper part wherof is adorned with a very faire worke of brasse that incloseth the whole Well, wherein many pretty images, clusters of grapes, and of Iuy berries are very artificially carued. There is a faire ascent to each of these wels by three marble greeses. They yeeld very pleasant water. For I tasted it. For which cause it is so much frequented in the Sommer time, that a man can hardly come thither at any time in the afternoone, if the sunne shineth very hote, but he shall finde some company drawing of water to drinke for the cooling of themelues.

The staires that leade vp to the roomes of the Palace after you are once within the gate, are passing faire, hauing thirty two greeses. The beauty of these staires consisteth especially in the raile at both sides of them, which are all of milke white alabaster, and supported with fine little pillars of the same: also the whole workemanship in the outside of the stairs is very curiously made of pure alabaster, with benches of the same matter on both sides beneath to sit vpon. And for the better ornament of

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theſe ſtaires there are erected two moſt beautifull images of alabaſter at the very top, one of *Neptune* on the right hand as you aſcend, with a great huge beard, and a Dolphin vnder his feete: the other of *Pallas* on the left hand, with a creſted helmet on her head. Vnder both is written *opus Iacobi Sanſouini.* Aſſoone as you are at the toppe of the ſtaires entring into the firſt gallery of the Palace, you ſhall ſee this honourable teſtimony of *Henry* the third of that name King of France, written in the wall oppoſite vnto you in faire capitall letters, on a piece of marble richly gilt: *Henricus tertius Galliæ & Poloniæ Rex Chriſtianiſſimus accepto de immatura Caroli 9i. Galliæ Regis fratris coniunctiſſimi morte triſti nuncio, è Polonia in Franciam ad ineundum regnum hereditarium properans, Venetias anno Salutis* M. D. Lxxiij. Xiiij. *Cal. Auguſti acceſſit, atq; ab Aloyſio Mocenigo Sereniſs. Venetorum Principe, & omnibus huius reipub. ordinibus non modò propter veteris amicitiæ neceſsitudinem, verùm etiam ob ſingularem de ipſius eximia virtute atq; animi magnitudine opinionem, magnificentiſsimo poſt hominum memoriam apparatu, atq; alacri Italiæ propè vniuerſæ ſummorumq; Principum præſertim concurſu exceptus eſt, ad cuius rei, gratiq; regis animi erga hanc rempub. memoriam ſempiternam, Senatus hoc monumentum fieri curauit. Arnoldo Ferrerio ſecretioris eius Conſilij participe: Regio apud Rempub. Legato id etiam poſtulante.* At the top of this monument many pretty deuices are made in free-ſtone, at the ſides the ſtatues of two women in alabaſter, vnder the feete of one of which *Alexander* is written, vnder the others feet *Victoria F.* Vnder al a goodly Eagle. The floore of this gallery is very faire, being made of a kind of mixt-coloured matter, the greateſt part whereof is reddiſh. But there is one great blemiſh in the floore. For a great part of it as you enter from the ſtaires is chopped and clouen, and very vneuen, being higher in ſome places then in ſome, in regard that the foundation and ground-worke of it vnderneath doth giue place to

his weight. After you haue paſſed a little way in this gallery you ſhall enter into a paire of ſtaires that leadeth you to diuers places of the Palace. You ſhall aſcend foure ſeuerall degrees, till you come to the toppe of them: all which are ſixty ſeuen greeſes. Ouer each of theſe degrees is a marueilous rich concamerated or vaulted roofe: wherein are many gilt embоſſings and ſundry pictures moſt excellently drawen. Til I ſaw theſe ſtaires I thought there had not beene ſo rich a ſtaires in Chriſtendome as the King of Frances at the Palace of the Loure, which indeed ſeemeth fairer then this, becauſe it is freſher and more newly made, but I hold this to be as rich and coſtly as that: onely it ſheweth much auncienter. At both the ſides of theſe ſtaires there runne vp to the top very curious railes made of alabaſter, and ſupported with pillars of the ſame. On the left hand as you goe vp to theſe ſtaires are the Dukes chambers, and other roomes which belong properly to him and his family. On the right hand you goe to the publique roomes wherein the Duke and the Senators ſit about matters of State. The roome wherein the Duke doth vſually ſit in his throne with his greateſt Counſellors, which is commonly called the Colledge or the Senate houſe, is a very magnificent and beautifull place, hauing a faire roofe ſumptuouſly gilt, and beautified with many ſingular pictures that repreſent diuers notable hiſtories. At the higher end of this roome is the Dukes throne, and the picture of Venice made in the forme of a royal Queene, wearing a crowne vpon her head, and crowning the Duke. This is the place where the Duke with his noble Peeres treateth about affaires of ſtate, and heareth the Ambaſſadors both of forraine Nations, and of them that are ſent from the cities ſubiect to the Signiory of Venice.

Alſo I was in another roome not farre from this, which is nothing ſo large, but very faire both for the ſumptuouſneſſe of the gilt roofe, and the curioſity of the pictures.

pictures. In this place the great Councell ſitteth, which is called *Conſilio di Dieci*. Here I ſaw the picture of the Pope and the Emperour *Carolus Quintus* ſitting together as they conſulted and concluded matters at Bononia, with the picture of the Venetian Ambaſſador ſaluting them at that time, and other Ambaſſadours from other Princes.

After that I went into a third roome, which was the ſumptuouſeſt of all, exceeding ſpacious, and the faireſt that euer I ſaw in my life, either in mine owne countrey, or France, or any city of Italy, or afterward in Germany. Neither do I thinke that any roome of all Chriſtendome doth excel it in beauty. This lyeth at the South ſide of the Palace, and looketh towards the Sea: it is called the great Councell Hall. For there is aſſembled ſometimes the whole body of the Councell, which conſiſteth of one thouſand and ſixe hundred perſons: there doe they giue their ſuffrages and voyces for the election of the Magiſtrates of al degrees. This Hall is in length ſeuenty paces, in breadth thirty two: the whole body of it ſauing a little that is left for foure walkes (whereof two are at the ſides, and two more at the ends) is filled vp with benches, in number nine, that are very faire and long. For they reach from one end to the other, except the little walkes at the ends. On theſe benches doe the Patricians ſit when they are to debate any weighty matter. The South walke that is about theſe benches is ſixteene foot broad, the reſt ſomething narrower: the roofe whereof is of moſt incomparable beauty, as faire if not fairer then the faireſt roofe that is in the Loure, or the Tuilleries of the King of France in Paris, being wonderfull richly gilt with many ſumptuous and curious borders, whereof three eſpecially are paſſing glorious. Of which thoſe two that are at the ends are round, and the third, which is in the middle, ſquare. All that which is comprehended within thoſe borders is the curiouſeſt painting that euer I ſaw done

done with such peereleſſe ſingularity and quinteſſence of arte, that were *Apelles* aliue I thinke it is impoſſible for him to excell it. In the firſt of theſe borders, euen one of the round ones at the vpper end of the roome, & next to the Dukes throne is painted the picture of the Virgin *Mary* in marueilous rich ornaments, with an Angell crowning of her; and many other very excellent pictures are contriued in the ſame. In the next border, which is ſquare and made in the very middle of the roofe, is repreſented the Duke in his Ducal maieſty, accompanied with the greateſt Senators and Patricians, in their red damask long-ſleeued gownes, lined with rich ermins. A little aboue the Duke is painted the Virgin *Mary* againe with a crowne on her head, attended with two Angels: ſhee feedes the winged Lyon with a branch of the Oliue tree, by which is ſignified peace. Many other very faire pictures are made in the ſame border. Againe in the laſt border, which is round & at the lower end of the roome, is painted a goodly flagge or ſtreamer, wherein S. *Marks* armes are diſplayed, and the picture of an Angel is drawne in the ſame flagge. Vnder are armed men ſupporting a Queene on their ſhoulders, whereby is ſignified Venice, and the winged Lyon is painted hard by her. Againe in the ſame border is repreſented a company of naked ſlaues, with fetters about their legges, and armour and helmets vnder their feete; whereby are meant the victories and conqueſts of Venice inthralling her enemies, and bringing them into ſlauery and captiuity. Likewiſe in a great multitude of prety plots beſides, that are adorned with thoſe gilt workes, are many ſingular beautifull pictures drawne, whereof moſt are of great battels and skirmiſhes that the Venetians haue had with their enemies: alſo the wals round about are very excellently painted in all places, ſauing onely one voyde roome in the North wall, which is towards the Court. Theſe pictures vpon the wals are nothing elſe but Hiſtoricall deſcrip-

ſcriptions of many auncient matters: as amongſt the reſt at the weſt end towards S. *Markes* ſtreete is painted the hiſtory of Pope *Alexander* the third in his pontificall pompe, attended with a great many Cardinals and Senators of Venice, and vnder him *Frederick Barbaroſſa* aliàs *Ænobarbus* the Emperour proſtrate vpon his knees. At the Eaſt end is the Dukes throne, with two pillars on both ſides thereof gilt very richly: alſo at the ſides of his throne there are the ſeates of ſome of the greateſt Senators which are the aſſiſtants of the Duke. Their ſeats are a pretty way diſtant from thoſe long benches that I haue ſpoken of. All this Eaſt wall where the Dukes throne ſtandeth, is moſt admirably painted. For there is preſented paradiſe, with Chriſt and the Virgin *Mary* at the top thereof, and the ſoules of the righteous on both ſides. This workemanſhip, which is moſt curious and very delectable to behold, was done by a rare painter called *Tintoretus*. Round about the wals are drawen the pictures of the Dukes in their Ducall ornaments, according to their degrees ſucceſſiuely one after another, being made in the higheſt border of the wall next to the roofe, and aboue all the other pictures: theſe are diſtinguiſhed one from another by certaine partitions which doe include a couple of them together: they goe not about all the foure wals; for in the Eaſt wall nothing is painted but onely Paradiſe, which filleth vp all that face of the wall. But theſe pictures are made onely in the South, North, and Weſt wals: in the South which is towards the ſea are made thirty two pictures, in the North which is towards the Palace court thirty two more, and at the weſt end eleuen: the pictures of the reſt of the Dukes to *Marino Grimanno*, which was the immediate predeceſſor of this preſent Duke *Leonardo Donato*, being in number ſixteen, are made in another very ſumptuous roome, wherof I will hereafter ſpeake. At the South ſide are fiue goodly windowes, with three degrees of glaſſe in them, each

each containing ſixe rowes: at the Weſt end two windowes alſo; before which are drawen two curtaines: at the North ſide two windowes likewiſe. In euery ſpace betwixt each couple of windowes are drawne many excellent pictures: at the Weſt end this is written in the wáll betwixt the two windowes in capitall blacke letters vpon a ground of gold: *Andreas Contareno Dux qui Cloduanæ claſsis Imperator ſeruatâ patriâ atrociſsimos hoſtes feliciſsimè debellauit.* M. C C C. Lxviij. *vixit poſteà annos* Xiiij.

At the Weſt end of this glorious Councell hall that I haue now deſcribed, there is a paſſage into another moſt ſtately roome, which although it be inferiour vnto this in beauty, yet it is very richly adorned: it is in length fifty three paces, in breadth twenty. At the South end is a tribunall for ſome great perſon to ſit in, directly ouer the which this poeſie is written in capitall blacke letters vpon a ground of Gold, but ſurely the ſenſe about the beginning of it is ſo difficult, and diſtaſtfull to my vnderſtanding, that I for mine owne part doe not (I confeſſe) ſo well reliſh it. If thou doſt (learned reader) thy capacity is more pregnant then mine. But when thou art once paſt (*& pro multis perire malunt quàm cum multis*) the reſt following is obuious to the vnderſtanding of euery meane ſcholler that vnderſtandeth the Latin tongue. But I without altering the Venetians wordes will put them downe as I find them. *Qui patriæ pericula ſuo periculo expectunt, hi ſapientes putandi ſunt, Cum & eum quem debent honorem reipub. reddunt, & pro multis perire malunt quàm cum multis. Etenim vehementer eſt iniquum, vitam quam a naturâ acceptam propter patriam conſeruauerimus, naturæ cum cogat reddere patriæ cum roget non dare. Sapientes igitur exiſtimandi ſunt, qui nullum pro patriæ ſalute periculum vitant; hoc vinculum eſt huius dignitatis qua fruimur in repub: Hoc fundamentum libertatis, hic fons æquitatis. Mens & animus & conſilium & ſententia ciuitatis ſita eſt in*

legibus

legibus. Vt corpora noſtra ſine mente, ſic ciuitas ſine legibus ſuis partibus, vt neruis ac ſanguine, & membris vti non poteſt. Legum miniſtri magiſtratus, legum interpretes iudices. Legum denique idcirco omnes ſerui ſumus, vt liberi eſſe poſſimus.

All the reſidue of this wall is filled vp with the picture of Chriſt & the Virgin *Mary* ſitting in iudgment, and the ſoules of the elect and reprobate about him. This alſo was done by the curious penſill of the foreſaid *Tintoretus*. The roofe is very ſumptuouſly gilt, and adorned with ſundry fine pictures, in the middle whereof are two ſquare roomes filled with gallant pictures of battailes, and in the ſame middle, three round roomes more filled vp with pictures of other skirmiſhes. In each ſide of this middle are made two round places richly gilt, within which are drawne many excellent pictures likewiſe: euery diſtance of the wall which is betwixt window and window round about the roome, is beautified with ſundry delicate pictures, amongſt the reſt the picture of the famous battall of *Lepanto* heretofore called *Naupactus* a maritime towne of *Achaia* where the Chriſtian fleete got that moſt glorious victory of the Turkes as I haue before ſaid *Anno* 1571. this picture is moſt artificially done in the Eaſt wall. There is one vacant roome which is not yet filled vp in the ſide of this Eaſt wall hard by the picture of the battaile of *Lepanto*. In the Weſt ſide are foure windowes towards Saint *Markes* place. Two at the North at the comming in from vp the ſtaires which leade from the Palace Court, and two more in the Eaſt towards the Court. About the South wall immediately vnder the roofe are made more of the pictures of the Dukes in that manner as they are in the great Councell hall, and ſo are continued in the Eaſt wall till the picture of *Marino Grimanno* this Dukes predeceſſour, of which pictures there are ſixteene as I haue before ſaid.

One thing more there is in this magnificent and beautifull

tifull Palace, which (as I haue heard many that haue ſeene it report) is the faireſt ornament of the whole Palace, euen the armoury, which it was not my fortune to ſee, for the which I haue often ſince not a little repented, becauſe the not ſeeing of it hath depriued mee of much worthy matter, that would haue added great luſtre to this deſcription of the Dukes Palace. For indeed it is a thing of that beauty and riches that very fewe haue acceſſe vnto it but great perſonages, neither can any man whatſoeuer be permitted to ſee it vvithout a ſpeciall *mandato* vnder the hand of one of the Councell of ten. I vvould aduiſe any Engliſh Gentleman of ſpeciall marke that determineth to ſee Venice in his trauels, to vſe all meanes for obtaining the ſight of this roome. For many Gentlemen that haue beene very famous and great trauellers in the principall countries of Chriſtendome, haue told me that they neuer ſaw ſo glorious an armoury for the quantitie thereof, in the whole courſe of their trauels. Here they ſay is maruellous abundance of armour of all ſorts, and that moſt curiouſly gilt and enameled, as helmets, ſhields, belts, ſpeares, ſwords, launces: the ſtore being ſo great that it is thought it can well arme ten thouſand men, and the beautie ſo incomparable that no armoury of Chriſtendome doth match it. This is ſaid to be the firſt occaſion that they gathered ſo much armour together to the Dukes Palace, according to the relation of certaine Engliſh Gentlemen of good quality in Venice, from whom I haue deriued this enſuing hiſtory. A Gentleman of the Patrician ranke that was a man of an ambitious ſpirit, intēding to depoſe him that was Duke, and to place himſelfe in the Dukedome, ſpake priuately to euery particular Senator and Patrician of the whole citie to lend him an armed man, to the end to aſſiſt him in a certaine buſineſſe that he vndertooke, and to ſend him to his houſe which was neare to the Rialto. This matter he handled ſo cunningly, that no 2 Gentlemen

tlemen whatſoeuer did know of this prouiſion he made for men, though indeed all of them vnderſtood of it, yet ſo that euery man priuately and ſeuerally had intelligence thereof, but not two or three in common. For belike he inioyned euery Gentleman to conceale it for a time to himſelfe. After he had thus agreed with all the Gentlemen that each ſhould ſend him a man, there came to his houſe a great multitude well armed at a certayne houre, with whom he himſelfe being likewiſe well appointed, marched as their Captaine ouer the Rialto bridge towards Saint *Markes*, not communicating to any one of them his ſecret intent. Hauing thus marched with his followers through the ſtreet called the Merceria, all the people much wondering at him by the way what he meant by aſſembling ſo great a multitude of armed men; as he was vpon entring into S. *Markes* place through the ſumptuous gate where the clocke ſtandeth, of which I haue before ſpoken, there hapned a very diſaſtrous accident that confounded and fruſtrated his whole deſignement. For a certaine maide that looked out of the window hard by the gate to ſee the company, had by chance a peſtell of a mortar in her hand, with which ſhe was powning in the ſaid mortar at the very inſtant that they paſſed by; and whereas ſhe looked out of the window with other, to ſee what was doing, her peſtell which ſhe then held in her hand, not intending any hurt with it, fell caſually much againſt her will vpon the head of the Ring-leader of this company, which ſtrooke out his braines, and ſo by that diſmall chance hee died in the place, being defeated of the effect of his proiect, for the execution wherof he aſſembled ſo many armed men; otherwiſe by force of armes hee had entred with his whole troupe of men into the Sala where the Duke ſat about the publicke affaires with the other Senators, and had ſurprized and maſſacred them al, and placed himſelfe in the Dukedome. The window through the which the

maide

maide looked when her peſtell fell on the Captaines head is yet ſhewed for a monument neare to the gate, at the entring of Saint *Markes*. After that time his Palace which was neare to the Rialto, was alienated from his poſterity, and conuerted to a ſhambles which I ſaw. Vpon this occaſion the Senate thought good to furniſh that Sala wherin this bloudy exploite ſhould haue been acted, with conuenient armour to ſerue for their defence if the like occaſion ſhould euer happen againe. The Palace was heretofore couered with lead, but becauſe it hath beene often burnt, it is now couered with braſen plates that ſerue in ſteede of tile.

Thus much concerning the Dukes Palace.

NExt vnto the Dukes Palace the beautifull Church of Saint *Marke* doth of its owne accord as it were offer it ſelfe now to be ſpoken off. Which though it be but little, yet it is exceeding rich, and ſo ſumptuous for the ſtatelineſſe of the architecture, that I thinke very few in Chriſtendome of the bigneſſe doe ſurpaſſe it. It is recorded that it had the firſt beginning of the foundation in the yeare 829. which was full twenty yeares after the building of the Dukes Palace adioyning vnto it; many pillars and other notable matter being brought thither from Athens, and diuers other places of Greece for the better grace of the fabricke. And it is built in that manner that the modell of it doth truly reſemble our Sauiours Croſſe. Truly ſo many are the ornaments of this glorious Church, that a perfect deſcription of them will requite a little volume. The principall whereof I will relate by way of an epitome, according to that ſlender and inelegant manner that I haue hitherto continued this diſcourſe of Venice. The pauement of this Church is ſo paſſing curious that I thinke no Church in Chriſtendome can ſhew the like. For the pauement of the body of the Church, the Quire, and the walkes round about

about before you come within the body, are made of ſundry little pieces of Thaſian, Ophiticall, and Laconicall marble in checker worke, and other moſt exquiſite conueyances, and thoſe of many ſeuerall colours, that it is very admirable and rare to behold, the rareneſſe ſuch that it doth euen amaze all ſtrangers vpon their firſt view thereof. The weſt front towards S^t. *Marks* ſtreet is moſt beautifull, hauing fiue ſeuerall partitions, vnto which there belong as many braſen dores, whereof the middle through which they vſually go into the Church, is made of ſolid braſſe, the other foure in the forme of latteiſe windowes. This front is very ſtately adorned with beautifull pillars of marble, whereof in one part of the front I told a hundred and two and fifty, in the higher two and forty. In all one hundred foureſcore and fourteene. Some greater ſome leſſer. Some of one colour and ſome of another. At the ſides of the great gate are eight rich pillars of porphyrie, foure in one ſide, and as many in another, whereof each would be well worth twenty pound with vs in England. Ouer the toppe of this middle gate is to be ſeene a very ancient and remarkable monument, foure goodly braſen * horſes made of Corinthian mettall, and fully as great as the life. Some ſay they were caſt by *Lyſippus* that ſingular ſtatuary of *Alexander* the great aboue three hundred years before Chriſt; ſome ſay that the Romans made them at what time *Hiero* King of Syracuſe triumphed of the Parthians, and placed them in a certaine arch that they dedicated to him. It is reported that *Tyridates* King of Armenia beſtowed them on the Emperour *Nero*, when he was entertained by him in Rome with ſuch pompous magnificence as is mentioned by *Tacitus* and *Suetonius*. And that *Conſtantine* the Great brought them from Rome to Conſtantinople, and therehence they were laſtly brought to Venice by the Venetians, when they poſſeſſed Conſtantinople. At what time they brought many other notable things

* Theſe horſes were brought to Venice in the time of their Duke Petius Zanus which was about the yeare of our Lord, 1206.

things from that City for the better ornament both of their publique and priuate buildings. These horses are aduanced on certaine curious and beautifull pillars, to the end they may be the more conspicuous and eminent to be seene of euery person. Of their foresteete there is but one set on a pillar, and that is of porphyrie marble, the other foote he holdeth vp very brauely in his pride which maketh an excellent shew. The two hinder feete are placed vpon two prety pillars of marble, but not porphyrie. Two of these horses are set on one side of that beautifull alabaster border full of imagery and other singular deuices, which is aduanced ouer the middle great brasse gate at the comming into the Church, and the other two on the other side. Which yeeldeth a maruailous grace to this frontispice of the Church, and so greatly they are esteemed by the Venetians, that although they haue beene offered for them their weight in gold by the King of Spaine, as I heard reported in Venice, yet they will not sell them.

I obserued another very memorable monument within the first great gate, which is betwixt that gate and the opposite brasen gate at the going into the body of the Church, which is also made of massy brasse, namely a great stone formed and cut according to the fashion of diamond pauier, in the middle whereof is made a prety checker worke garnished with diuers little pieces of marble of sundry colours. On this little worke which is in the middest of the said stone did * *Fredericus* [a] *Barbarossa* the Emperour lay downe his necke as a foote-stoole to Pope *Alexander* the third to treade vpon it, *Anno* 1166. who indeed (as sundry historians doe report) laid one of his feet vpon it, and most blasphemously and prophanely abused a notable place of Scripture which he tooke out of one of the Psalmes of *Dauid*, euen this: *Super Aspidem & Basiliscum ambulabis, & caput Draconis conculcabis.* The Pope pronounced it in that manner as if it were applied

* Sebastianus Zani was then duke of Venice when this happened.

[a] I haue read in histories of two examples like vnto this. The one of the Emperour Valerian who subiected himselfe in the same manner to Sapor King of Persia, and the other of Baiazeth the great Turke who did the like to Tamberlan.

plied properly and peculiarly to his owne perſon, when he did ſo tyrannically inſult vpon the good Emperour, though the holy Prophet meant only Chriſt, and his vanquiſhing of the Deuill and the power of hell. It is written that the Emperour ſhould ſay vnto the Pope when his foote was vpon his necke, *Non tibi, ſed Petro.* And that the Pope ſhould reply thus: *Et mihi, & Petro.* I haue read that whereas many Princes ſtood by the Emperour when he was thus proſtrate at the Popes feete, one amongſt the reſt was *Theodorus Marqueſſe* of Miſnia, who being exceedingly inflamed with anger at the ſight of the Popes intollerable inſolency, ranne to the Emperour with a kind of threatning geſture, and eyes as it were ſparkling fire through wrath, to the end to take him vp from the ground; whereupon the Pope being much affrighted inſinuated himſelfe to the Emperour with kiſſes and flattering embracings, in ſo much that he would not ſuffer himſelfe to be pulled away from the Emperour, till he had throughly compounded vpon termes of ſecurity. Truly it gaue me no ſmall contentment to ſee this notable monument of the Popes moſt barbarous and vnchriſtian tyrannie, becauſe I had much read of it in many hiſtories before. Ouer the gate as you paſſe into the body of the Church is to be ſeene the picture of S^t. *Marke* (if at the leaſt a man may properly call ſuch a piece of worke a picture) made moſt curiouſly with pieces of marble (as I conceiue it) exceeding little, all gilt ouer in a kinde of worke very common in this Church called Moſaical worke. He is made looking vp to heauen with his hands likewiſe eleuated, and that wearing of a maruailous rich cope, vnder whom this is written in faire letters: *Vbi diligenter inſpexeris, artemq; & laborem Franciſci & Valerij Zucati Venetorum fratrum agnoueris, tum demum iudicato.* Aboue which inſcription is added the yeare of our Lord, M. D. XLV.

Alſo there is another moſt auncient monument to be

ſeene in the walke betwixt the fiue gates at the entrance and the body of the Church, certaine goodly pillars in number eight, foure at one gate, and as many at another, two on each ſide of the gate. Theſe are reported to haue beene brought from the houſe of *Pontius Pilate* in Ieruſalem, firſt from Ieruſalem to Conſtantinople, and therehence to Venice. They haue beene ſo cracked and broken in the carriage that there is no weight put vpon the Capitella or Chapiters of them, as vpon the other pillars heads, for feare leaſt they ſhould be broken in pieces. Each of theſe pillars is diſtinguiſhed with ſundry colours of marble, hauing many white and blacke veines which doe make a very faire ſhew, and the Chapiters or heads of them are very curiouſly wrought with dainty workes in white ſtone.

On the right hand of the Church as you goe in, euen at the ſouth corner, there is a very faire little Chappel hauing a ſumptuous Altar that is adorned with a very curious roofe, and two goodly pillars of Parian marble at the ſides, of wonderfull faire workemanſhip, wherein are finely made cluſters of grapes, and other borders exceeding well expreſſed. At both the endes of the Altar are made two great Lyons in porphyrie, whereof that on the right hand leanethon a litle child, the other on the left hand on a ſheepe. Ouer the Altar theſe Images are made in braſſe, one of our Lady and Chriſt in her armes, the ſecond which is on the right hand of her, S^t. *Iohn Baptiſt* in his Eremitical habits; the third which is on the left hand, S^t. *Peter* with his keyes in his hands. In the middle of this Chappel there is a ſumptuous braſſe Tombe of a certaine Cardinall, at the hither ſide whereof this Epitaph is written. *Ioanni Baptiſtæ Zeno Pauli ſecundi ex ſorore nepoti SS. Romanæ Eccleſiæ Cardinali meritiſſimo Senatus Venetus tum propter eximiam ipſius ſapientiam, tum ſingularem pietatem ac munificentiam in Patriam quam ampliſſimo Legato moriens proſequutus eſt. M. P. P. C. ætatis anno Lxiij.*

Lxiij. obyt. M. D. I. die viij. Maij. hora xj. Vpon the Tombe is made at length the whole proportion of his body with his Cardinals habits. By the sides of the Tombe three little Images also are made in brasse. The pauement of this Chappel is made of diamond worke with marble of diuers colours, and at the entrance a two leafed brasen gate. The inner walles of the Church are beautified with a great multitude of pictures gilt, and contriued in *Mosaical worke, which is nothing else but a prety kind of picturing consisting altogether of little pieces and very small fragments of gilt marble, which are square, and halfe as broade as the naile of a mans finger; of which pieces there concurreth a very infinite company to the making of one of these pictures. I neuer saw any of this kind of picturing before I came to Venice, nor euer either read or heard of it, of which Saint *Marks* Church is full in euery wall and roofe. It is said that they imitate the Grecians in these Mosaical works. For indeed in the Greekish Church in this City, whereof I wil hereafter speake, I saw many of them, not only their pictures or effigies (for I doubt whether picture be a proper word to expresse the matter, because it is not done with the pensill) are made of this worke, but also all the walles within side, and the round roofes of the Church within, whereof there are eleuen in all. One ouer the middle of the body of the Church, from which is let downe a goodly brasen candlesticke. Three ouer another part of the body which is neare to the Quire, and one more ouer the Quire it selfe. These fiue roofes are fairely leaded in the outside, and doe make very goodly faire globes as it were, seen a prety way off which yeeld a great grace to the Church. Also at the west end of the Church in the walke which is without the body, are three more of those Mosaical round roofes full of those pictures or effigies as the other within the Church, and another square of a greater heigth then the rest, wherin is painted the Crosse

* This is the same that was called of the auncient writers *Opus musiuum. Adrian Turnebus Aduersa. lib. 1. cap. 17.*

of Christ, not with Christ vpon it, but only the Crosse alone by it selfe with a thorny crowne vpon it. And foure Angels by the sides of it: And a little way farther two companies of Angels more, one on the right hand of the Crosse, and another on the left with Lilies in their hands. Againe, in the north side of the Church wherein is another of those walks without the body, are three more of those Mosaical vaulted roofes full of pictures, which doe make vp the full number of the foresaid eleuen. Most of these pictures haue either names which expresse the same, or Latin poesies in verse, or both made by them.

Ouer the middle of the body is hanged a kinde of silke mantle, fairely wrought with needle worke in golde and siluer, hauing fiue flaps that hang downe at the end thereof. In the middle of it this is written in golden letters: *Verona fidelis*, and aboue the yeare of our Lord M. D. xxij.

I saw in the body of the Church a very rich stone called an Agat about two foote long, and as broad as the palme of a mans hand, which is valued at tenne thousand duckats at the least. This is on the right hand of the Church as you goe into the Quire from the West gate. The corners whereof I saw broken; which I heard happened by this meanes. A certaine Iew hid himselfe all night in a corner of this Church, and when all the gates were locked, he tried to pul vp the stone with pinsers and some other instruments; but he failed in his enterprise, because the stone was so fast souldered into the ground that he could not with all his cunning pull it vp: being apprehended in the Church the next morning before he could make an euasion, he was presently hanged for his labour in S^t. *Markes* place.

On the left hand as you goe into the Quire, is a very faire Pulpit supported with eleuen rich pillars of changeable-coloured marble: at the toppe whereof there is a round place supported with sixe pillars more of Porphyric.

rie. Alſo right oppoſite vnto this Pulpit on the right hand is another faire round thing made in the forme of a Pulpit, wherein the Singing men do ſing vpon Sundaies and feſtiuall daies. This roome is ſupported with nine pillars more of very curious marble.

Ouer the entrance of the Quire is made the Image of Chriſt hanging on the croſſe, and ſeuen braſen images on each ſide of him. The high Altar is very faire, but eſpecially that ineſtimable rich table heretofore brought from Conſtantinople, which is aboue the Altar: that table is neuer ſhewed but onely vpon ſome ſpeciall feaſt day, being moſt commonly couered by certaine deuices that they haue, and another meaner table ſtandeth vſually vpon it. This table is the faireſt that euer I ſaw, which indeed I ſaw but once, onely vpon the feaſt of our Ladies aſſumption, which was the fift day of Auguſt: it is maruellous richly wrought in gold and ſiluer, with many curious little images, ſuch as we call in Latin *imaguncul æ* or *icuncul æ*. And the vpper part of it moſt ſumptuouſly adorned with abundance of pretious ſtones of great value that doe exceedingly beautifie the worke. I thinke it is worth at the leaſt ten thouſand pounds. Ouer this Altar is a moſt beautiful concamerated roofe of rich * Ophiticall marble, and ſupported with foure paſſing faire pillars at the corners made of Parian marble, wherein are very artificially repreſented many hiſtories of the old and new Teſtament. In this Quire I ſaw two and twenty goodly Candleſtickes, hanged vp with chains, the faireſt that euer I ſaw. At both ſides of it are two exceeding faire payre of Organes, whoſe pipes are ſiluer, eſpecially thoſe on the left hand as you come in from the body of the Church, hauing the braſen winged Lyon of S. *Marks* on the top, and the images of two Angels at the ſides: vnder them this is written in faire golden letters, *Hoc rariſsimum opus Vrbanus Venetus F.*

There are three very notable and auncient monu-

* This word is deriued from the Greeke *ὄφις* which ſignifieth a Serpent, becauſe the forme of Serpents is moſt curiouſly expreſſed in this kinde of marble by the hand of nature her ſelfe.

ments kept in this Church, beſides thoſe that I haue aboue mentioned, being worthy to be ſeene by an induſtrious traueller, if that be true which they report of it. The firſt is the body of S. *Marke* the Euangeliſt and Patron of Venice, which was brought hither by certaine Merchants from Alexandria in Egypt (where he liued a long time, and died a glorious Martyr of Ieſus Chriſt) in the yeare 810. To whoſe honor they built this Church about nineteene yeares after, and made him the Patron of their Citie. The ſecond, his Goſpell written in Greeke with his owne hand: the ſight of theſe two worthy things to my great griefe I omitted. The third is the picture of the Virgin *Mary*, which they ſay was made by S *Luke* the Euangeliſt: but that is altogether vncertaine whether *Luke* were a painter or no. That he was a Phyſition we reade in the holy* Scriptures, but not that he was a painter. This picture is adorned with exceeding abundance of pretious ſtones, and thoſe of great worth; and the hue of it doth witneſſe that it is very auncient. It was my hap to ſee it twiſe; once when it was preſented all the day vpon the high Altar of this Church, vpon the great feaſt day of our Ladies aſſumption, at what time I ſaw that rich table alſo, whereof I haue before ſpoken. Secondly when it was carried about S^t. *Markes* place in a ſolemne proceſſion, in the which the Duke, the Senators, the Gentlemen of the citie, the Clergie, and many other both men and women walked. This was in the time of a great drougth, when they prayed to God for raine. For they both ſay and beleeue that this picture hath ſo great vertue, as alſo that of Padua, whereof I haue before ſpoken, that whenſoeuer it is carried abroad in a ſolemne proceſſion in the time of a great drougth, it will cauſe raine to deſcend from heauen either before it is brought backe into the Church, or very ſhortly after. For mine owne part I haue had ſome litle experience of it, and therefore I will cenſure the matter according as

* *Col.* 4. 14.

I finde it. Surely that either pictures or images ſhould haue that vertue to draw droppes from heauen, I neuer read either in Gods word, or any other authenticke Author. So that I cannot be induced to attribute ſo much to the vertue of a picture, as the Venetians do, except I had ſeene ſome notable miracle wrought by the ſame. For it brought no drops at all with it: onely about two dayes after it rained (I muſt needes confeſſe) amaine. But I hope they are not ſo ſuperſtitious to aſcribe that to the vertue of their picture. For it is very likely it would haue rained at that time, though they had not at all carried their picture abroad. Therefore except it doth at other times produce greater effects then it did when I was in Venice, in my opinion that religious relique of our Ladies picture, ſo deuoutly worſhipped and honoured of the Venetians, hath no more vertue in working miracles then any other that is newly come forth of the painters ſhoppe.

The laſt notable thing that is in the Church, with relation whereof I will ſhut vp this Diſcourſe of S. *Markes* Church, is the treaſure of Saint *Marke* kept in a certaine Chappell in the ſouth ſide of the Church neere to the ſtately porch of the Dukes Palace. But here me thinkes I vſe the figure *hyſteron proteron*, in that I conclude my tract of S^t. *Markes* Church with that which was worthieſt to be ſpoken of at the beginning. For this treaſure is of that ineſtimable value, that it is thought no treaſure whatſoeuer in any one place of Chriſtendome may compare with it, neyther that of S^t. *Denis* in France, which I haue before deſcribed, nor S^t. *Peters* in Rome, nor that of *Madonna de Loretto* in Italy, nor that of *Toledo* in Spaine, nor any other. Therefore I am ſorry I muſt ſpeake ſo little of it. For I ſaw it not though I much deſired it, becauſe it is very ſeldome ſhewed to any ſtrangers but only vpon S^t. *Markes* day; therefore that little which I report of it is by the tradition of other men, not of mine owne cer-

certaine knowledge. Here they say is kept marueilous abundance of rich stones of exceeding worth, as Diamonds, Carbuncles, Emerauds, Chrysolites, Iacinths, and great pearles of admirable value: also three Vnicorns hornes: an exceeding great Carbuncle which was bestowed vpon the Senate by the Cardinall *Grimannus*, and a certaine Pitcher adorned with great variety of pretious stones, which *Vssumcassanes* King of Persia bestowed vpon the Signiory, with many other things of wonderfull value, which I must needes omit, because I saw none of them.

Thus much concerning S. Markes Church.

THere is neare vnto the Dukes Palace a very faire prison, the faireſt absolutely that euer I saw, being diuided from the Palace by a little channell of water, and againe ioyned vnto it, by a marueilous faire little gallery that is inserted aloft into the middest of the Palace wall East-ward. I thinke there is not a fairer prison in all Christendome: it is built with very faire white ashler stone, hauing a little walke without the roomes of the prison, which is forty paces long and seuen broad. For I meated it: which walke is fairely vaulted ouer head, and adorned with seuen goodly arches, each whereof is supported with a great square stone pillar. The outside of these pillars is curiously wrought with pointed diamond worke. In the higher part of the front towards the water there are eight pretty pillars of free-stone, betwixt which are seuen iron windowes for the prisoners aboue to looke through: In the lower part of the prison where the prisoners do vsually remaine, there are six windows, three on each side of the dore, whereof each hath two rowes of great iron barres, one without and the other within: each row containing ten barres that ascend in heigth to the toppe of the window, and eighteene more that crosse those tenne. So that it is altogether impos-

sible

ſible for the priſoners to get forth. Betwixt the firſt row of windows in the outſide, and another within, there is a little ſpace or an entry for people to ſtand in that will talke with the priſoners, who lie within the inner windowes that are but ſingle barred. The Weſt ſide of the priſon which is neare to the Dukes Palace is very curiouſly wrought with pointed diamond worke, with three rowes of croſſe-barred iron windowes in it, wherof each row containeth eleuen particulars: it is reported that this priſon is ſo contriued, that there are a dozen roomes vnder the water, and that the water doth oftentimes diſtill into them from aboue, to the great annoyance of the priſoners that lodge there. Before this priſon was built, which was not (as I heard in Venice) aboue ten yeares ſince, the towne priſon was vnder the Dukes Palace, where it is thought certain priſoners being largely hired by the King of Spaine, conſpired together to blow vp the Palace with gun powder, as the Papiſts would haue done the Parliament houſe in England. Whereupon the Senate thought good hauing executed thoſe priſoners that were conſpirators in that bloudy deſſeigne, to remoue the reſt to another place, and to build a priſon in the place where this now ſtandeth.

Thus much of the priſon.

I Was at the Arſenall which is ſo called, *quaſi ars naualis*, becauſe there is exerciſed the Art of making tackling, and all other neceſſary things for ſhipping. Certainely I take it to be the richeſt and beſt furniſhed ſtorehouſe for all manner of munition both by ſea and land not only of all Chriſtendome, but alſo of all the world, in ſo much that all ſtrangers whatſoeuer are moued with great admiration when they contemplate the ſituation, the greatneſſe, the ſtrength, and incredible ſtore of proviſion thereof; yea I haue often read that when as in the time of *Charles* the fifth a certaine great Prince that happened

ned to lie in Venice, one *Albertus Marquesse* of Guasto the Emperours Generall of his forces in Italy, came into this Arsenall: he was so desirous to suruay all the particular furnitures and tacklings thereof, that hee spent a whole day in viewing the same, and in the euening when he went forth, being euen rapt with admiration, he called it the eight miracle of the world, and said, that were he put to his choice to be Lord either of foure of the strongest cities of Italy or of the Arsenall, he would preferre the Arsenall before them. It is situate at the East end of the citie, in compasse two miles, and fortified with a strong wall that goeth round about it, in which are built many faire towers for the better ornament thereof. There are continually one thousand fiue hundred men working in it, vnto whom there is paid euery weeke two thousand crownes, which doe amount to sixe hundred pound sterling, in the whole yeare twenty eight thousand and sixe hundred pound. Also those workemen that haue wrought so long in the Arsenall that they are become decrepit and vnable to worke any longer, are maintained in the same at the charge of the citie during their liues. Here are alwaies kept two hundred and fifty gallies, each hauing a seuerall roome fairely roofed ouer to couer and defend it from the iniury of the weather, and fifty more are alwaies at Sea. The faireſt gally of all is the Bucentoro, the vpper partes whereof in the outside are richly gilt. It is a thing of maruailous worth, the richest gallie of all the world; for it cost one hundred thousand crownes which is thirty thousand pound sterling. A worke so exceeding glorious, that I neuer heard or read of the like in any place of the world, these onely excepted, viz: that of Cleopatra, which she so exceeding sumptuously adorned with cables of silke and other passing beautifull ornaments; and those that the Emperour *Caligula* built with timber of Ceder and poupes and sternes of iuory. And lastly that most incomparable

parable and peereleſſe ſhip of our Gracious Prince called the Prince Royall, which was launched at Wollige about Michaelmas laſt, which indeed doth by many degrees ſurpaſſe this Bucentoro of Venice, and any ſhip elſe (I beleeue) in Chriſtendome. In this galley the Duke launceth into the ſea ſome few miles off vpon the Aſcention day, being accompanied with the principall Senators and Patricians of the citie, together with all the Ambaſſadors and perſonages of greateſt marke that happen to be in the citie at that time. At the higher end there is a moſt ſumptuous gilt Chaire for the Duke to ſit in, at the backe whereof there is a looſe boord to be lifted vp, to the end he may looke into the Sea through that open ſpace, and throw a golden ring into it, in token that he doth as it were betroth himſelfe vnto the ſea, as the principall Lord and Commaunder thereof. A ceremony that was firſt inſtituted in Venice by *Alexander* the third Pope of that name, when *Sebaſtianus Zanus* was Duke, *Anno* 1174. vnto whom hee deliuered a golden ring from his owne finger, in token that the Venetians hauing made warre vpon the Emperour *Fredericke Barbaroſſa* in defence of his quarrell, diſcomfited his fleete at Iſtria, and he commaunded him for his ſake to throw the like golden ring into the ſea euery yeare vpon Aſcention day during his life, eſtabliſhing this withall, that all his ſucceſſors ſhould doe the like; which cuſtome hath beene euer ſince obſerued to this day. The rowers of the galley ſit in a lower part thereof, which are in number forty two; the images of fiue ſlaues are moſt curiouſly made in the vpper part of the galley, and richly gilt ſtanding neare to the Dukes ſeate on both ſides. A little from them are made twenty gilt ſtatues more in the ſame row where the other fiue ſtand, which is done at both ſides of the galley. And whereas there are two long benches made in the middle for great perſonages to ſit on, ouer each of theſe benches are erected tenne

more

more gilt images which doe yeeld a wondrous ornament to the galley. At the end of one of these middle benches is erected the statue of *George Castriot alias Scanderbeg Despot* of Seruia, & King of Epirus, who fought many battels for the faith of Christ and the Christian religion against the Turkes, of whom he got many glorious victories. His statue is made all at length according to the full proportion of a mans body, and sumptuously gilt. Right opposite vnto which there standeth the image of Iustice which is likewise gilt, at the very end of the galley holding a sword in her hand. This galley will contain twelue hundred & twenty persons. At each end without are made two exceeding great winged Lyons as beautifully gilt as the rest. It is said that the Arsenall is able to furnish of all men both by sea and land about a hundred and fifty thousand. I was in one of their armouries which containeth three seuerall roomes, whereof the first armour onely for sea men, so much as would arme men enough to furnish fifty Galleys: the second for sixe hundred footemen: there I saw abundance of helmets, shields, breastplates, swords, &c. Their swordes were prettily placed vpon some dores opposite to each other, where some were set compasse-wise, some athwart and a crosse, some one way and some another, with such witty and pretty inuention, that a man could not but commend the deuiser thereof. I went to their places where they make their Anchors, and saw some making: also I saw great peeces of Ordinance making, whereof they haue in the whole Arsenal at the least sixe thousand, which is more then twelue of the richest armouries of al Christendome haue. Also I was in other roomes where was much canuasse and thred, and many other necessaries to make sailes. In one large roome whereof there is prettily painted in a wall the History of the warres betwixt the Venetians vnder the conduct of their Generall Captaine *Barthelmew Coleon* of Bergomo, and the Emperor

at

at Padua, where I saw their armies couragiously confronting each other, and the Imperialists by certaine witty stratagems that *Barthelmew Coleon* deuised, were shamefully put to flight. Also I saw their roome wherein they make nothing but ropes and cables, others wherin they make onely Oares, and others also wherein they make their Anchors. Many other notable things were to be seene here, as many spoiles taken from the Turkes at the batttell of *Lepanto Anno* 1571, &c. which by reason of a certaine sinister accident that hapned vnto mee when I was in the Arsenall, I could not see.

I haue read that the Arsenall was extremely wasted with fire in the time of their Duke *Peter Lauredanus* which was about the yeare 1568. much of their munitiõ being vtterly consumed to nothing, and that the noyse of the fire was so hideous that it was heard at the least forty miles from Venice. But since that time it hath been so well repaired that I thinke it was neuer so faire as at this present.

Thus much of the Arsenall.

THe Church dedicated to S^t. *Iohn* and *Paul*, which belongeth to the Dominican Friers, is a very glorious worke both without and within. For the whole front of it is built of pure alabaster, wherein are contriued many curious borders, Images, Lyons, as the armes of S^t. *Marke*, &c. Within it is adorned with sundry monuments of worthy persons, especially of their Dukes, whereof many doe lye interred here. Amongst the rest the body of that famous and well deseruing Prince *Leonardus Lauredanus* Duke of Venice, doth lye vnder a marualous beautifull and rich gilt Altar, which is garnished with many religious pictures. On the right hand of which Altar as you come into the Quire, there is a passing faire monument erected to the honour of the said Duke with foure very lofty pillars of alabaster, the base whereof is made

made of touch ſtone. In the middle betwixt theſe two paire of pillars is erected the ſtatue of the Duke in alabaſter in his Ducal ornaments, with a woman on one ſide of him carrying of a flagge, and a man on the other bearing of a target, and a ſpeare vnder the ſtatue of him. There I read this Epitaph written in great letters of gold vpon a piece of touch ſtone.

D. O. M.

Leonardo Lauredano Principi totius ferè Europæ vrbium Cameracenſi fœdere in rem Venetam conſpirantium furore compreſſo, Patauio obſidione leuato, fortunis & filijs pro communi ſalute obiectis, terreſtris imperij poſt acerbiſſimum bellum priſtinâ amplitudine vindicata, dignitate & pace reipub. reſtituta, eaque difficillimo tempore conſeruata & optimè geſtâ, Pio, Forti, Prudenti Leonardus abnepos P. C. vixit annos lxxxiij. in Ducatu xix. obijt. M. D. XIX. There is an exceeding faire chappell in this Church ſituate at the north ſide thereof, which is beautified with a rich Altar, many faire tables, and a paſſing glorious roofe moſt richly gilt. Neare to this chappel there is erected the Image of a gallant Knight gilt, and ſitting on horſe-backe. Vnder whom this Epitaph is written on the ſide of a ſtony coffin. *Leonardum Pratum militem fortiſſimum & ex prouocatione ſemper victorem, Præfectum Ferdinandi Iunioris & Frederici Regum Neapolitanorum, ob virtutem terreſtribus nauali buſq; prælijs, felicißimis, magnis, clariſſimiſq; rebus pro Veneta repub. geſtis, pugnantem ab hoſte cæſum Leonardus Lauredanus Princeps & ampliſſimus ordo Senatorius prudentiæ & fortitudinis ergô ſtatua hac equeſtri donandum cenſuit.*

In the ſouth ſide of the Church is erected another gilt ſtatue of a certaine noble Prince called *Vrſinus*, on horſe-backe as the other, with this Epitaph vnderneath vpon the ſide of a ſtony coffin. *Nicolao Vrſino Nolæ Petilianiq; Principi longè clariſſimo, Senenſium Florentiniq; populi H. Sixti Innocentij, Alexandri Pont. Max. Ferdinandi Alphonſiq;*

phonſiq. Iuntoris Reg. Neapolitanorum Imp. ſeliciſsimo, Venetæ demum reipub. per xv. annos magnis clariſsimiſq; rebus geſtis, nouiſsimè à grauiſsima omnium obſidione Patauio conſeruato, uirtutis ac fidei ſingularis. S.V.M.H.P.P. obijt ætatis anno lxviii. M.D.IX. Againe in another corner of the Church, about the ſouth end, there is a prety monument erected to the honour of an Engliſh Baron euen the Lord *Windſor*, Grandfather to the right Honourable *Thomas Lord Windſor* now liuing. At the toppe whereof there ſtandeth a Pyramis of red marble. And this Epitaph is written vnder. *Odoardo Windſor Anglo, Illuſ. parentibus orto, quidum religionis quadam abundantiâ vitæ probitate, & ſuauitate morum omnibus charus claruſq; vitam degeret, immatura morte correpto, celeberrimis exequijs decorato, Georgius Lewhnor affinis poni curauit. obijt anno D. M. D. Lxxiiii. die Menſis Ianuarij xxiiii. ætatis ſuæ xxxxii.*

Towards the weſt end of the Church, but in the ſouth wall, I read this Epitaph written in golden letters vpon a peece of touch ſtone, ouer which is erected the ſtatue of a graue old Venetian Gentleman in alabaſter, who was flea'd amongſt the Turks with no leſſe cruelty then we reade S^t. *Barthelmew* the Apoſtle was amongſt the Ethnicks, in Albania a city of the greater Armenia, or Manes the Heretique amongſt the Perſians. Truly I could not reade it with dry eyes, neither doe I thinke any Chriſtian to be ſo hard hearted, except he hath *ferrum & æs triplex circa cor* (to vſe thoſe words of the Lyrick Poet) that can reade the ſame without either effuſion of teares, or at the leaſt ſome kinde of relenting, if he doth vnderſtand the Latin tongue. This following epitaph (I ſay) did I reade there.

D. O. P.

M. Antonij Bragedini, dum pro fide, & patriâ bello Cyprio Salaminæ contra Turcas conſtanter fortiterq; curam Principem ſuſtineret, longa obſidione victi à perfidâ hoſtis

manû, ipso viuo ac intrepidè sufferente detracta pellis anno Sal. M.D. Lxxi. xv. Kal. Sept. Antonij fratris operâ & impensâ Byzantio huc aduecta, atque hic à Marco, Hermolao, Antonioq; filijs pientissimis ad summum Dei, patriæ, paterniq; nominis gloriam sempiternam posita. Anno Salut. M.D. Lxxxxvi. vixit annos xxxxvi.

In a greene yard adioyning hard to this Church, there is erected a goodly Colossus all of alabaster, supported with sixe faire pillars of the same, on the toppe whereof the statue of *Barthelmew Coleon* (who had his name from hauing three stones, for the Italian word *Coglione* doth signifie a testicle) is aduanced in his complet armour on horse-backe. His horse and himselfe made correspondent to the full proportion of a liuing man and horse, and both made of brasse, and very beautifully gilt al ouer. At the east end of the Colossus this Elogium is written. *Bartholomeo Coleono Bergomensi ob militare imperium optimè gestum S.C.* At the west end this is written. *Ioanne Mauro & Marino Venerio Curatoribus anno Salu. M.CCCC. Lxxxxv.*

I saw but one horse in all Venice during the space of sixe weekes that I made my aboade there, and that was a little bay nagge feeding in this Church-yard of S^t. *Iohn* and *Paul*, whereat I did not a little wonder, because I could not deuise what they should doe with a horse in such a City where they haue no vse for him. For you must consider that neither the Venetian Gentlemen nor any others can ride horses in the streets of Venice as in other Cities and Townes, because their streets being both very narrow and slippery, in regard they are all paued with smooth bricke, and ioyning to the water, the horse would quickly fall into the riuer, and so drowne both himselfe and his rider. Therefore the Venetians doe vse Gondolaes in their streets in steede of horses, I meane their liquid streets, that is, their pleasant channels. So that I now finde by mine owne experience that the

ſpeeches of a certaine Engliſh Gentleman (with whom I once diſcourſed before my trauels) a man that much vaunted of his obſeruations in Italy, are vtterly falſe. For when I asked him what principall things he obſerued in Venice, he anſwered me that he noted but little of the city. Becauſe he rode through it in poſt. A fiction as groſſe and palpable as euer was coyned.

Thus much concerning the Church dedicated to S. Iohn and Paul.

NOt farre from this Church I obſerued a Nunnery Church called the Church of *Madonna Miracoloſa*, which although it were but little, yet for the outward workemanſhip thereof it was the faireſt that I ſaw in all my trauels. For all the outward walles round about were built of pure milke-white alabaſter. Within the ſame I ſaw vpon one of the Altars two exceeding great candels of Virgin waxe, euen as bigge as the greateſt part of my thigh.

In the yeare of our Lord M.D.Lxxvj. there hapned a moſt grieuous peſtilence in Venice which deſtroyed at the leaſt a hundred thouſand perſons, but at laſt God looked downe from heauen with the eyes of mercy, and ſodainly ſtayed the infection. Whereupon the Senate to the end they might be thankfull vnto God for their ſodaine deliuerance from ſo great a contagion, vowed to build a faire Church, and to dedicate it to Chriſt the Redeemer, to the end they might yearely honour him vpon the ſame day wherein the plague ceaſed, with certayne ſpeciall and extraordinary ſolemnities. For they affirme that there was ſuch a miraculous ceaſing of the peſtilẽce, that after the day wherein there appeared that maine ceſſation, there died few or none of any contagious ſickeneſſe. This vow they accordingly performed afterward, and built a very goodly faire Church on the farther ſide of the water ſouthward from the city, in that place which

is called the old Iewecka. For it was heretofore a place of the Iewes habitation. At the first they vowed to bestow but twelue thousand crownes in the building of it. But I heard that it cost them afterward foureſcore thousand crownes, which doe amount to foure and twenty thousand pound sterling. For indeed it is a passing sumptuous and gorgeous building. It hapned that this festiuall day was solemnized at the time of my being in Venice, euen vpon the tenth day of Iuly being Sunday. Vpon which day the Duke in his rich Ducal ornaments, accompanied with his red damaske-gowned Senators and others of the greatest personages of the City, as Ambassadors, Venetian Knights, &c came to the Church to heare Masse and praise God. At that time there was made a faire broade bridge ouer the water consisting of boates very artificially ioyned together, ouer the which were fastened boords for the people to walke on to and fro to the Redeemers Church; being contriued in that manner as the bridge of the Tyrant *Muxentius* was ouer the riuer Tyber, which he commanded to be made vpon boates (as this of Venice was) neare to the bridge called *Pons Miluius*, vpon the which being driuen backe by the force of the Emperour *Constantines* Souldiers, he was presently drowned in the Tyber. This Venetian bridge which was prepared against this religious solemnity, reached from one shore to the other, and was almost a mile long. There was I also, where I obserued an exceeding multitude of people flocking together to that Church, and passing forth and backe ouer the bridge. At the Church dore there was a prety green wreath hanged vp at the top, reaching from one side to the other, which was made of greene leaues and fine fruits, as Melons, Oranges, Citrons, &c. Which is a custome that I perceiue to be vsed amongst them vpon euery speciall holy day in the sommer time, when such things are to be had. Within the Church right ouer the first great gate I read this written

written in great Capitall letters: *Christo Redemptori Ciuitate à graui pestilentiâ liberatâ Senatus ex voto, Prid. Non. Sept. An. M.D.Lxxvi.* This Church belongeth now to a Conuent of Capucin Friers, who inhabited a little beggarly Cloyster there before this faire Church was built, which hath been since inlarged and amplified with a great addition of roomes. There are at this time of the Fraternity of these Capucins a hundred and fifty, whereof twenty are Noblemen and Noblemens sonnes. That day I saw a maruailous solemne Procession. For euery Order and Fraternity of religious men in the whole city met together, and carryed their Crosses and candlesticks of siluer in Procession to the Redeemers Church, and so backe againe to their seuerall Conuents. Besides there was much good fellowship in many places of Venice vpon that day. For there were many places, whereof each yeelded allowance of variety of wine and cakes and some other prety iunkats to a hundred good fellowes to be merry that day, but to no more: this I know by experience. For a certaine Stationer of the city, with whom I had some acquaintance, one *Ioannes Gueriltus* met me by chance at the Redeemers Church, and after he had shewed me the particular places of the Capucins Monastery, brought me to a place where we had very good wine, cakes, and other delicates *gratis*, where a Priest serued vs all.

I visited the Church of the Grecians called S. *Georges*, which is in the Parish of *S. Martin*, a very faire little Church. It was my hap to be there at their Greekish Liturgy in the morning: the floore of their Church is paued with faire diamond pauier, made of white and red marble like the pauement of *S. Georges* Church that I will hereafter describe belonging to the Benedictine Monks: and they haue a faire vaulted roofe ouer the middle of the Church, decked with the picture of God in it, made in Mosaical worke, by whom there is written παντοκράτωρ

in golden letters, and a great multitude of Angels about him. From the top of this vault there descendeth an exceeding faire Candlesticke to the middle of the Church. Images they haue none, neyther will they admit any. For since the time of *Leo* the third Greeke Emperour of that name, surnamed εἰκονομαχος, most of the Greekes haue abolished images out of their Churches, though some of their Bishops haue eftsoones endeuoured to restore them againe, as it hapned especially at the seuenth generall Councell, holden at the citie of Nicea in Bithynia, vnder the Empresse *Irene*: but at this day the Greeks will by no meanes endure any images in their Churches; notwithstanding in stead of them they haue many pictures made after their Greekish manner, as of Christ and the Virgin *Mary*, of *S. George* of Cappadocia, of *S. Nicolas*, whom they vvorship as their Patron and *numen tutelare*, celebrating his day euery yeare a little before Christmasse with many solemnities; of *Moyses* &c. A little without their *Adytum* or secret chappell, which is at the higher end of the Church, where the Priest doth celebrate his Liturgy, I saw foure very sumptuous great candels of Virgin waxe, they were in my estimation about eight foot high, and so thicke that both my handes could nothing neere compasse them; the outside of them which looketh dovvne to the Church, is almost from the toppe to the lovver end all gilt, and garnished vvith sundry colours, vvherein are vvrought faire borders and workes: each of these cost twenty fiue duckats, which amount to fiue pound sixteene shillings eight pence sterling. For the Venetian duckat is about foure shillings eight pence. They vse beades as the Papists doe, and crosse themselues, but much more then the Papists. For as soone as they come into the Church, standing about the middle thereof right opposite to the Chappel where the Priest doth his ceremonies, they crosse themselues six or seuen times together, and vse a very strange forme in their

their crossings. For after they haue crossed their forehead and breast, they cast downe one of their hands to their knees, and then begin againe. Though their language be very corrupt, and degenerateth very much from the pure elegancy that flourished in S^t. *Chrysostomes* and *Gregory Nazianzens* time, yet they say their Liturgy in very good Greeke. When they sing in the Church to answere the Priest, they haue one kinde of gesture, which seemeth to me both very vnseemely and ridiculous. For they wagge their hands vp and downe very often. The Priest saith not diuine seruice in so open and publique a place to be seene as the Papisticall Priests doe. For he saith seruice in a little priuate Chappell, before whom most commonly there is a Taffata curtaine drawne at the dore, that the people may not see him, yet sometimes he remoues it againe. When the Grecians in the body of the Church answere the Priest, a little Greekish boy in a short blacke gowne goeth oftentimes from one side of the Church, where they sit, to the other, holding a Bible in his hand, vnto whom the Grecians sing by turnes, sometimes one at a time, sometimes three or foure: the Priests Clarke commeth oftentimes out of the Chappell, and perfumeth the people with his censor-boxe: Also the boyes come forth often with their long candles at seruice time, and goe about halfe the Church, and then returne againe into the Chappell. Likewise these boyes vse much nodding of their heads as the Papists doe: for that I obserued amongst the Capucins in their Monastery adioyning to the Redeemers Church vpon that solemne festiuall day that I haue before mentioned. Most of these Grecians are very blacke, and all of them both men and children doe weare long haire, much longer then any other mans besides that I could perceiue in all Venice, a fashion vnseemly and very ruffian-like. It was my chance after the Greekish Liturgy was done, to enter into some Greeke discourse in the Church with the Greeke Bishop

Gabriel, who is Archbishop of Philadelphia, where I scoured vp some of my olde Greeke, which by reason of my long desuetude was become almost rusty, and according to my slender skill had some parley with him in his owne language. He spake the purest and eleganteſt naturall Greeke that euer I heard, insomuch that his phrase came something neere to that of *Isocrates*, and his pronunciation was so plausible, that any man which was skilfull in the Greeke tongue, might easily vnderstand him. Hee told me that they differ from the Romish Church in some points of doctrine, especially about Purgatory. For that they vtterly reiect: neyther doe they attribute to the Pope the title of Oecumenical or vniuersall Bishop that the Romanists doe. Also in his parley betwixt him and me, he made worthy mention of two English men, which did euen tickle my heart with ioy. For it was a great comfort vnto me to heare my country men well spoken of by a Greekish Bishop. Hee much praised Sir *Henry Wotton* our Ambassador in Venice for his rare learning, and that not without great desert, as all those doe know that haue tried his excellent partes: and he commended one Mr. *Samuel Slade* vnto me, a Dorset shire man borne, and one of the fellowes of Merton colledge in Oxford, but now a famous trauellers abroad in the world. For I met him in Venice The Grecian commended him for his skill in the Greeke tongue, and told mee that he had communicated vnto him some manuscript fragments of S. *Chrysostoms* Greeke workes, the fruites whereof I hope we shall one day see.

I was at the place where the whole fraternity of the Iews dwelleth together, which is called the Ghetto, being an Iland: for it is inclosed round about with water. It is thought there are of them in all betwixt fiue and sixe thousand. They are distinguished and discerned from the Christians by their habites on their heads; for some of them

them doe weare hats and thoſe redde, onely thoſe Iewes that are borne in the Weſterne parts of the world, as in Italy, &c. but the eaſterne Iewes being otherwiſe called the * Leuantine Iewes, which are borne in Hieruſalem, Alexandria, Conſtantinople, &c. weare Turbents vpon their heads as the Turkes do: but the difference is this: the Turkes weare white, the Iewes yellow. By that word Turbent I vnderſtand a rowle of fine linnen wrapped together vpon their heads, which ſerueth them in ſtead of hats, whereof many haue bin often worne by the Turkes in London. They haue diuers Synagogues in their Ghetto, at the leaſt ſeuen, where all of them, both men, women and children doe meete together vpon their Sabboth, which is Saturday, to the end to doe their deuotion, and ſerue God in their kinde, each company hauing a ſeuerall Synagogue. In the midſt of the Synagogue they haue a round ſeat made of Wainſcot, hauing eight open ſpaces therein, at two whereof which are at the ſides, they enter into the ſeate as by dores. The Leuite that readeth the law to them, hath before him at the time of diuine ſeruice an exceeding long piece of parchment, rowled vp vpon two woodden handles: in which is written the whole ſumme and contents of *Moyſes* law in Hebrew: that doth he (being diſcerned from the lay people onely by wearing of a redde cap, whereas the others doe weare redde hats) pronounce before the congregation not by a ſober, diſtinct, and orderly reading, but by an exceeding loud yaling, vndecent roaring, and as it were a beaſtly bellowing of it forth. And that after ſuch a confuſed and hudling manner, that I thinke the hearers can very hardly vnderſtand him: ſometimes he cries out alone, and ſometimes againe ſome others ſeruing as it were his Clerkes hard without his ſeate, and within, doe roare with him, but ſo that his voyce (which he ſtraineth ſo high as if he ſung for a wager) drowneth all the reſt. Amongſt others that are within the roome with him, one is he that commeth

* They are ſo called from the Latin word *leuare*, which ſometimes ſignifieth as much as *leuare* that is to eleuate or lift vp. Becauſe the ſunne eleuateth and raiſeth it ſelfe in heigth euery morning in the Eaſt, hence alſo commeth the Leuant ſea, for the Eaſterne Sea.

meth purposely thither from his seat, to the end to reade the law, and pronounce some part of it with him, who when he is gone, another riseth from his seat, and commeth thither to supply his roome. This order they keepe from the beginning of seruice to the end. One custome I obserued amongst them very irreuerent and prophane, that none of them, eyther when they enter the Synagogue, or when they sit downe in their places, or when they goe forth againe, doe any reuerence or obeysance answerable to such a place of the worship of God, eyther by vncouering their heads, kneeling, or any other externall gesture, but boldly dash into the roome with their Hebrew bookes in their handes, and presently sit in their places, without any more adoe; euery one of them whatsoeuer he be, man or childe, weareth a kinde of light yellowish vaile, made of Linsie Woolsie (as I take it) ouer his shoulders, something worse then our courser Holland, which reacheth a little beneath the middle of their backes. They haue a great company of candlestickes in each Synagogue made partly of glasse, and partly of brasse and pewter, which hang square about their Synagogue. For in that forme is their Synagogue built: of their candlestickes I told aboue sixty in the same Synagogue.

I obserued some fewe of these Iewes especially some of the Leuantines to bee such goodly and proper men, that then I said to my selfe our English prouerbe: To looke like a Iewe (whereby is meant sometimes a weather beaten warp-faced fellow, sometimes a phrenticke and lunaticke person, sometimes one discontented) is not true. For indeed I noted some of them to be most elegant and sweete featured persons, which gaue me occasion the more to lament their religion. For if they were Christians, then could I better apply vnto them that excellent verse of the Poet, then I can now.

Gratior est pulchro veniens è corpore virtus.

In

In the roome wherin they celebrate their diuine ſeruice, no women ſit, but haue a loft or gallery proper to themſelues only, where I ſaw many Iewiſh women, whereof ſome were as beautiful as euer I ſaw, and ſo gorgeous in their apparrel, iewels, chaines of gold, and rings adorned with precious ſtones, that ſome of our Engliſh Counteſſes do ſcarce exceed thē, hauing maruailous long traines like Princeſſes that are borne vp by waiting women ſeruing for the ſame purpoſe. An argument to proue that many of the Iewes are very rich. One thing they obſerue in their ſeruice which is vtterly condēned by our Sauiour Chriſt, * Battologia, that is a very tedious babling, and an often repetition of one thing, which cloied mine eares ſo much that I could not endure them any longer, hāuing heard them at the leaſt an houre; for their ſeruice is almoſt three houres long. They are very religious in two things only, and no more, in that they worſhip no images, and that they keep their ſabboth ſo ſtrictly, that vpon that day they wil neither buy nor ſell, nor do any ſecular, prophane, or irreligious exerciſe, (I would to God our Chriſtians would imitate the Iewes herein) no not ſo much as dreſſe their victuals, which is alwaies done the day before, but dedicate and conſecrate themſelues wholy to the ſtrict worſhip of God. Their circumciſion they obſerue as duely as they did any time betwixt *Abraham* (in whoſe time it was firſt inſtituted) and the incarnation of Chriſt. For they vſe to circumciſe euery male childe when he is eight dayes old, with a ſtony knife. But I had not the opportunitie to ſee it. Likewiſe they keepe many of thoſe ancient feaſtes that were inſtituted by *Moyſes*. Amongſt the reſt the feaſt of Tabernacles is very ceremoniouſly obſerued by them. From ſwines fleſh they abſtaine as their ancient forefathers were wont to doe, in which the Turkes doe imitate them at this day. Truely it is a moſt lamentable caſe for a Chriſtian to conſider the damnable eſtate of theſe miſerable Iewes, in that they reiect

*Mat 6. ver. 7.

reiect the true Messias and Sauiour of their soules, hoping to be saued rather by the obseruation of those Mosaicall ceremonies, (the date whereof was fully expired at Christs incarnation) then by the merits of the Sauiour of the world, without whom all mankind shall perish. And as pitifull it is to see that fewe of them liuing in Italy are conuerted to the Christian religion. For this I vnderstand is the maine impediment to their conuersion: All their goodes are confiscated as soone as they embrace Christianity: and this I heard is the reason, because whereas many of them doe raise their fortunes by vsury, in so much that they doe sometimes not only sheare, but also flea many a poore Christians estate by their griping extortion; it is therefore decreed by the Pope, and other free Princes in whose territories they liue, that they shall make a restitution of all their ill gotten goods, and so disclogge their soules and consciences, when they are admitted by holy baptisme into the bosome of Christs Church. Seing then when their goods are taken from them at their conuersion, they are left euen naked, and destitute of their meanes of maintenance, there are fewer Iewes conuerted to Christianity in Italy, then in any country of Christendome. Whereas in Germany, Poland, and other places the Iewes that are conuerted (which doth often happen, as *Emanuel Tremellius* was conuerted in Germany) do enioy their estates as they did before.

But now I will make relation of that which I promised in my treatise of Padua, I meane my discourse with the Iewes about their religion. For when as walking in the Court of the Ghetto, I casually met with a certaine learned Iewish Rabbin that spake good Latin, I insinuated my selfe after some fewe termes of complement into conference with him, and asked him his opinion of Christ, and why he did not receiue him for his Messias; he made me the same answere that the Turke did at Lyons

ons, of whom I haue before ſpoken, that Chriſt forſooth was a great Prophet, and in that reſpect as highly to be eſteemed as any Prophet amongſt the Iewes that euer liued before him; but derogated altogether from his diuinitie, and would not acknowledge him for the Meſſias and Sauiour of the world, becauſe he came ſo contemptibly, and not with that pompe and maieſtie that beſeemed the redeemer of mankind. I replyed that we Chriſtians doe, and will euen to the effuſion of our vitall bloud confeſſe him to be the true and onely Meſſias of the world, ſeeing he confirmed his Doctrine while hee was here on earth, with ſuch an innumerable multitude of diuine miracles, which did moſt infallibly teſtifie his diuinitie; and that they themſelues, who are Chriſts irreconciliable enemies, could not produce any authority either out of *Moyſes*, the Prophets, or any other authenticke author to ſtrengthen their opinion concerning the temporall kingdome of the Meſſias, ſeeing it was foretolde to be ſpirituall: and told him, that Chriſt did as a ſpirituall King reigne ouer his ſubiects in conquering their ſpirituall enemies the fleſh, the world and the diuell. Withall I added that the predictions and ſacred oracles both of *Moyſes*, and all the holy Prophets of God, aymed altogether at Chriſt as their onely marke, in regard hee was the full conſummation of the law and the Prophets, and I vrged a place of * *Eſay* vnto him concerning the name *Emanuel*, and a virgins conceiuing and bearing of a ſonne; and at laſt deſcended to the perſwaſion of him to abandon and renounce his Iewiſh religion, and to vndertake the Chriſtian faith, without the which he ſhould be eternally damned. He againe replyed that we Chriſtians doe miſinterpret the Prophets, and very peruerſly wreſt them to our owne ſenſe, and for his owne part he had confidently reſolued to liue and die in his Iewiſh faith, hoping to be ſaued by the obſeruations of *Moyſes* Law. In the end he ſeemed to be ſomewhat exaſperated againſt

* Cap. 7. ver. 14.

againſt me, becauſe I ſharpely taxed their ſuperſtitious ceremonies. For many of them are ſuch refractary people that they cannot endure to heare any termes of reconcili ation to the Church of Chriſt, in regard they eſteeme him but for a carpenters ſonne, and a ſilly poore wretch that once rode vpon an Aſſe, and moſt vnworthy to be the Meſſias whom they expect to come with moſt pompous magnificence and imperiall royalty, like a peereleſſe Monarch, garded with many legions of the gallanteſt Worthies, and moſt eminent perſonages of the whole world, to conquer not onely their old country Iudæa and all thoſe opulent and flowriſhing Kingdomes, which heretofore belonged to the foure auncient Monarchies (ſuch is their inſupportable pride) but alſo all the nations generally vnder the cope of heauen, and make the King of Guiana, and al other Princes whatſoeuer dwelling in the remoteſt parts of the habitable world his tributary vaſſals. Thus hath God iuſtly infatuated their vnderſtandings, and giuen them the ſpirit of ſlumber (as Saint *Paule* ſpeaketh out of the Prophet *Eſay*) eyes that they ſhould not ſee, and eares that they ſhould not heare vnto this day. But to ſhut vp this narration of my conflict with the Iewiſh Rabbin, after there had paſſed many vehement ſpeeches to and fro betwixt vs, it happened that ſome forty or fifty Iewes more flocked about me, and ſome of them beganne very inſolently to ſwagger with me, becauſe I durſt reprehend their religion: Whereupon fearing leaſt they would haue offered me ſome violence, I withdrew my ſelfe by little and little towards the bridge at the entrance into the Ghetto, with an intent to flie from thē, but by good fortune our noble Ambaſſador Sir *Henry Wotton* paſſing vnder the bridge in his Gondola at that very time, eſpyed me ſomewhat earneſtly bickering with them, and ſo incontinently ſent vnto me out of his boate one of his principall Gentlemen Maſter *Belford* his ſecretaty, who conueighed mee ſafely

safely from these vnchristian miscreants, which perhaps would haue giuen mee iust occasion to forsweare any more comming to the Ghetto.

Thus much for the Iewish Ghetto, their seruice, and my discourse with one of their Rabbines.

SEeing I haue now mentioned that Honorable Gentleman Sir *Henry Wotton*, I will here insert an elegant Epistle written vnto him by my right worthy friend that fluent-tongued Gentleman and plausible Linguist Mr. *Richard Martin* of the middle Temple, because it was the principall occasion of purchasing me the friendship of that noble Knight, which I esteeme for one of the best fortunes that hapned vnto me in my trauels. This I say was his Epistle which he superscribed with this Title.

TO THE RIGHT HONORABLE SIR *HENRY WOTTON* KNIGHT, AMBASSADOR FOR *the King of great Britaine in* VENICE.

The Epistle it selfe is this.

MY LORD

THough *I know well that they who vndertake to commend others, must haue something in themselues worthy commendation, (for that the deriuatiue power by the rules of our lawes, cannot be greater then the primitiue) yet since my bouldnesse growes vpon the assurance of your Lordships fauour, and*

not

not out of any opinion of mine owne worth, the presumption is the lesse faulty, and the more pardonable; to which consideration if I should adde the desert of the person whom this letter presents to your Lordship, it would make me feare the lesse, calling to my remembrance how rich your Lordship did alwayes account your selfe in the wealth of vertuous acquaintances, and well-accomplished friends. Amongst whom this bearer M. Thomas Coryate of Odcombe in Somersetshire will easily finde a place, if for my sake, and by my meanes your Lordship will first deigne to take notice of him. To giue your Lordship an inuentory of his particular qualities, were rather to paint my friend then to praise him, nor would that forme seeme liberall or agreeable with either of our open minds; yet seeing to yeeld no reason or account of my report of him, would make vs both suspected, and seeme rather a begging of your fauour for a worthlesse man, then a iust pretension thereto: by that right and title which all vertuous men haue in men publiquely qualified as your Lordship, I will only say this, that looke what pleasure or contentment may be drawen from good society, liberall studies, or variable discourse, are all to be found in M. Thomas Coryate. In the first, in via pro vehiculo *est, more pleasant then a Dutch waggon; in the second, a Vniuersall pretender; in the third, amongst his friends infinite, and the last that will be wearied. The end of his voyage (which must be first made knowen to an Ambassador) is to better himselfe by the*

the increase of knowledge for the good of his Country, wherein he is resolued to begge wisdome among the rich, rather then wealth or riches amongst the learned; and what the affection of the Gentleman is to learning, I can (if neede be) be deposed; but of his ability and iudgement therein, I had rather your Lordships sharpe iudgement should finde him guilty, then mine accuse him. For I hate to betray my friends. Two things I haue intreated him to carry with him, discretion and money, which commodities are not easily taken vp by exchange vpon the Rialto; he hath promised me to goe well furnished with both, of other things he hopes to be furnished by your Lordships meanes. One thing by way of preoccupation I would intreate of your Lordship, that if any of your Intelligencers should giue aduertisement of any traffiquing or merchandising vsed by this Gentleman at Naples, your Lordship would rather interpret it as done collaterally or incidentally by way of entertainement, then finally for any gaine; being determined (besides his experience) to returne for other things a very beggar. But hereof himselfe will yeeld your Lordship a fuller reason: to binde vp all, take into your Honorable consideration, that looke what curtesie you doe to him, your Lordship shall doe to a Gentleman in whose veines runs the bloud of the noble Essexian family, to whose chiefe he is cosen german, but somewhat remoued, to what * distance I cannot shew your Lordship. Thus not longer to interrupt your Lordships seriousnesse, crauing pardon for my selfe,

* But you might haue told his Lordship (gentle M. *Martin*) if you had beene so disposed, to the distance of the fourth degree, and no further. For I can assure you Sir that is most true.

and fauour for him, I humbly kisse your honorable hand.

Middle Temple the first of May 1608.

Your humble seruant
RICHARD MARTIN.

HEre againe I wil once more speake of our most worthy Ambassador Sr *Henry Wotton*, *honoris causâ*, because his house was in the same street (when I was in Venice) where the Iewish Ghetto is, euen in the streete called St. *Hieronimo*, and but a little from it. Certainly he hath greatly graced and honoured his country by that most honourable port that he hath maintayned in this noble City, by his generose carriage and most elegant and gracious behauiour amongst the greatest Senators and Clarissimoes, which like the true adamant, had that attractiue vertue to winne him their loue and grace in the highest measure. And the rather I am induced to make mention of him, because I receiued many great fauours at his hands in Venice, for the which (I must confesse) I am most deseruedly ingaged vnto him in all due obseruance and obsequious respects while I liue. Also those rare vertues of the minde wherewith God hath abundantly inriched him, his singular learning and exquisite knowledge in the Greeke and Latin, and the famousest languages of Christendome, which are excellently beautified with a plausible volubility of speech, haue purchased him the inward friendship of all the Christian Ambassadors resident in the City; and finally his zealous conuersation, (which is the principall thing of all) piety, and integrity of life, and his true worship of God in the middest of Popery, superstition, and idolatry (for he hath seruice and sermons in his house after the Protestant manner,

manner, which I thinke was neuer before permitted in Venice, that ſolid Diuine and worthy Schollar Mr. *William Bedel* being his Preacher at the time of my being in Venice) will be very forcible motiues (I doubt not) to winne many ſoules to *Ieſus Chriſt*, and to draw diuers of the famous Papiſts of the City to the true reformed religion, and profeſſion of the Goſpell.

In this ſtreet alſo doth famous Frier *Paul* dwell which is of the order of *Serui*. I mention him becauſe in the time of the difference betwixt the Signiory of Venice and the Pope, he did in ſome ſort oppoſe himſelfe againſt the Pope, eſpecially concerning his ſupremacy in ciuill matters, and as wel with his tongue as his pen inueighed not a little againſt him. So that for his bouldneſſe with the Popes Holyneſſe he was like to be ſlaine by ſome of the Papiſts in Venice, whereof one did very dangerouſly wound him. It is thought that he doth diſſent in many points from the Papiſticall doctrine, and inclineth to the Proteſtants religion, by reaſon that ſome learned Proteſtants haue by their conuerſation with him in his Conuent ſomething diuerted him from Popery. Wherefore notice being taken by many great men of the City that he beginneth to ſwarue from the Romiſh religion, he was lately reſtrained (as I heard in Venice) from all conference with Proteſtants.

I was at the Monaſtery of the Benedictine Monkes called Saint *Georges*, which is ſituate in a very delectable Iſland about halfe a mile Southward from Saint *Marks* place. It is a paſſing ſumptuous place, and the faireſt and richeſt Monaſtery without compariſon in all Venice, hauing at the leaſt threeſcore thouſand crownes for a yearelie reuenue, which amount to eighteene thouſand pound ſterling. Now they are much occupied in building as the Benedictines of Padua, eſpecially about the finiſhing of their Church which is a maruailous faire worke: and in which are many auncient monuments.

Of ſome whereof I will make relation, and beginne with the principall eſt, which is that of Saint *Stephen* the firſt Chriſtian Martyr. For here his bones lye (as they ſay) incloſed vnder a goodly Altar of red marble, vnto which there is a faire aſcent by fiue porphyrie greeſes, and very rich marble pillars on both ſides of excellent colours, white, blacke, blewiſh, &c. On the left hand of the Altar this is written in a faire piece of ſtone. *Diuus Stephanus Protomartyr, Anno poſt Chriſtum natum 33. à Iudeis ſaxis petitus Hieroſolymis Martyrio coronatur, atq; inter ſanctos cœlites refertur Syone conditus. Eius oſſa multis poſt annis Honorij Cæſaris tempore Luciani Presbyteri diuino monitu patefacta, & ex Syone Conſtantinopolin à pia muliere Iuliana, Conſtantino Heraclij Imperante in Conſtantianam primùm Baſilicam tranſlata, Venetias indè naui per Petrum Venetum Monachum tranſuecta, Paſcale 2. Pont. Opt. Max. Alexio Comneno Orientis & Henrico Occidentis Imperatore: edito inſigni miraculo dum vectores fœdiſſima iactati tempeſtate Malcam declinarent. Tribunus Nemo huius Cœnobij Abbas maximè pius templo veteri in aram maximam recondidit. Ioanne Gradonigo Patriarcha Gradenſe, & Ordelapho Faletro Venetiarum Principe. VIII. Cal. Iulij, M.C.X.* Againe this is written on the right hand of the ſame Altar.

Oſſa Diui Stephani Protomartyris, quum adhuc in dicta æde conderentur, Gallo Equiti oranti ibidem ab Angelo cœleſti oraculo manifeſtata, petentibus Wilhelmo atque Alberto Auſtriæ Ducibus Senatuſconſulto reſerata ſunt Cal. Sept. M. CCC. LXXIX. Sed nouo hoc templo in Diui Georgij & ipſius Protomartyris honorem à Monachis in anguſtiorem formam reſtituto, veteri æde ſolo æquatâ, quò aræ maximæ fundamenta iacerentur, vniuerſæ ferè ciuitatis in hanc inſulam concurſu Deiparæ Aſſumptionis feſto die Ioanne Triuiſano Patriarcha Venetiarum, præeuntibus Abbate & Monachis, hymnoſq; & laudes canentibus, Nicolai de Ponte Venetiarum Principis & Senatus præſentia vetere Protomartyris monu-

mento

mento demolito venerabundi monachi eadem in hoc ipsum sub vesperam supplicater intulere, atque intra arcam constituere. Gregorij 13. Pontificatus Anno IX. Rodulpho 2. Romanorum Imperatore.

Ouer his Altar is painted the History of his stoning by the Iewes, passing well in a faire table.

Opposite to Saint *Stephens* Altar at the South side of the Church (for this before mentioned standeth in the North side) is erected an Altar wherein are intombed the bones of S^t. *Damianus* the Confessor, adorned with foure exceeding beautifull pillars of whitish marble, wherein are many Azure vaines. Ouer each of these Altars standeth a siluer Crucifixe with two siluer Candlestickes. In another part of the South side I saw the monument of *Dominicus Bollanus* a Senator of Venice, and afterward Bishop of Brixia, with his Statue to the middle erected ouer it, and this Epitaph is written in golden letters, vpon a table of Touchstone. *Dominico Bollano Senatori grauissimo Brixianam Præturam difficillimis temporibus gerenti, ab ea ad eiusdem ciuitatis Episcopatum diutinitùs vocato, viginti & amplius annis in eius administratione summa cum vigilantiâ & sanctitate consumptis, illius ossibus Brixiæ conditis, hoc in patriâ monumentum quod posteri sequuntur, Antonius & Vincentius fratris filij piè posuere, Anno Dom. M.D.LXXIX. Prid. Id. Augusti, annos natus LXV menses VI. dies duos.*

Againe in the North side of the Church right opposite to this monument, there is another monument of *Vincentius Maurocenus* a Venetian Knight, adorned with a faire statue of free stone, and vnder it this Epitaph is written. *Vincentio Mauroceno Equiti Si Marci Procuratoris gradum factis consiliisq; præclaris adepto, grauissimis reipub. temporibus, Prouisoris Generalis munere in tuenda ora maritima fortissimè vso, Oratoris dignitate apud Gregorium 13. & amplissimis alijs honoribus magnificētissimè functo, pietate longè præstantissimo Andream F.L.D. & mirificæ indolis adolescentem*

doleſcentem ſummo cum omnium dolore peregrè redeundo Byzantio mortuum eodem hoc tumulo condendum curauit pij in parentem filij M.P. vixit annos 77. Cal. Martij deceßit. Anno M.D.LXXXVIII.

The pauement of the body of the Church is made of diamond pauier of red and white marble. The body it ſelfe is fifty fiue paces long, and fifty one broad. The roofe which is ouer the middle, is vaulted and hollow like a nut ſhell. There are two rowes of ſtately pillars in the body, whereof each containeth ſixe more; but ſo maſſie theſe pillars are, that ſome of them doe conſiſt of eight particulars, ſquare and very artificially compacted together in one. At the Weſt end of the Church are two very rich Fonts made of Porphyrie ſtone. In the Quire the whole hiſtory of S^t. *Bennet* is very curiouſly made in Wainſcot by a certaine Flemming called *Albertus de Brule*, and two rowes of ſeates are with principall fine cunning made of Wainſcot; the pauement of checker worke, with prety litle pieces of marble of diuers colours white, red, blacke, &c.

There is an exceeding rich Altar a little without the Quire, made of marble ſtones of different colours, at the toppe whereof are erected foure braſen men, ſupporting an exceeding great braſen globe, and at the top thereof ſtandeth the image of Chriſt, made in braſſe alſo.

Hard by this Altar are two very rich candleſtickes, the baſe whereof is touch-ſtone, and all the reſt full of variety of curious workes, made in braſſe as farre as the ſocket; the whole ſhanke betwixt the baſe and the ſocket being about eight foot high. Theſe were the faireſt candleſticks that euer I ſaw. Againe oppoſite to this Altar on both ſides of the Church are ſet two marueilous faire tables of religious pictures: In another roome adioyning to the Church, I ſaw another goodly Altar, ouer which was written, *Altare priuilegiatum pro mortuis in quo iacet corpus S^t Pauli Conſtantinopolitani Martyris.*

I was in a long gallery of this Monaſtery, which is a very goodly, faire, and ſpacious roome to walke in. Alſo I ſaw their Hall or Refectory, where there is a paſſing faire picture of an exceeding breadth and length, containing the hiſtory of Chriſts ſitting at the table at the marriage at Cana in Galilie. They haue a very faire cloyſter that inuironeth a prety greene quadrangle, on the North ſide whereof there is a certaine conuenient roome, where the Abbot and the Monkes do meete euery afternoone. There doth the Abbot examine them wherein they haue tranſgreſſed the rule of the Inſtituter of their order S. *Bennet*, and thoſe whom he findeth offenders are diſciplined according to his diſcretion. They haue an exceeding delectable and large garden full of great variety of dainty fruites, which is the faireſt not onely of all Venice, but alſo of all the Gardens I ſaw in Italy, ſurpaſſing euen that notable garden of the Benedictins in Padua, which I haue before mentioned. Inſomuch that I haue heard this conceit of this garden: That as Italy is the garden of the world, Lombardy the garden of Italy, Venice the garden of Lombardy, ſo this is κατ' ἐξοχὴν the garden of Venice. Euery Friday they beſtow great almes vpon the poore, and once euery yeare, which I take to be the eighth day of October, they beſtow almes vpon ſix thouſand poore for the ſake of all Chriſtian ſoules. None of theſe Monks doe eat any fleſh but onely in time of great neceſſity, but altogether fiſh. I was much beholding in this Monaſtery to a certaine Scottiſh Monke of the houſe, who accompanied me all the while I was there, and ſhewed me all things that I ſaw there.

Thus much of S. Georges Monaſtery.

THere is a very magnificent and ſumptuous building neere to the banke of the *Canal il grande*, and oppoſite to the Rialto where the Dutch Merchants doe ſoiourne, called the Fontigo. They ſay there are two hun-

dred ſeuerall lodgings in this houſe: it is ſquare and built foure ſtories high, with faire galleries, ſupported with prety pillars in rowes aboue each other. At the comming in of the houſe, directly ouer the linterne of the dore, this inſcription is made in ſtone; *Leonardi Lauredani Inclyti Principis Principatus anno ſexto.*

There are two very faire and ſpacious Piazzaes or market places in the Citie, beſides that of S^t. *Marke* before mentioned, whereof the faireſt is S^t. *Stephens*, being indeed of a notable length, euen two hundred eighty ſeuen paces long, for I paced it; but of a meane breadth, onely ſixty one. Here euery Sunday and Holy-day in the euening the young men of the citie doe exerciſe themſelues at a certaine play that they call Baloone, which is thus: Sixe or ſeuen yong men or thereabout weare certaine round things vpon their armes, made of timber, which are full of ſharpe pointed knobs cut out of the ſame matter. In theſe exerciſes they put off their dublets, and hauing put this round inſtrument vpon one of their armes, they toſſe vp and downe a great ball, as great as our foot-ball in England: ſometimes they will toſſe the ball with this inſtrument, as high as a common Church, and about one hundred paces at the leaſt from them. About them ſit the Clariſſimoes of Venice, with many ſtrangers that repaire thither to ſee their game. I haue ſeene at the leaſt a thouſand or fiftoene hundred people there: If you will haue a ſtoole it will coſt you a gazet, which is almoſt a penny. The other Piazza is a faire one alſo, that of S^t. *Paul*, being all greene, whereas the other being paued with bricke is bare and plaine without any graſſe. Theſe two haue their names from Churches: the firſt from S^t. *Stephens* Church adioyning to it, where there is a Conuent of Friers, and many auncient monuments of great antiquities are ſhewed there. And the other from S^t. *Pauls* Church hard by, which although it be but little yet it is paſſing glorious and beautifull, being gilt round about

about very richly within side. I was at the house of *Grimannus* Patriarch of Aquileia, which is a very stately building, and furnished with many notable antiquities of statues, &c. the best and the greatest part are in chambers and higher roomes, whither I could not haue accesse by reason of a sinister accident. But in the Court I saw a goodly alabaster statue of a Gyant, and many stones wherein were Greeke and Latin inscriptions.

A little from S^t. *Pauls* Church that I haue before mentioned, there is a goodly Church called the Friery, which indeed in riches and sumptuousnesse is inferiour to many Churches in the citie, but in greatnesse it exceedeth them all. Besides there are many notable monuments to be seene there. Amongst the rest a very auncient statue of one of their generall Captaines on horse backe, with an Epitaph in such obsolete and difficult characters that I could not reade it.

I was at one of their Play-houses where I saw a Comedie acted. The house is very beggarly and base in comparison of our stately Play-houses in England: neyther can their Actors compare with vs for apparrell, shewes and musicke. Here I obserued certaine things that I neuer saw before. For I saw women acte, a thing that I neuer saw before, though I haue heard that it hath beene sometimes vsed in London, and they performed it with as good a grace, action, gesture, and whatsoeuer conuenient for a Player, as euer I saw any masculine Actor. Also their noble & famous Cortezans came to this Comedy, but so disguised, that a man cannot perceiue them. For they wore double maskes vpon their faces, to the end they might not be seene: one reaching from the toppe of their forehead to their chinne, and vnder their necke; another with twiskes of downy or woolly stuffe couering their noses. And as for their neckes round about, they were so couered and wrapped with cobweb lawne and other things, that no part of their skin could be discerned

ſcerned. Vpon their heads they wore little blacke felt caps very like to thoſe of the Clariſſimoes that I will hereafter ſpeake of. Alſo each of them wore a black ſhort Taffata cloake. They were ſo graced, that they ſate on high alone by themſelues in the beſt roome of all the Play-houſe. If any man ſhould be ſo reſolute to vnmaske one of them but in merriment onely to ſee their faces, it is ſaid that were he neuer ſo noble or worthy a perſonage, he ſhould be cut in pieces before he ſhould come forth of the roome, eſpecially if he were a ſtranger. I ſaw ſome men alſo in the Play houſe, diſguiſed in the ſame manner with double viſards, thoſe were ſaid to be the fauourites of the ſame Cortezans: they ſit not here in galleries as we doe in London. For there is but one or two little galleries in the houſe, wherein the Cortezans only ſit. But all the men doe ſit beneath in the yard or court, euery man vpon his ſeuerall ſtoole, for the which hee payeth a gazet.

I paſſed in a Gondola to pleaſant Murano diſtant about a little mile from the citie, where they make their delicate Venice glaſſes, ſo famous ouer al Chriſtendome for the incomparable finenes thereof, and in one of their working houſes made a glaſſe my ſelfe. Moſt of their principall matter whereof they make their glaſſes is a kinde of earth which is brought thither by Sea from Drepanum a goodly hauen towne of Sicilie, where *Æneas* buried his aged father *Anchiſes*. This Murano is a very delectable and populous place, hauing many faire buildings both publique and priuate. And diuers very pleaſant gardens: the firſt that inhabited it were thoſe of the towne Altinum bordering vpon the Sea coaſt, who in the time of the Hunnes inuaſion of Italy, repaired hither with their wiues and children, for the more ſecuritie of their liues, as other borderers alſo did at the ſame time to thoſe Iſlands, where Venice now ſtandeth. Here did I eate the beſt Oyſters that euer I did in all my life. They

were

were indeede but little, ſomething leſſe then our Wainflete Oyſters about London, but as greene as a leeke, and *gratiſsimi ſaporis & ſucci*.

By the way betwixt Venice and Murano I obſerued a moſt notable thing, whereof I had often heard long before, a faire Monaſtery of Auguſtinian Monkes built by a ſecond * *Flora* or *Lais*, I meane a rich Cortezan of Venice, whoſe name was *Margarita Æmiliana*. I haue not heard of ſo religious a worke done by ſo irreligious a founder in any place of Chriſtendome: belike ſhe hoped to make expiation vnto God by this holy deede for the laſciuious dalliances of her youth, but *tali ſpe freti ſperando pereant*.

* Theſe were rich cortezans the one in Rome, the other in Corinth.

I ſaw about a mile eaſt from Venice a moſt goodly building of an extraordinary greatneſſe, called Lio, which ſerueth in ſtead of a Caſtle, to contain thoſe Souldiers that are preſſed for the warres in the city and other places thereabout, for ſome conuenient time, till they are afterward diſpoſed eyther for Sea or Land ſeruice, according to the pleaſure of their Captaines, whom they ſhall ſerue.

I was at three very ſolemne feaſts in Venice, I meane not commeſſations or banquets, but holy and religious ſolemnities, whereof the firſt was in the Church of certaine Nunnes in S^t. *Laurence* pariſh, which are dedicated to S^t. *Laurence*. This was celebrated the one and thirtieth of Iuly being Sunday, where I heard much ſingular muſicke. The Second was on the day of our Ladies aſſumption, which was the fifth of Auguſt being Fryday, that day in the morning I ſaw the Duke in ſome of his richeſt ornaments, accompanyed with twenty ſixe couples of Senators, in their damaske-long-ſleeued gownes come to Saint *Marks*. Alſo there were Venetian Knights and Ambaſſadors, that gaue attendance vpon him, and the firſt that went before him on the right hand, carried a naked ſword in his hand. He himſelfe then wore two very

rich robes or long garments, whereof the vppermoſt was white, of cloth of ſiluer, with great maſſy buttons of gold, the other cloth of ſiluer alſo, but adorned with many curious workes made in colours with needle worke. His traine was then holden vp by two Gentlemen. At that time I heard much good muſicke in Saint *Markes* Church, but eſpecially that of a treble violl which was ſo excellent, that I thinke no man could ſurpaſſe it. Alſo there were ſagbuts and cornets as at S^t. *Laurence* feaſt which yeelded paſſing good muſicke. The third feaſt was vpon Saint *Roches* day being Saturday and the ſixth day of Auguſt, where I heard the beſt muſicke that euer I did in all my life both in the morning and the afternoone, ſo good that I would willingly goe an hundred miles a foote at any time to heare the like. The place where it was, is neare to Saint *Roches* Church, a very ſumptuous and magnificent building that belongeth to one of the ſixe * Companies of the citie. For there are in Venice ſixe Fraternities or Companies that haue their ſeuerall halles (as we call them in London) belonging to them, and great maintenance for the performing of thoſe ſhewes that each company doth make; as that Fraternitie to whom this moſt portly building neare Saint *Roches* Church belongeth (being farre the faireſt of all the ſixe) doth enioy the yearely reuenew of foureteene thouſand Chiquinies, which do amount to ſixe thouſand ninety fiue pounds ſixeteene ſhillings and eight pence. Euery Chiquinie containing eleuen Liuers, and twelue ſols; the Liuer is nine pence, the ſol an halfe penny. So that the Venetian Chiquinie counteruaileth eight ſhillings eight pence halfe penny of our money. This building hath a maruailous rich and ſtately frontiſpice, being built with paſſing faire white ſtone, and adorned with many goodly pillars of marble. There are three moſt beautifull roomes in this building; the firſt is the loweſt, which hath two rowes of goodly pillars in it

* Theſe Companies are neither more nor leſſe then ſixe to the end to anſwere the ſixe parts or tribes whereof the whole citie conſiſteth: One Company being appointed for euery particular tribe.

it oppoſite to each other which vpon this day of Saint *Roch* were adorned with many faire pictures of great perſonages that hanged round about them, as of Emperours, Kings, Queenes, Dukes, Ducheſſes, Popes, &c. In this roome are two or three faire Altars: For this roome is not appointed for merriments and banquetings as the halles belonging to the Companies of London, but altogether for deuotion and religion, therein to laud and prayſe God and his Saints with Pſalmes, Hymnes, ſpirituall ſongs and melodious muſicke vpon certaine daies dedicated vnto Saints. The ſecond is very ſpacious and large, hauing two or three faire Altars more: the roofe of this roome which is of a ſtately heigth, is richly gilt and decked with many ſumptuous embоſſings of gold, and the walles are beautified with ſundry delicate pictures, as alſo many parts of the roofe; vnto this roome you muſt aſcend by two or three very goodly paire of ſtaires. The third roome which is made at one corner of this ſpacious roome, is very beautifull, hauing both roofe and wals ſomething correſpondent to the other; but the floore much more exquiſite and curious, being excellently diſtinguiſhed with checker worke made of ſeuerall kinds of marble, which are put in by the rareſt cunning that the wit of man can deuiſe. The ſecond roome is the place where this feſtiuitie was ſolemnized to the honour of Saint *Roch*, at one end whereof was an Altar garniſhed with many ſingular ornaments, but eſpecially with a great multitude of ſiluer Candleſticks, in number ſixty, and Candles in them of Virgin waxe. This feaſt conſiſted principally of Muſicke, which was both vocall and inſtrumentall, ſo good, ſo delectable, ſo rare, ſo admirable, ſo ſuperexcellent, that it did euen rauiſh and ſtupifie all thoſe ſtrangers that neuer heard the like. But how others were affected with it I know not; for mine owne part I can ſay this, that I was for the time euen rapt vp with Saint *Paul* into the third heauen. Sometimes there

ſung

ſung ſixeteene or twenty men together, hauing their maſter or moderator to keepe them in order; and when they ſung, the inſtrumentall muſitians played alſo. Sometimes ſixeteene played together vpon their inſtruments, ten Sagbuts, foure Cornets, and two Violdegambaes of an extraordinary greatneſſe; ſometimes tenne, ſixe Sagbuts and foure Cornets; ſometimes two, a Cornet and a treble violl. Of thoſe treble viols I heard three ſeuerall there, whereof each was ſo good, eſpecially one that I obſerued aboue the reſt, that I neuer heard the like before. Thoſe that played vpon the treble viols, ſung and played together, and ſometimes two ſingular fellowes played together vpon Theorboes, to which they ſung alſo, who yeelded admirable ſweet muſicke, but ſo ſtill that they could ſcarce be heard but by thoſe that were very neare them. Theſe two Theorbiſts concluded that nights muſicke, which continued three whole howers at the leaſt. For they beganne about fiue of the clocke, and ended not before eight. Alſo it continued as long in the morning: at euery time that euery ſeuerall muſicke played, the Organs, whereof there are ſeuen faire paire in that roome, ſtanding al in a rowe together, plaied with them. Of the ſingers there were three or foure ſo excellent that I thinke few or none in Chriſtendome do exell them, eſpecially one, who had ſuch a peereleſſe and (as I may in a maner ſay) ſuch a ſupernaturall voice for ſweetneſſe, that I thinke there was neuer a better ſinger in all the world, inſomuch that he did not onely giue the moſt pleaſant contentment that could be imagined, to all the hearers, but alſo did as it were aſtoniſh and amaze them. I alwaies thought that he was an Eunuch, which if he had beene, it had taken away ſome part of my admiration, becauſe they do moſt cõmonly ſing paſſing wel; but he was not, therefore it was much the more admirable. Againe it was the more worthy of admiration, becauſe he was a middle-aged man, as about forty yeares old. For nature

doth

doth more commonly beſtowe ſuch a ſingularitie of voice vpon boyes and ſtriplings, then vpon men of ſuch yeares. Beſides it was farre the more excellent, becauſe it was nothing forced, ſtrained, or affected, but came from him with the greateſt facilitie that euer I heard. Truely I thinke that had a Nightingale beene in the ſame roome, and contended with him for the ſuperioritie, ſomething perhaps he might excell him, becauſe God hath granted that little birde ſuch a priuiledge for the ſweetneſſe of his voice, as to none other: but I thinke he could not much. To conclude, I attribute ſo much to this rare fellow for his ſinging, that I thinke the country where he was borne, may be as proude for breeding ſo ſingular a perſonas *Smyrna* was of her *Homer*, *Verona* of her *Catullus*, or *Mantua* of *Virgil*: But exceeding happy may that Citie, or towne, or perſon bee that poſſeſſeth this miracle of nature. Theſe muſitians had beſtowed vpon them by that company of Saint *Roche* an hundred duckats, which is twenty three pound ſixe ſhillings eight pence ſtarling. Thus much concerning the muſicke of thoſe famous feaſtes of S. *Laurence*, the Aſſumption of our Lady, and Saint *Roche*.

There is one very memorable thing (beſides all the reſt that I haue before named) to be ſeene in Venice, if it be true that I heard reported of it; euen the head of a certaine Fryer which is ſet vpon the top of one of their ſteeples: He was beheaded for his monſtrous and inordinate luxury, as ſome affirme. For I heard many ſay in Venice that he begat with childe no leſſe then ninety nine Nunnes, and that if his courage had ſerued him to haue begotten one more with child, that he might haue made vp the full number of an hundred, his life ſhould haue beene ſaued. I asked many Venetians whether this were true, who denied it vnto me, but with ſuch a kinde of ſmiling and laughter, that that denying ſeemed a kinde of confeſſing of the matter. Againe ſome others extenuatin g

nuating the haynouſneſſe of the crime, told me that that was but a meere fable, and ſaid the truth was, that he committed ſacriledge by robbing one of the Churches of the Citie, ſtealing away their Chalices and other things of greateſt worth; after the which he fled out of the Venetian Signiorie: but being afterward apprehended, hee was executed for this fact, and not for the other.

On the fourth day of Auguſt being Thurſday, I ſaw a very Tragicall and dolefull ſpectacle in Saint *Markes* place. Two men tormented with the ſtrapado, which is done in this manner. The offendor hauing his hands bound behind him, is conueighed into a rope that hangeth in a pully; and after hoyſed vp in the rope to a great heigth with two ſeuerall ſwinges, where he ſuſtaineth ſo great torments that his ioynts are for the time looſed and pulled aſunder; beſides ſuch abundance of bloud is gathered into his hands and face, that for the time he is in the torture, his face and hands doe looke as red as fire.

The manuary artes of the Venetians are ſo exquiſite and curious, that I thinke no artificers in the world doe excell them in ſome, eſpeciall painting. For I ſaw two things in a painters ſhop in Saint *Markes*, which I did not a little admire; the one was the picture of a hinder quarter of veale hanged vp in his ſhop, which a ſtranger at the firſt ſight would imagine to be a naturall and true quarter of veale, but it was not: For it was only a counterfeit of a hinder quarter of veale, the rareſt inuention that euer I ſaw before. The other was the picture of a Gentlewoman, whoſe eies were contriued with that ſingularitie of cunning, that they moued vp and down of themſelues, not after a ſeeming manner, but truly and indeed. For I did very exactly view it. But I beleeue it was done by a vice which the Grecians call ἀνταμμάτιον. Alſo I obſerued another thing in the ſame ſhop that gaue me great contentment, the picture of famous *Caſſandra* that was commonly ſtyled *Fidelis Veneta Puella*. Shee was in her time

time esteemed the very Phœnix and mirror of all the women in Christendome for learning. Truly it did much the more comfort me to see her picture, because learned *Angelus Politianus* wrote a most elegant Epistle vnto her with this beginning: *O decus Italiæ virgo, &c.* which I haue often read in the booke of his Epistles, and that with more pleasure and delight then any other of his Epistles, though they are all passing sweete, *Atticis leporibus inspersæ, & Hybleo melle dulciores.*

The burials are so strange both in Venice, and all other Cities, Townes, and parishes of Italy, that they differ not onely from England, but from all other nations whatsoeuer in Christendome. For they carry the Corse to Church with the face, handes and feete all naked, and wearing the same apparell that the person wore lately before it died, or that which it craued to be buried in: which apparell is interred together with their bodies. Also I obserued another thing in their burials that sauoreth of intollerable superstition: many a man that hath beene a vitious and licentious liuer is buried in the habits of a Franciscan Frier; the reason forsooth is, because they beleeue there is such vertue in the Friers cowle, that it will procure them remission of the third part of their sinnes: a most fond and impious opinion. We in England do hope, and so doth euery good Christian besides, to obtaine remission of our sinnes, through the meere merites of Christ, and not by wearing of a Friers frocke, to whom we attribute no more vertue then to a *Bardocucullus*, that is, a Shepheards ragged and weather-beaten cloake.

Also there is another very superstitious custome vsed not only in Venice, but also in all other cities and townes of Italy where I haue beene, which is likewise obserued (as I vnderstand) in all cities, townes, and parishes whatsoeuer of all Italy, in which they differ (as I thinke) from all Christian Nations, that at noone and the setting of

the ſunne, all men, women and children muſt kneele, and ſay their *Aue Maria* bare-headed whereſoeuer they are, eyther in their houſes or in the ſtreetes, when the *Aue Marie* bell ringeth. *Geſner* writeth in his *Bibliotheca*, that that worthy man *Ioſias Simlerus Tigurinus* wrote a learned Dialogue concerning this ſubiect, whether it were lawfull to pray bare-headed, eyther at noone, or the euening at the ringing of this *Aue Marie* bell. But this booke was but a manuſcript and neuer printed: I thinke it doth taxe this cuſtome; for truely it is ſuperſtitious and worthy the taxing.

There happened at the time of my being in Venice a very prodigious thing vpon the firſt day of Iuly being friday. For that day there fell a ſhower of haile, laſting for the ſpace of halfe an houre, that yeelded ſtones as great as Pigeons egges; a thing that amazed all that beheld it. Alſo there was another ſtrange thing that fel out when I was there: the ball or globe of a certaine Tower in the citie, together with the croſſe that ſtood thereon, was ſo extremely ſcorched with lightning, that it was turned coale-blacke. For indeede two or three nights one after another it lightned as terribly in Venice as euer I ſaw in my life, and that moſt inceſſantly for many houres together.

Amongſt many other things that moued great admiration in me in Venice, this was not the leaſt, to conſider the marueilous affluence and exuberancy of all things tending to the ſuſtentation of mans life. For albeit they haue neyther meadows, nor paſtures, nor arable grounds neare their city (which is a matter impoſsible, becauſe it is ſeated in the ſea, and diſtinguiſhed with ſuch a multitude of channels) to yeeld them corne and victuals: yet they haue as great abundance (a thing very ſtrange to be conſidered) of victuals, corne and fruites of all ſorts whatſoeuer, as any city (I thinke) of all Italy. Their victuals and all other prouiſion being very plenteouſly miniſtred vnto them

them from Padua, Vicenza, and other bordering townes and places of Lombardy, which are in their owne dominion. For I haue ſeene their ſhambles and market places (whereof they haue a great multitude) exceedingly well furniſhed with all manner of neceſſaries. As for their fruits I haue obſerued wonderfull plenty amongſt them, as Grapes, Peares, Apples, Plummes, Apricockes: all which are ſolde by weight, and not by tale: Figges moſt excellent of three or foure ſorts, as blacke, which are the daintieſt, greene, and yellow. Likewiſe they had another ſpeciall commodity when I was there, which is one of the moſt delectable diſhes for a Sommer fruite of all Chriſtendome, namely muske Melons. I wondred at the plenty of them; for there was ſuch ſtore brought into the citie euery morning and euening for the ſpace of a moneth together, that not onely S^t. *Markes* place, but alſo all the market places of the citie were ſuperabundantly furniſhed with them: inſomuch that I thinke there were ſold ſo many of them euery day for that ſpace, as yeelded fiue hundred pound ſterling. They are of three ſorts, yellow, greene, and redde, but the red is moſt toothſome of all. The great long banke whereof I haue before ſpoken, which is interiected as a ſtrong Rampier betwixt the Adriatique ſea and the citie, euen the *Litto maggior*, doth yeeld the greateſt ſtore of theſe Melons that are brought to Venice. But I aduiſe thee (gentle Reader) if thou meaneſt to ſee Venice, and ſhalt happen to be there in the ſommer time when they are ripe, to abſtaine from the immoderate eating of them. For the ſweetneſſe of them is ſuch as hath allured many men to eate ſo immoderately of them, that they haue therewith haſtened their vntimely death: the fruite being indeed γλυκύπικρον, that is, ſweete-ſowre. Sweete in the palate, but ſowre in the ſtomacke, if it be not ſoberly eaten. For it doth often breede the *Dyſenteria*, that is, the bloudy fluxe: of which diſeaſe the Emperour *Fredericke* the third died by the intemperate

rate eating of them, as I will hereafter declare in my obseruations of Germany. Also they haue another excellent fruite called Anguria, the coldest fruit in taste that euer I did eate: the pith of it, which is in the middle, is as redde as blood, and full of blacke kernels. They finde a notable commodity of it in the sommer, for the cooling of themselues in time of heate. For it hath the most refrigerating vertue of all the fruites of Italy. Moreouer the abundance of fish, which is twise a day brought into the citie, is so great, that they haue not onely exceeding plenty for themselues, but also doe communicate that commodity to their neighbour townes. Amongst many other strange fishes that I haue obserued in their market places, I haue seene many Torteises, whereof I neuer saw but one in all England. Besides they haue great plenty of fowle, and such admirable variety thereof, that I haue heard in the citie they are furnished with no lesse then two hundred seuerall sortes of them. I haue obserued a thing amongst the Venetians, that I haue not a little wondred at, that their Gentlemen and greatest Senators, a man worth perhaps two millions of duckats, will come into the market, and buy their flesh, fish, fruites, and such other things as are necessary for the maintenance of their family: a token indeede of frugality, which is commendable in all men; but me thinkes it is not an argument of true generosity, that a noble spirit should deiect it selfe to these petty and base matters, that are fitter to be done by seruants then men of a generose parentage. Therefore I commend mine owne countrey-man, the English Gentleman, that scorneth to goe into the market to buy his victuals and other necessaries for house-keeping, but employeth his Cooke or Cator about those inferior and sordid affaires.

It is said there are of all the Gentlemen of Venice, which are there called Clarissimoes, no lesse then three thousand, all which when they goe abroad out of their

houses

houſes, both they that beare office, and they that are priuate, doe weare gownes: wherein they imitate

Romanos rerum Dominos, gentemq; togatam. Virg. Æneid. 1.

Moſt of their gownes are made of blacke cloth, and ouer their left ſhoulder they haue a flappe made of the ſame cloth, and edged with blacke Taffata. Alſo moſt of their gownes are faced before with blacke Taffata: There are others alſo that weare other gownes according to their diſtinct offices and degrees; as they that are of the Councell of tenne (which are as it were the maine body of the whole eſtate) doe moſt commonly weare blacke chamlet gownes, with marueilous long ſleeues that reach almoſt downe to the ground. Againe they that weare red chamlet gownes with long ſleeues, are thoſe that are called *Sauij*, whereof ſome haue authority onely by land, as being the principall Ouerſeers of the Podeſta'es and Prætors in their land cities, and ſome by Sea. There are others alſo that weare blew cloth gownes with blew flappes ouer their ſhoulders, edged with Taffata. Theſe are the Secretaries of the Councell of tenne. Vpon euery great feſtiuall day the Senators, and greateſt Gentlemen that accompany the Duke to Church, or to any other place, doe weare crimſon damaske gownes, with flappes of crimſon veluet caſt ouer their left ſhoulders. Likewiſe the Venetian Knights weare blacke damaske gownes with long ſleeues: but hereby they are diſtinguiſhed from the other Gentlemen. For they weare red apparrell vnder their gownes, red ſilke ſtockings, and red pantafles. All theſe gowned men doe weare marueilous little blacke flat caps of felt, without any brimmes at all, and very diminutiue falling bandes, no ruffes at all, which are ſo ſhallow, that I haue ſeene many of them not aboue a little inch deepe. The colour that they moſt affect and vſe for their other apparel, I mean doublet, hoſe, and jerkin, is blacke: a colour of grauity and decency. Beſides the forme and faſhion of their attire is both very

auncient, euen the same that hath beene vsed these thousand yeares amongst them, and also vniforme. For all of them vse but one and the same forme of habite, euen the slender doublet made close to the body, without much quilting or bombase, and long hose plaine, without those new fangled curiosities, and ridiculous superfluities of panes, plaites, and other light toyes vsed with vs English men. Yet they make it of costly stuffe, well beseeming Gentlemen and eminent persons of their place, as of the best Taffataes, and Sattins that Christendome doth yeeld, which are fairely garnished also with lace of the best sort. In both these things they much differ from vs English men. For whereas they haue but one colour, we vse many more then are in the Rain-bow, all the most light, garish, and vnseemely colours that are in the world. Also for fashion we are much inferiour to them. For we weare more phantasticall fashions then any Nation vnder the Sunne doth, the French onely excepted: which hath giuen occasion both to the Venetian and other Italians to brand the English-man with a notable marke of lenity, by painting him starke naked with a paire of shears in his hand, making his fashion of attire according to the vaine inuention of his braine-sicke head, not to comelinesse and decorum.

But to returne to these gowned Gentlemen: I obserued an extraordinary custome amongst them, that when two acquaintances meete and talke together at the walking times of the day, whereof I haue before spoken, eyther in the Dukes Palace, or S. *Markes* place, they giue a mutuall kisse when they depart from each other, by kissing one anothers cheeke: a custome that I neuer saw before, nor heard of, nor read of in any history. Likewise when they meete onely and not talke, they giue a low congie to each other by very ciuill and courteous gestures as by bending of their bodies, and clapping their right hand vpon their breastes, without vncouering of

their

their heads, which ſometimes they vſe, but very ſeldome.

Moſt of the women when they walke abroad, eſpecially to Church, are vailed with long vailes, whereof ſome doe reach almoſt to the ground behinde. Theſe vailes are eyther blacke, or white, or yellowiſh. The blacke eyther wiues or widowes do weare: the white maides, and ſo the yellowiſh alſo; but they weare more white then yellowiſh. It is the cuſtome of theſe maydes when they walke in the ſtreetes, to couer their faces with their vailes *verecundæ cauſâ*, the ſtuffe being ſo thin and ſlight, that they may eaſily looke through it. For it is made of a pretty ſlender ſilke, and very finely curled: ſo that becauſe ſhe thus hoodwinketh her ſelfe, you can very ſeldome ſee her face at full when ſhe walketh abroad, though perhaps you earneſtly deſire it, but only a little glimpſe thereof. Now whereas I ſaid before that onely maydes doe weare white vailes, and none elſe, I meane theſe white ſilke curled vayles, which (as they tolde me) none doe weare but maydes. But other white vayles wiues doe much weare, ſuch as are made of holland, whereof the greateſt part is handſomly edged with great and very faire bonelace. Almoſt all the wiues, widowes and mayds do walke abroad with their breaſtes all naked, and many of them haue their backes alſo naked euen almoſt to the middle, which ſome do couer with a ſlight linnen, as cobwebbe lawne, or ſuch other thinne ſtuffe: a faſhion me thinkes very vnciuill and vnſeemely, eſpecially if the beholder might plainly ſee them. For I beleeue vnto many that haue *prurientem libidinem*, they would miniſter a great incentiue & fomentation of luxurious deſires. Howbeit it is much vſed both in Venice and Padua. For very few of them do weare bands but only Gentlewomen, and thoſe do weare little lawne or cambricke ruffes. There is one thing vſed of the Venetian women, and ſome others dwelling in the cities and townes ſubiect to the Signiory of Venice,

that is not to be obſerued (I thinke) amongſt any other women in Chriſtendome: which is ſo common in Venice, that no woman whatſoeuer goeth without it, either in her houſe or abroad, a thing made of wood, and couered with leather of ſundry colors, ſome with white, ſome redde, ſome yellow. It is called a Chapiney, which they weare vnder their ſhoes. Many of them are curiouſly painted; ſome alſo I haue ſeene fairely gilt: ſo vncomely a thing (in my opinion) that it is pitty this fooliſh cuſtom is not cleane baniſhed and exterminated out of the citie. There are many of theſe Chapineys of a great heigth, euen halfe a yard high, which maketh many of their women that are very ſhort, ſeeme much taller then the talleſt women we haue in England. Alſo I haue heard that this is obſerued amongſt them, that by how much the nobler a woman is, by ſo much the higher are her Chapineys. All their Gentlewomen, and moſt of their wiues and widowes that are of any wealth, are aſſiſted and ſupported eyther by men or women when they walke abroad, to the end they may not fall. They are borne vp moſt commonly by the left arme, otherwiſe they might quickly take a fall. For I ſaw a woman fall a very dangerous fall, as ſhe was going downe the ſtaires of one of the little ſtony bridges with her high Chapineys alone by her ſelfe: but I did nothing pitty her, becauſe ſhee wore ſuch friuolous and (as I may truely terme them) ridiculous inſtruments, which were the occaſion of her fall. For both I my ſelfe, and many other ſtrangers (as I haue obſerued in Venice) haue often laughed at them for their vaine Chapineys.

All the women of Venice euery Saturday in the afternoone doe vſe to annoint their haire with oyle, or ſome other * drugs, to the end to make it looke faire, that is whitiſh. For that colour is moſt affected of the Venetian Dames and Laſſes. And in this manner they doe it: firſt they put on a readen hat, without any crowne at all, but brimmes

* Theſe kinde of ointments wher with women were wont to annoint their haire, were heretofore called Capillaria vnguenta. Turnebus Aduerſari. lib. 1. ca. 7.

Il Signior Tomaso Odcombriano

Margarita Emiliana bella
Cortesana di Venetia

Giu: Holst fecit

brimmes of exceeding breadth and largeneſſe: then they ſit in ſome ſun-ſhining place in a chamber or ſome other ſecret roome, where hauing a looking-glaſſe before them they ſophiſticate and dye their haire with the forefaid drugs, and after caſt it backe round vpon the brimmes of the hat, till it be throughly dried with the heate of the ſunne, and laſt of all they curle it vp in curious locks with a friſling or criſping pinne of iron, which we cal in Latin *Calamiſtrum*, the toppe whereof on both ſides aboue their forehead is acuminated in two peakes. That this is true, I know by mine owne experience. For it was my chaunce one day when I was in Venice, to ſtand by an Engliſhmans wife, who was a Venetian woman borne, while ſhe was thus trimming of her haire: a fauour not affoorded to euery ſtranger.

But ſince I haue taken occaſion to mention ſome notable particulars of their women, I will inſiſt farther vpon that matter, and make relation of their Cortezans alſo, as being a thing incident and very proper to this diſcourſe, eſpecially becauſe the name of a Cortezan of Venice is famouſed ouer all Chriſtendome. And I haue here inſerted a picture of one of their nobler Cortezans, according to her Venetian habites, with my owne neare vnto her, made in that forme as we ſaluted each other. Surely by ſo much the more willing I am to treate ſomething of them, becauſe I perceiue it is ſo rare a matter to find a deſcription of the Venetian Cortezans in any Authour, that all the writers that I could euer ſee, which haue deſcribed the city, haue altogether excluded them out of their writings. Therefore ſeeing the Hiſtory of theſe famous gallants is omitted by all others that haue written iuſt Commentaries of the Venetian ſtate, as I know it is not impertinent to this preſent Diſcourſe to write of them; ſo I hope it will not be vngratefull to the Reader to reade that of theſe notable perſons, which no Author whatſoeuer doth impart vnto him but my ſelfe

Onely

Only I feare least I shall expose my selfe to the seuere censure and scandalous imputations of many carping Criticks, who I thinke will taxe me for luxury and wantonnesse to insert so lasciuious a matter into this Treatise of Venice. Wherefore at the end of this discourse of the Cortezans I will adde some Apologie for my selfe, which I hope will in some sort satisfie them, if they are not too captious.

The woman that professeth this trade is called in the Italian tongue *Cortezana*, which word is deriued from the Italian word *cortesia* that signifieth courtesie. Because these kinde of women are said to receiue courtesies of their fauourities. Which word hath some kinde of *affinitie* with the Greeke word ἑταῖρα which signifieth properly a sociable woman, and is by *Demosthenes*, *Athenæus*, and diuers other prose writers often taken for a woman of a dissolute conuersation. As for the number of these Venetian Cortezans it is very great. For it is thought there are of them in the whole City and other adiacent places, as Murano, Malomocco, &c. at the least twenty thousand, whereof many are esteemed so loose, that they are said to open their quiuers to euery arrow. A most vngodly thing without doubt that there should be a tolleration of such licentious wantons in so glorious, so potent, so renowned a City. For me thinks that the Venetians should be daylie affraid least their winking at such vncleanesse should be an occasion to draw downe vpon them Gods curses and vengeance from heauen, and to consume their city with fire and brimstone, as in times past he did Sodome and Gomorrha. But they not fearing any such thing doe graunt large dispensation and indulgence vnto them, and that for these two causes. First, *ad vitanda maiora mala*. For they thinke that the chastity of their wiues would be the sooner assaulted, and so consequently they should be *capricornified*, (which of all the indignities in the world the Venetian cannot patiently endure)

endure) were it not for these places of euacuation. But I maruaile how that should be true though these Cortezans were vtterly rooted out of the City. For the Gentlemen do euen coope vp their wiues alwaies within the walles of their houses for feare of these inconueniences, as much as if there were no Cortezans at all in the City. So that you shall very seldome see a Venetian Gentlemans wife but either at the solemnization of a great marriage, or at the Christning of a Iew, or late in the euening rowing in a Gondola. The second cause is for that the reuenues which they pay vnto the Senate for their tolleration, doe maintaine a dozen of their galleys, (as many reported vnto me in Venice) and so saue them a great charge. The consideration of these two things hath moued them to tolerate for the space of these many hundred yeares these kinde of Laides and Thaides, who may be as fitly termed the stales of Christendome as those were heretofore of Greece. For so infinite are the allurements of these amorous Calypsoes, that the fame of them hath drawen many to Venice from some of the remotest parts of Christendome, to contemplate their beauties, and enioy their pleasing dalliances. And indeede such is the variety of the delicious obiects they minister to their louers, that they want nothing tending to delight. For when you come into one of their Palaces (as indeed some few of the principallest of them liue in very magnificent and portly buildings fit for the entertainement of a great Prince) you seeme to enter into the Paradise of *Venus*. For their faireſt roomes are most glorious and glittering to behold. The walles round about being adorned with most sumptuous tapistry and gilt leather, such as I haue spoken of in my Treatise of Padua. Besides you may see the picture of the noble Cortezan most exquisitely drawen. As for her selfe shee comes to thee decked like the Queene and Goddesse of loue, in so much that thou wilt thinke she [illegible] from Paphos, Cnidos,

Cnidos, or Cythera, the auncient habitations of Dame *Venus*. For her face is adorned with the quinteſſence of beauty. In her cheekes thou ſhalt ſee the Lilly and the Roſe ſtriue for the ſupremacy, and the ſiluer tramels of her haire diſplayed in that curious manner beſides her two friſled peakes ſtanding vp like prety Pyramides, that they giue thee the true *Cos amoris*. But if thou haſt an exact iudgement, thou maiſt eaſily diſcerne the effects of thoſe famous apothecary drugs heretofore vſed amongſt the Noble Ladies of Rome, euen *ſtibium*, *ceruſſa*, and *purpuriſſum*. For few of the Cortezans are ſo much beholding to nature, but that they adulterate their faces, and ſupply her defect with one of theſe three. A thing ſo common amongſt them, that many of them which haue an elegant naturall beauty, doe varniſh their faces (the obſeruation whereof made me not a little pitty their vanities) with theſe kinde of ſordid trumperies. Wherein me thinks they ſeeme *ebur atramento candefacere*, according to that excellent Prouerbe of *Plautus*: that is, to make iuorie white with inke. Alſo the ornaments of her body are ſo rich, that except thou doſt euen geld thy affections (a thing hardly to be done) or carry with thee *Vlyſſes* hearbe called Moly which is mentioned by *Homer*, that is, ſome antidote againſt thoſe Venereous titillations, ſhee wil very neare benumme and captiuate thy ſenſes, and make reaſon vale bonnet to affection. For thou ſhalt ſee her decked with many chaines of gold and orient pearle like a ſecond *Cleopatra*, (but they are very litle) diuers gold rings beautified with diamonds and other coſtly ſtones, iewels in both her eares of great worth. A gowne of damaske (I ſpeake this of the nobler Cortizans) either decked with a deep gold fringe (according as I haue expreſſed it in the picture of the Cortizan that I haue placed about the beginning of this diſcourſe) or laced with fiue or ſixe gold laces each two inches broade. Her petticoate [illegible] edged with rich gold

Eraſ. ada. Chil. 1. Cent. 3. adag. 70.

gold fringe, ſtockings of carnaſion ſilke, her breath and her whole body, the more to enamour thee, moſt fragrantly perfumed. Though theſe things will at the firſt ſight ſeeme vnto thee moſt delectable allurements, yet if thou ſhalt rightly weigh them in the ſcales of a mature iudgement, thou wilt ſay with the wiſe man, and that very truely, that they are like a golden ring in a ſwines ſnowt. Moreouer ſhee will endeuour to enchaunt thee partly with her melodious notes that ſhee warbles out vpon her lute, which ſhee fingers with as laudable a ſtroake as many men that are excellent profeſſors in the noble ſcience of Muſicke; and partly with that heart-tempting harmony of her voice. Alſo thou wilt finde the Venetian Cortezan (if ſhe be a ſelected woman indeede) a good Rhetorician, and a moſt elegant diſcourſer, ſo that if ſhee cannot moue thee with all theſe foreſaid delights, ſhee will aſſay thy conſtancy with her Rhetoricall tongue. And to the end ſhee may miniſter vnto thee the ſtronger temptations to come to her lure, ſhee will ſhew thee her chamber of recreation, where thou ſhalt ſee all manner of pleaſing obiects, as many faire painted coffers wherewith it is garniſhed round about, a curious milke-white cannopy of needle worke, a ſilke quilt embrodered with gold: and generally all her bedding ſweetly perfumed. And amongſt other amiable ornaments ſhee will ſhew thee one thing only in her chamber tending to mortification, a matter ſtrange amongſt ſo many *irritamenta malorum*; euen the picture of our Lady by her bedde ſide, with Chriſt in her armes, placed within a criſtall glaſſe. But beware notwithſtanding all theſe *illecebræ & lenocinia amoris*, that thou enter not into termes of priuate conuerſation with her. For then thou ſhalt finde her ſuch a one as *Lipſius* truly cals her, *callidam & calidam Solis filiam*, that is, the crafty and hot daughter of the Sunne. Moreouer I will tell thee this newes which is moſt true, that if thou ſhouldeſt wantonly conuerſe

uerſe with her, and not giue her that *ſalarium iniquitatis*, which thou haſt promiſed her, but perhaps cunningly eſcape from her company, ſhee will either cauſe thy throate to be cut by her Ruffiano if he can after catch thee in the City, or procure thee to be arreſted (if thou art to be found) and clapped vp in the priſon, where thou ſhalt remaine till thou haſt paid her all thou didſt promiſe her. Therefore for auoiding of theſe inconueniences, I will giue thee the ſame counſell that *Lipſius* did to a friend of his that was to trauell into Italy, euen to furniſh thy ſelfe with a double armour, the one for thine eyes, the other for thine eares. As for thine eyes, ſhut them and turne them aſide from theſe venereous Venetian obiects. For they are the double windowes that conueigh them to thy heart. Alſo thou muſt fortifie thine eares againſt the attractiue inchauntments of their plauſible ſpeeches. Therefore euen as wreſtlers were wont heretofore to fence their eares againſt al exterior annoyances, by putting to them certaine inſtruments called ἀμφωτίδες: ſo doe thou take vuto thy ſelfe this firme foundation againſt the amorous woundes of the Venetian Cortezans, to heare none of their wanton toyes; or if thou wilt needes both ſee and heare them, doe thou onely caſt thy breath vpon them in that manner as we doe vpon ſteele, which is no ſooner on but incontinent it falleth off againe: ſo doe thou only breath a few words vpon them, and preſently be gone from them: for if thou doſt linger with them thou wilt finde their poyſon to be more pernicious then that of the ſcorpion, aſpe, or cocatrice. Amongſt other things that I heard of theſe kinde of women in Venice, one is this, that when their *Cos amoris* beginneth to decay, when their youthfull vigor is ſpent, then they conſecrate the dregs of their olde age to God by going into a Nunnery, hauing before dedicated the flower of their youth to the diuell; ſome of them alſo hauing ſcraped together ſo much pelfe by their ſordid faculty

cultie as doth maintaine them well *in* their old age: For many of them are as rich as euer was *Rhodope* in Egypt, *Flora* in Rome, or *Lais* in Corinth. One example whereof I haue before mentioned in *Margarita Æmiliana* that built a faire Monaſtery of Auguſtinian Monkes. There is one moſt notable thing more to be mentioned concerning theſe Venetian Cortezans, with the relation whereof I will end this diſcourſe of them. If any of them happen to haue any children (as indeede they haue but few, for according to the old prouerbe the beſt carpenters make the feweſt chips) they are brought vp either at their owne charge, or in a certaine houſe of the citie appointed for no other vſe but onely for the bringing vp of the Cortezans baſtards, which I ſaw Eaſtward aboue Saint *Markes* ſtreete neare to the ſea ſide. In the South wall of which building that looketh towards the ſea, I obſerued a certaine yron grate inſerted into a hollow peece of the wall, betwixt which grate and a plaine ſtone beneath it, there is a conuenient little ſpace to put in an infant. Hither doth the mother or ſome body for her bring the child ſhortly after it is borne into the world; and if the body of it be no greater, but that it may conueniently without any hurt to the infant bee conueighed in at the foreſaid ſpace, they put it in there without ſpeaking at all to any body that is in the houſe to take charge thereof. And from thenceforth the mother is abſolutely diſcharged of her child. But if the child bee growne to that bigneſſe that they cannot conueigh it through that ſpace, it is carryed backe againe to the mother, who taketh charge of it her ſelfe, and bringeth it vp as well as ſhe can. Thoſe that are brought vp in this foreſaid houſe, are remoued therehence when they come to yeares of diſcretion, and many of the male children are employed in the warres, or to ſerue in the Arſenall, or Galleys at ſea, or ſome other publique ſeruice for the Common weale. And many of the females if they bee faire

faire doe matrizare, that is, imitate their mothers in their gainefull faculties, and get their liuing by prostituting their bodies to their fauourites. Thus haue I described vnto thee the Venetian Cortezans, but because I haue related so many particulars of them, as few Englishmen that haue liued many yeares in Venice, can do the like, or at the least if they can, they will not vpon their returne into England, I beleeue thou wilt cast an aspersion of wantonnesse vpon me, and say that I could not know all these matters without mine owne experience. I answere thee, that although I might haue knowne them without my experience: yet for my better satisfaction, I went to one of their nobler houses (I wil confesse) to see the manner of their life, and obserue their behauiour, but not with such an intent as we reade *Demosthenes* went to *Lais*, to the end to pay something for repentance; but rather as *Panutius* did to *Thais*, of whom we read that when he came to her, and craued a secret roome for his pastime, she should answere him that the same roome where they were together, was secret enough, because no body could see them but onely God; vpon which speech the godly man tooke occasion to perswade her to the feare of God and religion, and to the reformation of her licentious life, since God was able to prie into the secretest corners of the world. And so at last conuerted her by this meanes from a wanton Cortezan to a holy and religious woman. In like manner I both wished the conuersion of the Cortezan that I saw, and did my endeuour by perswasiue termes to conuert her, though my speeches could not take the like effect that those of *Panutius* did. Withall I went thither partly to the end to see whether those things were true that I often heard before both in England, France, Sauoy, Italy, and also in Venice it selfe concerning these famous women, for

Segnius irritant animos demissa per aures
quàm quæ sunt oculis subiecta fidelibus, & quæ

ipse

ipſe ſibi tradit ſpectator ———

Neither can I be perſwaded that it ought to be eſteemed for a ſtaine or blemiſh to the reputation of an honeſt and ingenuous man to ſee a Cortezan in her houſe, and note her manners and conuerſation, becauſe according to the old maxime, *Cognitio mali non eſt mala*, the knowledge of euill is not euill, but the practiſe and execution thereof. For I thinke that a vertuous man will be the more confirmed and ſetled in vertue by the obſeruation of ſome vices, then if he did not at all know what they were. For which cauſe we may read that the ancient Lacedemonians were wont ſometimes to make their ſlaues drunke, which were called *Helotæ*, and ſo preſent them to their children in the middeſt of their drunken pangs, to the end that by ſeeing the vglineſſe of that vice in others, they might the more loath and deteſt it in themſelues all the dayes of their life afterward: as for mine owne part I would haue thee conſider that euen as the riuer Rhodanus (to vſe that moſt excellent compariſon that eloquent *Kirchnerus* doth in his Oration that I haue prefixed before this booke) doth paſſe through the lake Loſanna, and yet mingleth not his waters therewith; and as the Fountaine Arethuſa runneth through the Sea, and confoundeth not her freſh water with the ſalt liquor of the ſea; and as the beames of the Sunne doe penetrate into many vncleane places, and yet are nothing polluted with the impuritie thereof: ſo did I viſite the Palace of a noble Cortezan, view her own amorus perſon, heare her talke, obſerue her faſhion of life, and yet was nothing contaminated therewith, nor corrupted in maner. Therefore I inſtantly requeſt thee (moſt candid reader) to be as charitably conceited of me, though I haue at large deciphered and as it were anatomized a Venetian Cortezan vnto thee, as thou wouldeſt haue me of thy ſelfe vpon the like requeſt.

I hope it will not be eſteemed for an impertinencie to

my discourse, if I next speake of the Mountebanks of Venice, seeing amongst many other things that doe much famouse this Citie, these two sorts of people, namely the Cortezans and the Mountebanks are not the least: for although there are Mountebanks also in other Cities of Italy; yet because there is a greater concurse of them in Venice then elsewhere, and that of the better sort and the most eloquent fellowes; and also for that there is a larger tolleration of them here then in other Cities (for in Rome &c. they are restrained from certain matters as I haue heard which are heere allowed them) therfore they vse to name a Venetian Mountebanke κατ' ἐξοχὴν for the coryphæus and principall Mountebanke of all Italy; neither doe I much doubt but that this treatise of them will be acceptable to some readers, as being a meere nouelty neuer before heard of (I thinke) by thousands of our English Gallants. Surely the principall reason that hath induced me to make mention of them, is, because when I was in Venice, they oftentimes ministred infinite pleasure vnto me. I will first beginne with the etymologie of their name. the word Mountebanke (being in the Italian tongue *Monta'inbanco*) is compounded of two Italian words. *Montare* which signifieth to ascend or goe vp to a place, and *banco* a bench, because these fellowes doe act their part vpon a stage which is compacted of benches or formes, though I haue seene some fewe of them also stand vpon the ground when they tell their tales, which are such as are commonly call *Ciarattane's* or *Ciarlatans*, in Latin they are called *Circulatores* and *Agyrtæ*, which is deriued from the Greeke word ἀγύρειν which signifieth to gather or draw a company of people together, in Greek θαυματοποιοι. The principall place where they act, is the first part of Saint *Marks* street that reacheth betwixt the West front of S. *Marks* Church, and the opposite front of Saint *Geminians* Church. In which, twice a day, that is, in the morning and in the afternoone, you may

see

ſee fiue or ſixe ſeuerall ſtages erected for them: thoſe that act vpon the ground, euen the foreſaid Ciarlatans being of the poorer ſort of them, ſtand moſt commonly in the ſecond part of S. *Marks*, not far from the gate of the Duks Palace. Theſe Mountebanks at one end of their ſtage place their trunke, which is repleniſhed with a world of new-fangled trumperies. After the whole rabble of them is gotten vp to the ſtage, whereof ſome weare viſards being diſguiſed like fooles in a play, ſome that are women (for there are diuers women alſo amongſt them) are attyred with habits according to that perſon that they ſuſtaine; after (I ſay) they are all vpon the ſtage, the muſicke begins. Sometimes vocall, ſometimes inſtrumentall, and ſometimes both together. This muſike is a preamble and introduction to the enſuing matter: in the meane time while the muſicke playes, the principall Mountebanke which is the Captaine and ring-leader of all the reſt, opens his truncke, and ſets abroach his wares; after the muſicke hath ceaſed, he maketh an oration to the audience of halfe an houre long, or almoſt an houre. Wherein he doth moſt hyperbolically extoll the vertue of his drugs and confections:

Laudat venales qui vult extrudere merces.

Though many of them are very counterfeit and falſe. Truely I often wondred at many of theſe naturall Orators. For they would tell their tales with ſuch admirable volubility and plauſible grace, euen *extempore*, and ſeaſoned with that ſingular variety of elegant jeſts and witty conceits, that they did often ſtrike great admiration into ſtrangers that neuer heard them before: and by how much the more eloquent theſe Naturaliſts are, by ſo much the greater audience they draw vnto them, and the more ware they ſell. After the chiefeſt Mountebankes firſt ſpeech is ended, he deliuereth out his commodities by little and little, the ieſter ſtill playing his part, and the muſitians ſinging and playing vpon their inſtruments.

The principall things that they ſell are oyles, ſoueraigne waters, amorous ſongs printed, Apothecary drugs, and a Common-weale of other trifles. The head Mountebanke at euery time that he deliuereth out any thing, maketh an extemporall ſpeech, which he doth eftſoones intermingle with ſuch ſauorie ieſts (but ſpiced now and then with ſingular ſcurrility) that they miniſter paſſing mirth and laughter to the whole company, which perhaps may conſiſt of a thouſand people that flocke together about one of their ſtages. For ſo many according to my eſtimation I haue ſeene giuing attention to ſome notable eloquent Mountebanke. I haue obſerued marueilous ſtrange matters done by ſome of theſe Mountebankes. For I ſaw one of them holde a viper in his hand, and play with his ſting a quarter of an houre together, and yet receiue no hurt; though another man ſhould haue beene preſently ſtung to death with it. He made vs all beleeue that the ſame viper was linealy deſcended from the generation of that viper that lept out of the fire vpon *S. *Pauls* hand, in the Iſland of Melita now called Malta, and did him no hurt; and told vs moreouer that it would ſting ſome, and not others. Alſo I haue ſeene a Mountebanke hackle and gaſh his naked arme with a knife moſt pittifully to beholde, ſo that the blood hath ſtreamed out in great abundance, and by and by after, he hath applied a certaine oyle vnto it, wherewith he hath incontinent both ſtanched the blood, and ſo throughly healed the woundes and gaſhes, that when he hath afterward ſhewed vs his arme againe, we could not poſſibly perceiue the leaſt token of a gaſh. Beſides there was another black gowned Mountebanke that gaue moſt excellent contentment to the company that frequented his ſtage. This fellow was borne blinde, and ſo continued to that day: he neuer miſſed Saint *Markes* place twiſe a day for ſixe weekes together: he was noted to be a ſingular fellow for ſinging extemporall ſonges, and for a pretty kinde of

* *Act.* 28. 5.

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muſicke that he made with two bones betwixt his fingers. Moreouer I haue ſeene ſome of them doe ſuch ſtrange iugling trickes as would be almoſt incredible to be reported. Alſo I haue obſerued this in them, that after they haue extolled their wares to the skies, hauing ſet the price of tenne crownes vpon ſome one of their commodities, they haue at laſt deſcended ſo low, that they haue taken for it foure gazets, which is ſomething leſſe then a groat. Theſe merry fellowes doe moſt commonly continue two good howres vpon the ſtage, and at laſt when they haue fedde the audience with ſuch paſſing variety of ſport, that they are euen cloyed with the ſuperfluity of their conceits, and haue ſold as much ware as they can, they remoue their trinkets and ſtage till the next meeting.

Thus much concerning the Mountebankes.

THE heat of Venice about the hotteſt time of ſommer is oftentimes very extreme, eſpecially betwixt eleuen of the clocke in the morning, and two in the afternoone, inſomuch that about noone you ſhall ſee very few in the whole city walking abroad, but aſleepe eyther in their owne houſes, or in the publique walkes or other open places abroad in the citie. For mine owne part I can ſpeake by experience, that for the whole time almoſt that I was in Venice the heate was ſo intollerable, that I was conſtrained to lie ſtarke naked moſt commonly euery night, and could not endure any clothes at all vpon me.

There are certaine deſperate and reſolute villaines in Venice called Braues, who at ſome vnlawfull times doe commit great villainy. They wander abroad very late in the night to and fro for their prey, like hungry Lyons, being armed with a priuy coat of maile, a gauntlet vpon their right hand, and a little ſharpe dagger called a ſtiletto. They lurke commonly by the water ſide, and if at

their time of the night, which is betwixt eleuen of the clocke and two, they happen to meete any man that is worth the rifling, they will presently stabbe him, take away all about him that is of any worth, and when they haue throughly pulled his plumes, they will throw him into one of the channels: but they buy this booty very deare if they are after apprehended. For they are presently executed.

I obserued one thing in Venice that I vtterly condemned, that if two men should fight together at sharpe openly in the streetes, whereas a great company will suddenly flocke together about them, all of them will giue them leaue to fight till their hearts ake, or till they welter in their owne blood, but not one of them hath the honesty to part them, and keepe them asunder from spilling each others blood: also if one of the two should be slaine they will not offer to apprehend him that slew the other (except the person slaine be a Gentleman of the citie) but suffer him to go at randome whither he list, without inflicting any punishment vpon him. A very barbarous and vnchristian thing to winke at such effusion of Christian blood, in which they differ (in my opionion) from all Christians. The like I vnderstand is to be obserued in Milan and other cities of Italy.

There happened a thing when I was in Venice, that moued great commiseration and sympathie in me: I saw a certain English-man one *Thomas Taylour*, born in Leicester-shire, endure great slauery in one of the Venetian galleys: for whose inlargement I did my vttermost endeuour, but all would not serue. I would to God he had not committed that fault which deserued that condemnation to the galleys. For indeed he tooke pay before hand of the Venetians for seruice in their warres, and afterward fled away. But being againe apprehended, they haue made him with many trickling teares repent his flying from them.

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There haue beene ſome Authours that haue diſtinguiſhed the orders or rankes of the Venetians into three degrees, as the Patritians, the Merchants, and the Plebeians: but for the moſt part they are diuided into two, the Patritians, which are otherwiſe called the Clariſſimoes or the Gentlemen, & the Plebeians. By the Patritians are meant thoſe that haue the abſolute ſway and gouernement of the State or Signiory both by ſea and land, and adminiſter iuſtice at home and abroad. By the Plebeians thoſe of the vulgar ſort that vſe mechanicall and manuarie trades, and are excluded from all manner of authority in the Common-weale.

The nobler families of the citie are theſe: the Candiani, the Donati, the Giuſtiniani, the Lauredani, the Mocenigi, the Mauroceni, the Venerij, the Prioli, the Barbari, the Contareni, the Cornarij, the Gradenigi, the Dandali, the Zani, the Falerij, the Malipetri, the Foſcari: Of all which families there haue beene Dukes of the citie; alſo the Bragedini.

The name of a Gentleman of Venice is eſteemed a title of ſuch eminent dignity and honour, that we ſhall reade of two mighty Kings that did very ambitiouſly ſue to be inueſted with that title, and to be incorporated only by way of name into the Gentility of the citie, namely the King of Denmarke in the time of Duke *Fuſcarus*, about the yeare 1425. when he tooke Venice in his way towards Ieruſalem, to ſee the holy Sepulchre: and *Henry* the third of that name King of Fraunce, in the time of Duke *Mocenigue*, *anno* 1574. For they thought that the title of a Venetian Gentleman would be no ſmall ornament and addition of grace to their royall dignity. Howbeit theſe Gentlemen doe not maintaine and ſupport the title of their Gentility with a quarter of that noble ſtate and magnificence as our Engliſh Noblemen and Gentlemen of the better ſort doe. For they keepe no honourable hoſpitality, nor gallant retinue of ſeruants a-

bout them, but a very frugall table, though they inhabite moſt beautifull Palaces, and are inriched with as ample meanes to keepe a braue port as ſome of our greateſt Engliſh Earles. For I haue heard that the worſt of fiue hundred of the principall Venetian Gentlemen is worth a million of duckats, which is almoſt two hundred and fifty thouſand pound ſterling, hauing in many places of Lombardy goodly reuenues yearly paid them, beſides the poſſeſſion of many ſtately Palaces. But I vnderſtand that the reaſon why they ſo confine themſelues within the bounds of frugality, and auoyde that ſuperfluity of expenſes in houſe-keeping that we Engliſhmen doe vſe, is, becauſe they are reſtrained by a certaine kinde of edict made by the Senate, that they ſhall not keepe a retinue beyond their limitation.

It is a matter very worthy the conſideration, to thinke how this noble citie hath like a pure Virgin and incontaminated mayde (in which ſenſe I called her a mayden citie in the front of my deſcription of her, as alſo we reade in the Scripture, 2. *King*. 19. 21. Ieruſalem was called a Virgin, becauſe from the firſt foundation thereof to the time that God honoured her with that title, when ſhe was like to be aſſaulted by *Sanecherib* King of the Aſſyrians; ſhe was neuer taken by the force of any forraine enemy) kept her virginity vntouched theſe thouſand two hundred and twelue yeares (for ſo long it is ſince the foundation thereof) though Emperours, Kings, Princes and mighty Potentates, being allured with her glorious beauty, haue attempted to deflowre her, euery one receiuing the repulſe: a thing moſt wonderfull and ſtrange. In which reſpect ſhe hath beene euer priuiledged aboue all other cities. For there is no principall citie of all Chriſtendome but hath beene both oppugned and expugned ſince her foundation: as Rome the Empreſſe and Queene of all the weſt partes of the world, hath bin often ſacked, as by *Brennus*, by *Genſericus* King of the Van-

Vandals, by *Alaricus*, *Vitiges*, *Totylas* Kings of the Gothes, *Odoacer* the Rugian, &c. and so euery other notable citie both of Italy, Germany, France, Spain, England, Poland, &c. hath beene at some time or other conquered by the hostile force: onely Venice, thrise-fortunate and thrise-blessed Venice, as if she had beene founded by the very Gods themselues, and daily receiued some diuine and sacred influence from the heauen for her safer protection, hath euer preserued her selfe *intactam, illibatam, sartam tectam*, free from all forraine inuasions to this day; though indeede she was once very dangerously assaulted by *Pipin* King of Italy, one of the sonnes of *Charlemaine*.

Seing I haue related vnto thee so many notable things of this renowned City, as of her first foundation, situation, name, the diuision thereof, her goodly Temples, Palaces, Streets, Monasteries, Towers, Armouries, Monuments, and memorable Antiquities, &c. I thinke thou wilt expect this also from me, that I should discouer vnto thee her forme of gouernement, and the meanes wherewith shee both maintaineth her selfe in that glorious maiesty, and also ruleth those goodly cities, townes, and Citadels that are subiect to her dominion. If thou dost require this at my hands (as I beleeue thou wilt) I would haue thee consider that I am neither polititian, nor statist, but a priuate man, and therefore I often thought to my selfe when I was in Venice, that it would be a matter something impertinent to me to prie into their gouernement, obserue their lawes, their matters of state, their customes, their courts of iustice, their iudicious proceedings, their distributions of offices, &c. seing I should make but little vse thereof vpon my returne into my country. Or were it so that I had had a great desire to haue informed my selfe with the knowledge of the principall particularities of their gouernement (which I must needes say had beene a most laudable and excellent thing, especially in such a City as hath the fame to be as

well gouerned as any City vpon the face of the whole earth euer was, or at this day is) yet to attaine to an exact knowledge thereof in so short a space as I spent there, ouer and aboue these my poore obseruations which I haue communicated vnto thee, truely I confesse I was not able. Therefore for as much as thou mayest gather euen by these my notes of Venice (which are more I am sure then euery English man can shew thee out of sixe weeks aboade there) that I was not altogether idle when I lay in the City: I hope thou wilt deigne to pardon me, though I cannot answere thy expectation about the gouernement thereof, especially because I will promise thee (if God shall graciously prolong my life that I may once more see it, which I earnestly wish and hope for) that I will endeuour to obserue as much of their gouernment as may be lawfull for a stranger, and so *tandem aliquando* to impart the same vnto thee with other obseruations of my future trauels, which perhaps will not be altogether vnworthy the reading. But because thou shalt not thinke that I am vtterly ignorant of al matters touching their gouernement, I will giue thee only a superficial touch, and no more. This City was first gouerned by Tribunes and Centurions for the space of three hundred yeares. But afterward because it was much infested by the Longobardes that inhabited Pauy, Milan, and other Cities not farre from them, they thought it meete to create a Duke that should be the principall and supreme commander of the whole City, and to arme him with authority to muster vp forces for their defence against any forraine inuasion, if occasion should require. Also they decreed that the same Duke should continue in his Ducall dignity during his life, which decree hath euer since beene in force to this day. Their first Dukes name was *Paulucius Anafestus* whom they chose about the yeare seuen hundred, assigning him first the Towne of Heraclea, next Malomocco, and afterward the Rialto (where

(where the Dukes made their habitation for the ſpace of many yeares till the Palace was built) for the place of his reſidence. Since which time for the ſpace of nine hundred yeares they haue been continually ruled by Dukes; the number of all which haue beene, foureſcore and eleuen with their preſent Duke *Leonardus Donatus*. I could tell thee ſome notable ceremonies concerning the election of their Duke, but thoſe I will differ till my next obſeruations of this City. Only I will impart one vnto thee which is this. As ſoone as the Duke is proclaimed, he is carryed about S^t^. *Marks* place in a chaire vpon certayne mens ſhoulders that are appointed for the ſame purpoſe, and all the while he flings money about the ſtreet for the poore to gather vp. Their Duke is not a Soueraigne Prince to ſay *ſic volo, ſic iubeo*; but his authority is ſo curbed & reſtrained, that without the conſent of the Councels he can neither eſtabliſh nor abrogate a law, nor doe any other matter whatſoeuer that belonges to a Prince. So that the gouernement of this City is a compounded forme of ſtate, contayning in it an Idea of the three principall gouernements of the auncient Athenians and Romans, namely the Monarchicall, the Oligarchicall, and Democraticall. The Duke ſitteth at the ſterne of the commonweale with glorious ornaments beſeeming his place and dignity, adorned with a Diademe and other enſignes of Principality, ſo that he ſeemeth to be a kinde of Monarch; yet there is that limitation of his power that without the approbation of the Senate he cannot doe any thing that carryeth a marke of Soueraignity. Next is the Councell of ten commonly called *Conſilio di dieci*, which were firſt inſtituted by way of imitation of the ancient Roman *Decemuiri*. Theſe are as it were the maine ſinewes and ſtrength of the whole Venetian Empire. For they are the principall Lordes of the ſtate that manage the whole gouernement thereof, both by ſea and land. This Councell preſenteth vnto thee a ſingular forme of

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an Oligarchy or Ariſtocratie. The laſt is the great Councell which conſiſteth of a thouſand and ſixe hundred Gentlemen, who are likewiſe other ſubordinate members of the State, and are a notable patterne of a Democratie. Al the Magiſtrates of what degree ſoeuer, are choſen by lots after an vnuſuall and ſtrange manner. For there are three pots placed vpon the Dukes Tribunall ſeate, wherof two that ſtand at both the ends of the ſeate containe a great multitude of ſiluer balles and a few golden; the third which ſtandeth in the middle, ſiluer and golden alſo: but leſſe then the other. Now all the officers are choſen according as their lots doe fall vpon them, by meanes of theſe balles, which is diſpoſed after ſuch an admirable fine manner, as the like kinde of election was neuer heard of before in any gouernement or common-weale of the whole world. The place of this election is the great Councell hall, into the which at the election time a ſtranger ſhal be very hardly admitted, but by ſome extraordinary fauour. One of the moſt honorable Magiſtrates of the whole city is the Procurator of S. *Marke*, who enioyeth this dignity not for a yeare only as the Roman Conſul did: but during his life, as the Duke doth. Heretofore there was but one in the whole city that bare that office, but afterwards there were ſixe more adioyned vnto him as his copartners, being choſen out of the ſixe tribes of the City: but there are of them at this day no leſſe then foure and twenty. This office is of ſo high eſteeme in Venice, that there is ſcarce any Duke choſen which hath not beene firſt Procurator of S^t. *Marke*. I haue now giuen thee a little taſt of the forme of the Cities gouernement. I will alſo ſomewhat compendiouſly touch that of the land Cities that are ſubiect to them. Euery land City hath foure principal Magiſtrates aſſigned to it, wherof the chiefeſt is the Prætor aliàs the Podeſtà, who doth ſit vpon matters of life and death, and pronounceth the definitiue ſentence of condemnation vpon the

the offendors. The ſecond is the Præfectus otherwiſe called the Capitano, that is, the generall Captaine ouer all their forces both in the City, and abroad in the country not farre from the City. Theſe two Magiſtrates are the principall to whom all the other inferior officers are ſubiect. The third is the Treaſurer, who receiueth the publique money, payeth it to the Souldiers, and regiſtreth all both receipts and expenſes. But he is ſo ſubiect to the authority of the Præfectus, that he can do nothing without him. The fourth and the laſt is the Lieutenant of the Caſtle. His office is to looke to the Souldiers that are in garriſon, and to take charge of the weapons, artillery, and all kinde of munition belonging to the ſame. He likewiſe is as farre forth ſubiect to the Præfectus as the Treaſurer. If they haue any warres by land, they make a ſtranger the General of their army, and neuer one of their owne Gentlemen. Of thoſe forraine Captaines two aboue the reſt haue beene very renowned and fortunate warriours, whoſe memory is much celebrated amongſt the Venetians, namely *Gattamelita* of Narnia of whom I haue ſpoken in my Treatiſe of Padua, and *Barthelmew Coleon* of Bergomo, vnto whom there is an honorable equeſtriall ſtatue erected in a publique place of this City, as I haue before mentioned.

I will alſo giue thee a little intimation of the principal places of their Dominion both by ſea and land: In the territory of Lombardy they haue ſeuen ſtately Cities, in fiue whereof I my ſelfe haue beene, and haue already deſcribed one of them, and ſo wil hereafter the other foure. The names of them are theſe: Padua, Vicenza, Verona, Brixia, Bergomo, Crema, Tarui ſium commonly called Treuiſa, beſides many other inferiour Townes and Caſtles. Amongſt the reſt that of *Palma in Forum Iulij* is a moſt inexpugnable fortreſſe, and contriued with ſuch a rare round forme of building, conſiſting of two degrees of workemanſhip, whereof each containeth nine ſeuerall

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and distinct bulwarks, that I haue heard there is not the like to be found in all Christendome. This was built in the yeare 1593. when *Pascalis Ciconia* was Duke. In Sclauonia which was heretofore called Illyricum, they haue the two Cities of Zara and Zebenico: in Istria and Dalmatia, goodly Cities also. In the Sea they haue the island of Creta now called Candia, standing in the Mediterran Sea; And of Corcyra in the Ionian Sea, now called Corfu. Likewise they were for many yeares since Lords of Constantinople before the Turks tooke possession thereof. And for the space of many yeares they possessed the noble island of Cyprus situate also in the Mediterran Sea. But *Munster* in the second booke of his Cosmographie writeth that they got it by very lewd and indirect meanes, vnto whom I will referre thee for the history, because it is something long for me to relate vnto thee. Therefore the example of the Venetians doth very well verifie the old speech of *Salust, malè parta malè dilabuntur*. For they were expelled againe out of it by the Turks *An.* 1571. At what time those barbarous enemies of the Christian name shewed most execrable cruelty vpon them in the Capitall city of the island called Famagusta heretofore Salamis, that valiant Venetian Gentleman *Antonius Bragedinus* (whose Epitaph I haue before written in my description of the Church of S^t. *John* and *Paul*) being then flea'd aliue amongst them. All these ample territories both by sea and land doe yeeld them such an exceeding great reuenue by the yeare, as doth amount to foure millions (as I haue heard) of Duckats. Which is very neare a million of our English pounds. A most stupendious summe of money, if it were possible for a man to see it altogether in the Venetian nine penny peeces called liuers. The greatest part of this money is raised by extreme exactions and impositions that they lay vpon their subiects, but especially for wine and salt. Thus haue I as briefly as I can discouered vnto thee some small part

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of their gouernement both in the city of Venice, and the other cities of their Signiory; and also related some principall particulars of their famous Empire both by sea and land, together with the reuenues thereof.

It will not be amisse to speake something also of the money of Venice, though I haue not done the like of any other country besides. And the rather I am induced to mention it, because I will take occasion to touch one thing in this discourse of their coines, that perhaps may be a little beneficiall vnto some that intend hereafter to trauell to Venice. There are sundry coines both of gold & siluer allowed in the city of Venice, besides their owne stampe; as the French crownes: the single and double duckats which are the Emperors coine: single and double pistolets of Spaine: The Hungarian gold which they call Hungars: The Popes gold: The Dutch dollars, &c. But I saw none of our English there: or if there be any, there is losse by it whether it be gold or siluer. Most of their owne coines that I saw were these. In gold but one, which is their chiquiney: This piece doth much vary in the value. For sometimes it is high, sometimes low. When I was there, a chiquiney was worth eleuen liuers and twelue sols. Which counteruaileth eight shillings and eight pence halfe penny of our money. With vs in England it is seldome worth aboue seuen shillings. Of their siluer coines they haue these two pieces only. The greatest is the duckatoone, which containeth eight liuers, that is, sixe shillings. This piece hath in one side the effigies of the Duke of Venice and the Patriarch, holding a staffe betweene them stamped thereon, with the Dukes name. And in the other, the figure of S^t. *Iustina* a chast Patauine virgin, of whom I haue before spoken in my tract of Padua. And in the same side is written this inscription, *Memor ero tui Iustina Virgo.* The occasion of which inscription I haue signified in my notes of Padua. The other is a double liuer which is eighteene pence. Al-

ſo they haue ſixe coines more which are partly braſſe and partly tinne. Firſt the liuer which is nine pence: Then the halfe liuer foure pence halfe penny, both theſe are braſſe. The tinne coynes are theſe foure; a piece of foure gazets, which is about three pence and three farthings. A gazet: this is almoſt a penny: whereof ten doe make a liuer, that is, nine pence; a ſol: this is almoſt an halfe penny. For twenty of them doe make a liuer, the laſt and leaſt is the betſa, which is halfe a ſol; that is almoſt a farthing Now whereas the Venetian duckat is much ſpoken of, you muſt conſider that this word duckat doth not ſignifie any one certaine coyne. But many ſeuerall pieces doe concurre to make one duckat, namely ſixe liuers and two gazets, which doe counteruaile foure ſhillings and eight pence of our money. So that a duckat is ſometimes more, ſometimes leſſe. The chiquiney that I firſt named of the Venetian coynes, and theſe other eight, partly ſiluer, partly braſſe, and partly tinne, are the curranteſt money of all both in Venice it ſelfe, and in the whole Venetian Signiory. But that which is moſt principally current aboue all the reſt, is the liuer. Which is therefore called in Venice *moneta de banco*, that is, the money of the exchange. Therefore I would Counſell thee whatſoeuer thou art that intendeſt to trauell into Italy, and to returne thy money in England by bill of exchange that thou maieſt receiue it againe in Venice; I would counſell thee (I ſay) ſo to compound with thy merchant, that thou maieſt be paide all thy money in the exchange coyne, which is this braſſe peece called the Liuer. For otherwiſe thou wilt incurre an inconuenience by receiuing it in peeces of gold of ſundry coines, according to the pleaſure of the Merchant that payeth thee in Venice. Becauſe if thou ſhouldeſt happen to make thy aboade in Venice for ſome pretty long ſpace to thy great charge, whenſoeuer thou ſhalt haue occaſion to buy a little commoditie of ſome ſmall valew, thou wilt ſuſtaine

loſſe

losse by thy gold, but not by thy Liuers. For euery man will take thy Liuers without any losse to thee, but none thy gold without some aduantage to themselues, and damage to thee, except thou dost buy a commoditie of some valew. For thou shalt not find that kindnesse in Venice to haue thy gold changed *gratis* into small currant peeces of the citie, as in England. Also there is another great inconuenience in receiuing returned money in gold, because sometimes all light gold is bandited, that is, banished out of the Citie; a tricke of state vsed often amongst the Venetians, by which they do very much inrich their treasure, and a thing that hapned when I was there, to my great preiudice. If after this banditing of the light gold, (which is done by a solemne Proclamation at Saint *Markes* place and the Rialto) all thy stocke of money that thou hast in Venice, doth consist of diffrent peeces of gold, and the same light, thou wilt be much damnified and driuen to these extremes: either to forfeite thy light peeces to the state, and that *ipso facto*, whensoeuer thou dost offer them abroad in the citie for any thing thou wouldest buy; or to exchange them for weighty gold with the * bankers or money-changers of S. *Marks*, before thou canst put them away; and that will redound to thy damage, for they will bee well paide for the exchange. These inconueniences I haue tasted my selfe, only for taking light gold of my Merchant in steed of Liuer money: so that I speake by mine owne experience. Therefore I end this matter touching their money with counselling thee whatsoeuer thou art that meanest to returne money out of England for Venice, to receiue thy whole summe in Liuers.

*These are called in Greeke τραπεζίται, in Latin *Collybistæ* and *nummularij*

There is greate variety of Wines in Venice, but nothing so much as in Rome, Naples, Milan, Florence, and other Italian cities, the greatest part of them beeing brought thither from the territories of Padua: But they are much dearer here then in the other cities of Italy, as

well thoſe that are in the Signiorie,as thoſe without the ſame.For the Venetians lay ſuch an extreme impoſt vpon them,that they as much oppreſſe their ſubiects therewith,as the ſtates of the Netherlands doe thoſe vnder their dominion with their excize:howbeit they are not altogether ſo deare,but that a moderate and competent drinker may buy as much of their meaner red Wine in one of their Magazines,that is,cellars,for his ſol, which is a little leſſe then our halfe penny,as will ſerue for a reaſonable draught.Some of theſe wines are ſingular good, as their *Liatico*,which is a very cordiall and generoſe liquor: their *Romania*,their *Muſcadine*,and their *Lagryme de Chriſto*; which is ſo toothſome and delectable to the taſte,that a certaine ſtranger being newly come to the citie,and taſting of this pleaſant wine, was ſo affected therewith,that I heard he vttered this ſpeech out of a paſſionate humour: *O Domine Domine,cur non lachrymaſti in regionibus noſtris?* that is, O Lord O Lord,why haſt thou not diſtilled theſe kinde of teares into our countries? Theſe wines are alwayes brought vp into the roome wherein the gheſts doe make their meale, in certaine great glaſſes called *Ingiſtera'es* that are commonly vſed in all thoſe Cities of Italy that I ſurueied in my iourney.Out of which glaſſe the ſeruants that attend at table,doe vſe to poure their wine into leſſer glaſſes, and ſo to deliuer them to the gheſts.This word *Ingiſtera* I therefore name,becauſe the etymologie of it is very pretty: for it is called *Ingiſtera quaſi* ἐν γαστρὶ, as my learned friend that famous traueller and elegant linguiſt Maſter *Hugh Holland* hath lately told me,that is,a thing formed in the faſhion of a belly,the Greek word γαστὴρ ſignifying a belly: for the middle part of it doth truly repreſent the ſhape of a bellie.

That day that I came forth of Venice I obſerued a thing which did euen tickle my ſenſes with great ioy and comfort;for on the right hand of the ſecond walke of

Saint

Saint *Markes* place, as you goe betwixt the clocke and the two great pillars by the sea side, euen in the outward wall of the Dukes Pallace, and within that faire walke that is supported with pillars, I saw the pictures of certaine famous Kings, and other great personages, and our King *Iames* his picture in the very midst of them, as being the worthiest person of them al. The pictures were these: One of the present King of Spaine *Philip* the second: One of the King of France *Henry* the fourth: One of the last Duke of Venice *Marino Grimanno*: and one of a certaine noble woman whose name no body could tell me. And in the very middle our Kings picture, which I think was placed there not without great consideration; for I beleeue they remembred the old speech when they hanged vp his picture: *In medio consistit virtus.* Againe the same day I sawe his picture very gallantly aduanced in another place of the citie, euen at the Rialto bridge, with Queene *Anne* and Prince *Henry* on one side of him, and the King of France on the other; a thing that ministred singular contentment vnto me.

Hauing now so amply declared vnto thee most of the principall things of this thrise-renowned and illustrious citie, I will briefly by way of an Epitome mention most of the other particulars thereof, and so finally shut vp this natration: There are reported to be in Venice and the circumiacent * ilands, two hundred Churches in which are one hundred forty three paire of Organs, fifty foure Monasteries, twenty sixe Nunneries, fifty sixe Tribunals or places of iudgement, seuenteene Hospitals, sixe Companies or Fraternities, whereof I haue before spoken; one hundred sixty fiue marble statues of worthy personages, partly equestriall, partly pedestriall, which are erected in sundry places of the citie, to the honour of those that eyther at home haue prudently administred the Common-weale, or abroad valiantly fought for the same. Likewise of brasse there are twenty three, whereof

* Which are in number twenty fiue.

one is that of Bartholomew Coleon before mentioned. Alſo there are twentie ſeuen publique clocks, ten braſen gates, a hundred and fourteene Towers for bels to hang in, ten braſen horſes, one hundred fifty fiue welles for the common vſe of the citizens, one hundred eighty fiue moſt delectable gardens, ten thouſand Gondolaes, foure hundred and fifty bridges partly ſtony, partly timber, one hundred and twenty Palaces, whereof one hundred are very worthy of that name, one hundred ſeuenty foure courts: and the totall number of ſoules liuing in the citie and about the ſame is thought to be about fiue hundred thouſand, ſomething more or leſſe. For ſometimes there is a catalogue made of all the perſons in the citie of what ſexe or age ſoeuer they be; as we may reade there was heretofore in Rome in the time of *Auguſtus Cæſar*: and at the laſt view there were found in the whole city as many as I haue before ſpoken.

Thus haue I related vnto thee as many notable matters of this noble citie, as either I could ſee with mine eyes, or heare from the report of credible and worthy perſons, or deriue from the monuments of learned and authenticke writers that I found in the citie; hoping that diuers large circumſtances which I haue inſerted into this hiſtory, will not be vnpleaſant vnto thee, becauſe many of them doe tend to the better illuſtration of ſome things, whoſe glory would haue beene euen eclipſed if I had not inlarged the ſame with theſe amplifications; and ſo at length I finiſh the treatiſe of this incomparable city, this moſt beautifull Queene, this vntainted virgine, this Paradiſe, this Tempe, this rich Diademe and moſt flouriſhing garland of Chriſtendome: of which the inhabitants may as proudly vaunt, as I haue read the Perſians haue done of their Ormus, who ſay that if the world were a ring, then ſhould Ormus be the gemme thereof: the ſame (I ſay) may the Venetians ſpeake of their citie, and much more truely. The ſight whereof hath yeelded

vnto

vnto me such infinite and vnspeakeable contentment (I must needes confesse) that euen as *Albertus* Marquesse of Guasto said (as I haue before spoken) were he put to his choice to be Lord of foure of the faireſt cities of Italy, or the Arsenall of Venice, he would prefer the Arsenall: In like maner I say, that had there bin an offer made vnto me before I tooke my iourney to Venice, eyther that foure of the richeſt mannors of Somerset-shire (wherein I was borne) should be *gratis* bestowed vpon me if I neuer saw Venice, or neither of them if I should see it; although certainly those mannors would do me much more good in respect of a state of liuelyhood to liue in the world, then the sight of Venice: yet notwithstanding I will euer say while I liue, that the sight of Venice and her resplendent beauty, antiquities, and monuments hath by many degrees more contented my minde, and satisfied my desires, then those foure Lordshippes could possibly haue done.

Thus much of the glorious citie of Venice.

I Departed from Venice in a Barke to Padua about eight of the clock in the euening the eigth day of August being Munday, after I had made my aboad there sixe weekes and two dayes, and came to Padua about nine of the clocke the next morning. Here I was very graciously vsed by my Lord *Wentworth*. For he inuited me most kindly to dinner to his owne table, which courtesie the very course of humanity doth inioyne me thankfully to remember. After dinner I walked with him to the Santo, where I obserued diuers things that I haue already mentioned in my obseruations of Padua: as an exorcisme performed by a Priest for the expelling of the diuell out of a man possessed: a monument of one of our English Earles of Deuon-shire: another of *Petrus Bembus*, &c.

I departed from Padua about two of the clocke in the afternoone the same day, being conducted in my way by my kinde friend Mr. *George Rooke*, of whom I haue made mention before in my discourse of Padua, and came to a solitary house thirteene miles beyond, about seuen of the clocke in the euening, where I lay that night. When I was out of Padua I obserued that there are no woods, groues, shrubs, or any manner of trees growing neare to the citie, as there were in former times. For all of them haue beene cut downe within these few yeares. I noted a singular point of policy in this. For the Venetians who are the Lords of Padua, haue caused this to be done, to the end that there shall be no place of shelter for the enemies to shroude themselues in, if any should happen to approach to the citie, with an intent to assault it. All that space which is so voyd of trees, is called the Guasto, that is, the waste plot; not because it is altogether waste and vnprofitable, as bearing no commodity at all. For it beareth great store of Melons and other fruites: but because there grow no trees there. This Guasto is extended about some three miles in length, before I could come to any trees. The like Guastoes they haue also about their other cities in Lombardy, &c.

I departed from the solitary house about sixe of the clocke the next morning being Wednesday, and came to Vicenza about eight of the clock. The distance betwixt that house and Vicenza is fiue miles.

My Obſeruations of Vicenza, in Latin Vincentia and Vicetia.

Iulius Cæſar Scaliger hath written theſe verſes vpon Vicenza.

Bacche pater, Ceres alma, bonæ bona numina pacis,
Quæ patulos agros, qui iuga curua tenes.
Quid rerum, quid amicitiæ cum Marte cruento
Vobiſcum? veſtrum vt vexet vtrumq; furor?
Pulchra racemiferos domitat Vicetia colles,
Lætaq; ſpicilegi iugera findit agri.
Cædis amor, cædis germanæ inſana cupido:
Nec patrius nato eſt tutus ab hoſte cruor.
Nuſquam iter eſt: vaſtata iacent latrone proteruo
Ruſcula, corruerunt ignibus hauſta ſuis.
Parce (nefas) ſcelerare manus Gens debita cælo,
Imbueq; ignoto pectora digna deo.
Diuinæ facies, regio cæleſtis: at huius
In cæli medio tartara dira vigent.

This city was built about three hundred twenty foure yeares before Chriſts incarnation, by the people called *Euganei*, whom *Antenor* the Troian expulſed from that place, where he built Padua, and not long after it was much inlarged by thoſe Gaules that were called *Galli Senones*, which followed *Brennus* in his warres. There are two riuers that runne through it, whoſe names are Bacchilio and Eretinus, whereof Bacchilio is the faireſt, ouer the which are built ſeuen bridges, partly of ſtone and partly of timber. On the left hand of the bridge, which leadeth into the citie from Padua, I told ſixteene pretty water-mils, which are very commodious to the citie: it is thought to be about ſome foure miles in compaſſe with the ſuburbes, being ſeated in a plaine at the foote of the hill Bericus, and built in that manner that it repre-

ſenteth the figure of a Scorpion. For it extendeth it ſelfe much more in length then breadth. And about the Weſt end it is ſo ſlender and narrow, that it reſembleth the tayle of a Scorpion: it is inuironed round about with a bricke wall, wherein are eight gates: many goodly Palaces and ſtately buildings, both publique and priuate I ſaw in this citie. In the firſt ſtreet as I came in from Padua I obſerued a very beautifull Palace of a conuenient heigth, in the front whereof I read this inſcription: *Has ædes quanta celeritate ignis conſumpſit, tanta ferè M. Antonius Walmarana Stephani Equitis clariſsimi filius à fundamentis erexit anno M. D. X C I I I.* In the great market-place is erected a ſtately pillar of freeſtone of ſome twenty foote high with the winged Lion vpon it. The Prætorium of the citie ſtandeth at the north ſide of this market-place, which is a very ſumptuous and magnificent building, but much inferiour to that of Padua. It is in length fifty ſixe paces, and in breadth twenty two: at the higher end there is a Tribunall, aboue the which the winged Lyon is placed, richly gilt. Betwixt the Lyon and the Tribunall I read this inſcription, written vpon a ground of gold. *Antonio Bernardo Iuriſcon. & patri optimo ob rem. pub. domi foriſq; feliciter adminiſtratam, vrbe pontibus, carcere, foro, templis exornata, Iudeis & noxijs ejectis, ciuitate in priſtinam dignitatem ſtudijs & ſanctis moribus reſtituta, monte Pietatis fundato, grata Vincentia poſuit, M. C C C C. L X X X V I.* The roofe of this Prætorium is hollow as that of Padua, hauing many yron beames that come athwart or a croſſe from one ſide to the other, as that of Padua. The outward roofe is couerd with lead. In each ſide aboue is a faire gallery adorned with goodly pillars: likewiſe each ſide beneath hath a walke garniſhed with marueilous faire great pillars, ſixe being compacted together in one, which doe make a faire arch: of which arches there are nine: one of theſe lower walkes is thoroughly finiſhed, *viz.* the northerne by the market-place: but

but not that in the South side; when I was in Vicenza, they were building very diligently euery day to end the same: which without doubt will be a most beautifull walke when it is once brought to perfection, and it will yeelde a great ornament to the Prætorium. So then of all these faire walkes high and low, which belong to the Palace there are foure. Also there are two or three paire of stately staires that leade vp to the hall.

Neare vnto this Palace there is a Tower of a marueilous heigth, as high (in my opinion) as that famous Tower of Cremona or S^t. *Markes* of Venice, but so exceeding slender that I neuer saw any Tower in all my life so high of such a slenderneſſe.

There are foure very memorable things to be seene in this citie: the Monastery of the Dominican Fryers, the Palace of the Count or Earle *Leonardus Walmarana*, his Garden neare to the west gate that leadeth to Verona, and a famous Theater, built *anno M.D. LXXXIIII.* In the Monastery of the Dominican Friers is to be seene the thorny crowne of our Sauiour Iesus Christ (as they say) which S^t. *Lewes* King of France, *anno* 1259. bestowed vpon his brother at Paris, who hapned afterward to be Bishop of Vicenza, and a Dominican Frier. They report that he was the man that bestowed this crowne vpon the Monastery. In my notes of Paris I haue written something of this crown. For in Paris they say that they haue the thorny crown: and here in Vicenza the Dominicans most constantly affirme, that none hath it or can haue it but themselues: eyther they must proue that Christ had two seuerall crowns of thornes put vpon his head (which is contrary to the history of the Euangelists) or else it must needes follow that one of these crownes is false. Neuertheleſſe I went thither to see it for my mindes sake, but I could not possibly obtaine the fauour, though the Friers otherwise vsed me very courteously, affirming that it was neuer shewed to any man whatsoeuer but vpon

Corpus Christi day, and that it was kept vnder three locks. One of the Monkes ſhewed me a very memorable thing in this Monaſtery. For he brought me into their kitchin, and told me, that where the chimney is, euen where their meate is wont to be roſted and ſodde, certaine Arrians heretofore liued, their principall Maſter reading from a chaire that ſtood in the ſame place, the Arrian doctrine to his diſciples and followers: but at laſt the holy Biſhop *Bartholomew*, (of whom I haue already ſpoken) chaced them out of the Citie, and in their roome placed the Dominicans.

The Palace of the Earle *Leonardus Walmarana* ſeemeth to be a very magnificent building, if the inſide be correſpondent to the front next to the ſtreet. For that front is very beautifull, hauing much pointed diamond worke about the bottome, and about the toppe many prety hiſtories curiouſly cut in ſtone. Vnder one hiſtory is written. *Ars ſuperat naturam*: vnder another where greyhounds are moſt exquiſitely carued, theſe two Greeke wordes are written κάλλις & πόνον, whereby is meant that hunting is the moſt generoſe and noble exerciſe of all others. Both theſe emblemes are made on the right hand as you goe into the houſe. On the left hand this vnder a fine hiſtoricall worke. *Vbi periculum, ibi feſtinandum.* Againe ouer the dore this noble and moſt remarkable inſcription is written very faire in ſtone: *Maria Auſtria Auguſta, Caroli Quinti, Maximiliani Secundi, Rodolphi Secundi Imperatorum filia, vxor, mater, à Philippo fratre Hiſpaniarum Rege Potentiſſimo, ad regendum Luſitanorum quondam Regum Imperium nuper partum, è Germaniâ accita per Italiam iter faciens, in his ædibus, quod ipſa ob veterem Auſtriacorum Principum erga hanc domum clientelam maximè voluit, cum Margarita Maximiliano, & filijs Archiducibus, à Leonardo Walmarana Comite eodemq; Philippi Regis Penſionario, ſplendidiſſimo apparatu accepta fuit. Anno M.D. LXXXI. IV. Kal. Octobris.*

The

The third is the garden of the foreſaid Earle *Leonardus*, which is ſo delectable and pleaſant that it ſeemeth a ſecond Paradiſe. At the entrance of it ouer the firſt gate I read this inſcription in Capitall letters.

Ciuis. Amice. Aduena.
Qui loci amœnitatẽ cupis oblectarier,
Securus huc ingredere,
Teq́; largiter recrea.
Nullus intus canis, nullus Draco;
Nullus falce minaci Deus.
Omnia ſed tuta, benigneq́;
Expoſita.
Sic voluit Comes Leonardus
Walmarana Hortorum Dominus,
Modeſtiam quòd tuam & Continentiam Cuſtodem fore fidat optimum. Anno M. D. XCII.

After I came into the garden I turned on the right hand, and deſcended into a very pleaſant and delicious walke, at the entrance whereof I read this ſecond inſcription made in ſtone ouer a faire gate.

Si te imprudentem grauiores
Fortè
Huc vſq; inſequutæ ſunt
Curæ,
Eas velint nolint procul
Nunc vt abeant facito.
Hilaritati namque & Genio
Pars hæc potiſſ. dicata eſt.

Againe, hauing paſſed through that gate and walke which was but ſhort, I entred into a third walke of a notable length (for it was at the leaſt two hundred paces long) beſet with moſt delightfull trees on both ſides. At the entrance of this walke there ſtandeth another ſtately gate, ouer the which I read this third inſcription, which indeede is moſt witty and elegant.

Cedros

Cedros hoſce qui dempſerit,
Floreſue carpſerit,
Is Sacrilegus eſto;
Vertumnoq́, & Pomonæ,
Queis ſunt ſacri,
Pœnas luito.

In both ſides of this walke I ſaw Cedar trees, Orange, Lemmon, and Pome-citron trees, and fruits of all theſe kindes ripe. Amongſt the reſt I obſerued paſſing faire Citrons, which made my mouth euen water vpon them, and cauſed me almoſt to tranſgreſſe his law. One ſide of the walke is inuironed with a goodly wall, by the which the fruits doe grow. About the middle of the walke there is built a prety conuenient houſe, wherein tame connies and diuers ſorts of fine birds are kept, as Turtles, &c. In the middle of the garden is built a faire round roofe, ſupported with eight ſtately pillars of white ſtone, it is ſaid that it ſhall be all couered with lead, but it was not when I was there. Alſo I ſaw a fine Labyrinth made of boxe, but the dore was locked that I could not get in. And many lofty Pine trees, but ſome of them were ſo nipped with the cold froſt and ſnow that fell the winter before, as thoſe were in the king of Frances garden at the Tuilleries, that they were euen ſtarued. Alſo for the more addition of pleaſure to the place, there is a ſweet riuer full of fine fiſh running by that fruitfull walke, wherehence is miniſtred ſtore of water to moiſten the garden in time of drougth. Finally to conclude, ſuch is the affluence of all delights and pleaſures in this garden, that it is the moſt peereleſſe and incomparable plot for the quantity that euer I ſaw.

The fourth and laſt memorable thing of this City is a ſtately faire Theater, which was built by certaine Scholars in the yeare M. D. Lxxxiiij. that were called *Academici Olympici*, but why ſo called I know not. It hath an Orcheſtra made in it according to the imitation of the Roman

Roman Orcheſtraes, which is at the lower end of the degrees, or (as I may more properly terme them) benches or ſeates, whereof there are fourteene, each aboue another, compaſſing ſomthing more then halfe the Theater, and contriued in the fathion of an halfe Moone. In that Orcheſtra none ſit but Noble and eminent perſons. He that ſhewed me this Theater told me that the Orcheſtra and fourteen benches would containe about ſome three thouſand perſons. The Scene alſo is a very faire and beautifull place to behold. In this Theater was acted a play for many yeares ſince with diuers goodly ſhewes before *William Gonzaga* Duke of Mantua, father to the preſent Duke *Vincentius Gonzaga*. Againe, afterward certaine Moſcouite Ambaſſadors that came from Rome, were very honourably entertained in this Theater with muſicke and a banquet. And after them certaine young Noblemen of that farre remote region in the Eaſt called Iapan or Iapona, being deſcended of the bloud royall of the Country, were receiued here with great ſtate, at what time *Liuius Paiellus* a ſingular Orator pronounced an eloquent Oration in praiſe of them. But one of the lateſt great ſhewes that was made here was preſented before the forenamed that famous Earle *Leonardus Walmarana*, in the yeare 1585. For at that time the Tragedy of *Sophocles*, which is intituled *Oedipus*, was moſt excellently acted in this Theater. The hiſtory of the acting whereof is finely painted in the Court wal at the very entrance to the Theater. Ouer the three dores of which Court I read theſe three inſcriptions, written in Capitall letters.

This ouer the firſt.

Olympicis Excitamento.

This ouer the ſecond.

Ciuibus Oblectamento.

And this ouer the third.

Patriæ Ornamento.

In

In the front of the Scene, directly opposite to the Orchestra, this is written:

Virtuti ac Genio
Olympicorum Academia
Theatrum hoc à fundamentis erexit, Anno
M. D. LXXXIIII.
Andrea Palladio Architecto.

Without the City also are two most stately and goodly things to be seene. Whereof the first is a very magnificent arch built about the end of the City, southward as you goe vp to the hill Bericus. The other is the Palace of the Earle *Odoricus Capra*. The arch certainly is a very sumptuous monument being of a lofty heigth, and supported with foure portly marble pillars, two on one side, and as many on the other. At the top standeth the winged Lyon in white stone, and at both the endes of the toppe two statues also of white stone are erected. In the front of the outside of the arch, this is written vnder the Lyon.

Deiparæ Virgini Berici
Montis
Iacobus Bragadeno Ambros. F. Præf. Religionis
& vrbis amantiss. D.
M. D. XCV.

After I was entred within this arch, I ascended a marvailous high paire of staires, much higher then those that I haue mentioned in my description of Lyons. For they are of that heigth that they will make a weake body vterly weary before he can attaine to the toppe. For they containe no lesse then a hundred and fifty greeses. And you must ascend by fiue greeses at a place till you come to the toppe, the seuerall partitions being in number thirty. Truly they are the highest staires that euer I trode in my life out of a Church or house. At the left hand of the

the aſcent a little after I was entred within the arch, I read this inſcription in a ſtony pillar.

Quis aſcèndet in montem ſanctum tuum?

In another pillar on the right hand, this:

Innocens manibus & mundo corde.

After I was come almoſt to the toppe, I found this inſcription in a ſtony pillar on the left hand.

Franciſcus Bernardinus
Saracenus
Scalas fecit ex ſtipe
publicè priuatimq;
Collata,
& viam reliquam
ad Mariæ templum vſq;
ſilicè promouit.
clo Io c.

And this inſcription in another ſtony pillar on the right hand.

Hoſpes ſi properas,
Paulum ſiſtito,
Vrbis, collium, fluminum,
Agrorum, Alpium aſpectu
Laborem lenito.
Abi. perge pius,
Dei matrem Virginem
Salutato.
Stratæ viæ commodum
Pijs precibus rependito.

After I had aſcended thoſe ſtaires I went to the Temple of the Virgin *Mary*, ſeated vpon the toppe of the hil, and about a mile diſtant from the City. All the Monkes that dwell here are meerely lay-men. In the Moneth of Auguſt when I was there, this Monaſtery was exceedingly frequented with people, and ſo it is euery yeare in the ſame Moneth. For they hold this opinion and doe very confidently maintayne it, that by the prayers which godly

godly people doe make in the Church of that Monaſtery that Moneth, one ſoule ſhall be redeemed out of Purgatory forſooth. Infinite are the votiue tables that I ſaw hanged about the walles of this Church. I ſaw many indeede at the Altar where our Lady is worſhipped at the Arſenal, and in other places of Venice, but neuer a quarter ſo many in one place as here. I walked into the Cloyſter of the Monks, and into a high gallery at the toppe of the Monaſtery, where they haue a paſſing ſweet proſpect. Surely they dwell in as conuenient a place for a retired life as any I ſaw in Italy, nay none comparable to it. They ſay that many miracles are ſhewed in this Monaſtery.

The other memorable thing without the City, is the ſumptuous Palace of the aboue named Earle *Odoricus Capra*, which is a little mile diſtant from the City. It is built vpon a prety eminent hillocke, and is round (in which reſpect it is called in the Italian *Rotonda*) hauing foure very beautifull fronts, which doe anſwere the foure parts of the world. At the Eaſt front as I aſcended to the houſe, I ſaw three white ſtatues erected, and vnder them the picture of a blacke Goate which is his armes. Vnder the which I read this.

Scriptum
Memoriæ perpetuæ
Mandans hæc
Dum ſuſtinet & abſtinet.

At the Weſt end vnder another ſcutchin this is written.

Qui ædes has arctiſſimo
Primogenituræ gradui
Subiecit.

At the North ſide this vnder a third ſcutchin.

Vna cum omnibus cenſibus,
Agris, vallibus, & collibus
Vltrà viam magnam.

In

In the South ſide this vnder the fourth ſcutchin.

Marius Capra
Gabrielis F.

Euery front hath ſixe moſt ſtately great pillars, and two paire of ſtaires to aſcend to the ſame, each containing eighteene faire greeſes. The roofe of the houſe is round, and very pretily adorned partly with curious pictures, and partly with ſtatues, which worke was contriued by the elegant penſill of *Alexander Magantia*. Alſo the roofe is open for the raine to deſcend into a very conuenient place made of purpoſe in the hall for the receiuing thereof. In one of the higher chambers there is the faireſt chimney for clauy and ieames that euer I ſaw, ſauing that of the King of France at his Palace of Fountaine Beleau before mentioned. For it was made of an extraordinary fine coloured marble, beautified with faire veines of diuers colours. This marble came from Verona. In another chamber I ſaw a clauy and ieames of touch ſtone, and a table boord of the ſame: alſo there is a ſtately cellar vnder the Palace, the roofe whereof is vaulted. At the farther end of this cellar as you go forth of it into a faire vineyard, this impreſſe is written ouer the dore in great letters.

Antrum non Cumæum
Neq; Homericum videbis,
Sed Bacchi;
Hoſpes ingredere,
Lætior abibis.

But I found not the wordes of the inſcription true; for I went not out more merily then I came in, becauſe the cellarer had not the honeſtie to beſtowe as much as one draught of his wine vpon me.

I was at the Palace of the Biſhop Vof icenza whoſe name is *Dionyſius Delphinus*. In this Palace is the towne priſon.

This city was much annoied by the army of that merci-

leſſe Barbarian Attila, with many other famous cities of Italy, after hee came out of his country of Scythia to ſpoyle the Europæan Cities. Alſo the Emperour *Fredericke* the ſecond beſieged it about the yeare a thouſand two hundred and forty, and afterward hauing entred it by force of armes, he defaced a great part of it with the furie of the fire.

For the ſight of moſt of theſe notable things that I enioyed in this faire citie, I doe acknowledge my ſelfe exceedingly beholding to two Italian yong Gentlemen that were Vicentines borne, whoſe names were *Thomas de Spaniuellis*, and *Ioannes Nicoletis*; eſpecially to one of them, who kept me company almoſt all that day that I ſpent there, and conducted me from place to place till he had ſhewed me all the principall things of the citie. For ſurely many Italians are paſſing courteous and kinde towards ſtrangers, of whoſe humanitie I made triall in diuers other cities in Italie, as Padua, Venice, Verona, Brixia, Bergomo, &c. Therefore I will euer magnifie and extoll the Italian for as courteous a man to a ſtranger as any man whatſoeuer in Chriſtendome. For I haue had a little experience in my trauels of ſome of euery principall nation of Chriſtendome.

The firſt that conuerted this Citie from Paganiſme to Chriſtianitie, was *Proſdocimus* that preached the Goſpell firſt at Padua, as I haue before mentioned.

The Vicentines were firſt ſubiect to the Signiorie of Venice about the yeare 1404. at what time they ſubmitted themſelues of their owne accord to the Venetians.

That day that I came forth of Vicenza, being Thurſday and the eleuenth day of Auguſt, I ſaw a franticke and lunaticke fellow runne vp and downe the citie with a gowne about him, who kept a very furious ſtirre, and drew many people about him.

The Weſt gate of the Citie that leadeth to Verona, hath

hath a very lofty Towre of a goodly heigth, and without the same on the left hand, I saw a maruailous sumptuous gate made of free-stone, and newly built, but not fully finished. All the front is contriued with pointed diamond worke. At that place there is nothing at all built but only this gate. This charge me thinkes might haue beene well saued, for it serues for no other purpose but onely for a beautifull entrance into a faire meadow.

I will now conclude my Obseruations of Vicenza with two memorable Italian sayings, the one of the Counts and Knights of Vicenza, which is this:

Quanti hà Venetia ponti e Gondolieri,
Tanti hà Vicenza Conti e Caualieri.

That is, looke how many bridges and Gondoleers Venice doth yeeld, so many Counts and Knights doth Vicenza.

The other, of the wine of Vicenza, which is in a manner prouerbially spoken of, as other commodities are of other Italian cities, viz.

Vin Vicentin.
Pan Paduan.
Tripe Treuizan.
Putana Venetian.

That is, The Wine of Vicenza,
The Bread of Padua.
The Tripes of Treuiza.
The Cortezans of Venice.

Thus much of Vicenza.

I Departed from Vicenza about tenne a clocke in the morning, the eleuenth day of August being Thursday, and came to Verona the next day about nine of the clocke in the morning. The things that I obserued betwixt Vicenza and Verona are these. Most of the horsemen that I met were furnished with muskets ready charged

ged,and touch-boxes hanging by their sides full of Gunpowder, together with little pouches full of bullets. which is a thing so commonly vsed in most places of Italie,that a man shall scarce finde a horseman in any place riding without them. I heard that this is the reason of it: because the people of the country are so giuen to villainies,that they will rob, rifle,and murder passengers,if they are not sufficiently prouided to defend themselues against them. At euery miles end by the way for the space of tenne or twelue miles,I saw certaine pretty stony pillars erected by the high way side, such as we call in Latin *cippos*,whereof some had inscriptions, some had not,which I suppose were set vp for many yeares since, euen in the time of the Roman Monarchie to limit their miles.whereupon many auncient Latin authors whensoeuer they would mention a place of Italie distant certaine miles from a citie,would say,*decimo &c lapide ab vrbe distat.* Some of the inscriptions of these pillars were so auncient and euen eaten out with time, that I could hardly reade aboue two or three letters of them: Perhaps they were set vp before or not long after Christs incarnation. Againe some had crosses on them as being erected by Christians.On the right hand as I trauelled to Verona,I saw three very stately and strong castels vpon hils,adorned with goodly battlements,&c. whereof one,which stood almost in the middle way betwixt Vicenza and Verona, was built by the Princely familie of the Scaligers of Verona,as a certaine graue Gentlman tolde me that I ouertooke riding vpon the way, who discoursed with me very familiarly of many matters in Latin:the same castle is now possessed by the noble Contarens of Venice.

* These kinde of pillars Plutarch doth call στηλαι in Vita Gracchi.

The territories of Vicenza and Verona doe confine and meete together about a place called Turre, which is but one solitarie inne,so called because the signe thereof is a tower. This is thirteene miles beyond Vicenza. About

bout nine miles on this side Verona I sawe a most magnificent Palace not aboue halfe a mile distant from the way on the left hand. I was told that it belonged to a Venetian *Clarissimo* called *Peter Gritti*.

That day about fiue of the clocke in the afternoone there fell a maruailous violent showre after I was past about some two miles beyond *Villa noua*, which is seuenteene miles from Vicenza, that continued almost for the space of three miles, euen till I came to my lodging, and made me wet to the very skinne, that I did euen *rigere frigore*.

I obserued great abundance of vineyardes on both sides of the way, and exceeding fertile Champaines, goodly meadowes, pastures, corne fieldes, and arable grounds both betwixt Padua & Vicenza, & also betwixt Vicenza and Verona. Onely I saw one speciall commodity wanting, wherwith (God be thanked) England is so abundantly furnished, as no place (I think) in al Christendome more, being indeed a thing exceeding necessary for the sustentation of mans life, as any other thing whatsoeuer that God hath giuen vnto man, viz. sheepe. For I remember I saw but three little flockes in all the way betwixt Padua and Verona, which are forty eight miles distant.

Within a mile of Verona on the left hand of the way there is a very faire little Monastery that belongeth to the order of those Monkes that are called *Camaldulenses*, which do weare white gownes and cowles of the same. There are but eight of the Fraternity, their Church is very faire, and they haue a Cloyster that inuironeth almost their whole Monastery, round about adorned with many beautifull pillars, wherof I told twenty eight of a great bigneſſe.

My Obſeruations of Verona.

Iulius Cæſar Scaliger hath written theſe verſes vpon *Verona*.

ITaliæ canimus ſemper florentis ocellum,
Calliope nequeat grandiùs vlla loqui.
Aucta deis, auctura poli Verona Quirites;
Quot ciues, tot habens ſydera digna Ioue.
Non animi, non ingenij vigor acrior vſquàm,
Nulla creat plures Martia terra duces.
Transferre in cœlum voluit ſibi Iupiter, at quì
Clarior in noſtris maluit eſſe locis.

This citie is of that antiquitie, that ſome do write it was firſt founded by the ancient Hetruſcans and hath beene in times paſt acounted one of their twelue cities on this ſide the Apennine mountaines. But afterwards in proceſſe of time, the Gaules that are called Senones, hauing paſſed ouer the Alpes vnder the conduct of their Captaine *Brennus*, came into this part of Italy, and ejected thoſe Hetruſcans out of the poſſeſſion thereof, and greatly amplified and enlarged the ſame. So that it was called *Verona quaſi Brenona* from their Captaine *Brennus*. But there are ſome that write that it had the denomination of Verona from Vera the name of a noble familie amongſt the Hetruſcans. Surely it is a very delectable, large, and populous citie, and moſt ſweetely ſeated: for the noble riuer Atheſis runneth by it which *Virgil* calleth *amænus*, as

——Atheſin ceu propter amænum.

Ænei 9.

It iſſueth out of the Alpes not for from the city of Trent. This riuer yeeldeth a ſpeciall commoditie to the citie. For although it be not able to beare veſſels of a great burden, yet it carrieth prety barges of conuenient quantitie, wherein great ſtore of Merchandiſe is brought vnto

to the city, both out of Germany and from Venice it selfe. In one side of this riuer I told nineteene water-mils, which were like to those that I saw vpon the riuer Rhodanus at the city of Lyons. There are foure bridges which ioyne together both the bankes of the riuer, whereof one is very faire and beautifull aboue the rest. By the sides of that bridge that I passed ouer when I entred into the city from Vicenza, I obserued two faire stones of white marble opposite to each other, with armes and scutchins in them: in that which is on the right hand I saw this inscription.

Qui fluminis vim passus
annos plures latuerat,
Ciuitatis ornamento;
& commodo
Pons tandem est restitutus.

And vnder the same this:

Andrea Gritti Principe,
Francisco Foscaro Prætore,
& Hieronymo Zano præfecto.
an. Salutis MDXXIX.

In that on the left hand this:

Fluminis impetu disiectum pontem
diligentiâ Ioannis Æmi Prætoris
penè restitutum, Francisci Foscari
Successoris cura perfecit.

Also I noted a third stone of white marble, in which are written certaine auncient characters of that antiquity that I thinke no man can reade them; because indeede they are partly defaced. A certaine Italian young Gentlemam, vnto whom I was much beholding for the sight of many noble antiquities of this citie, told me that this riuer Athesis doth sometimes so extremely swell, that it hath vtterly ouerwhelmed all the bridges, and much annoyed the citie. For testimony whereof he shewed me this most memorable inscription written in the corner

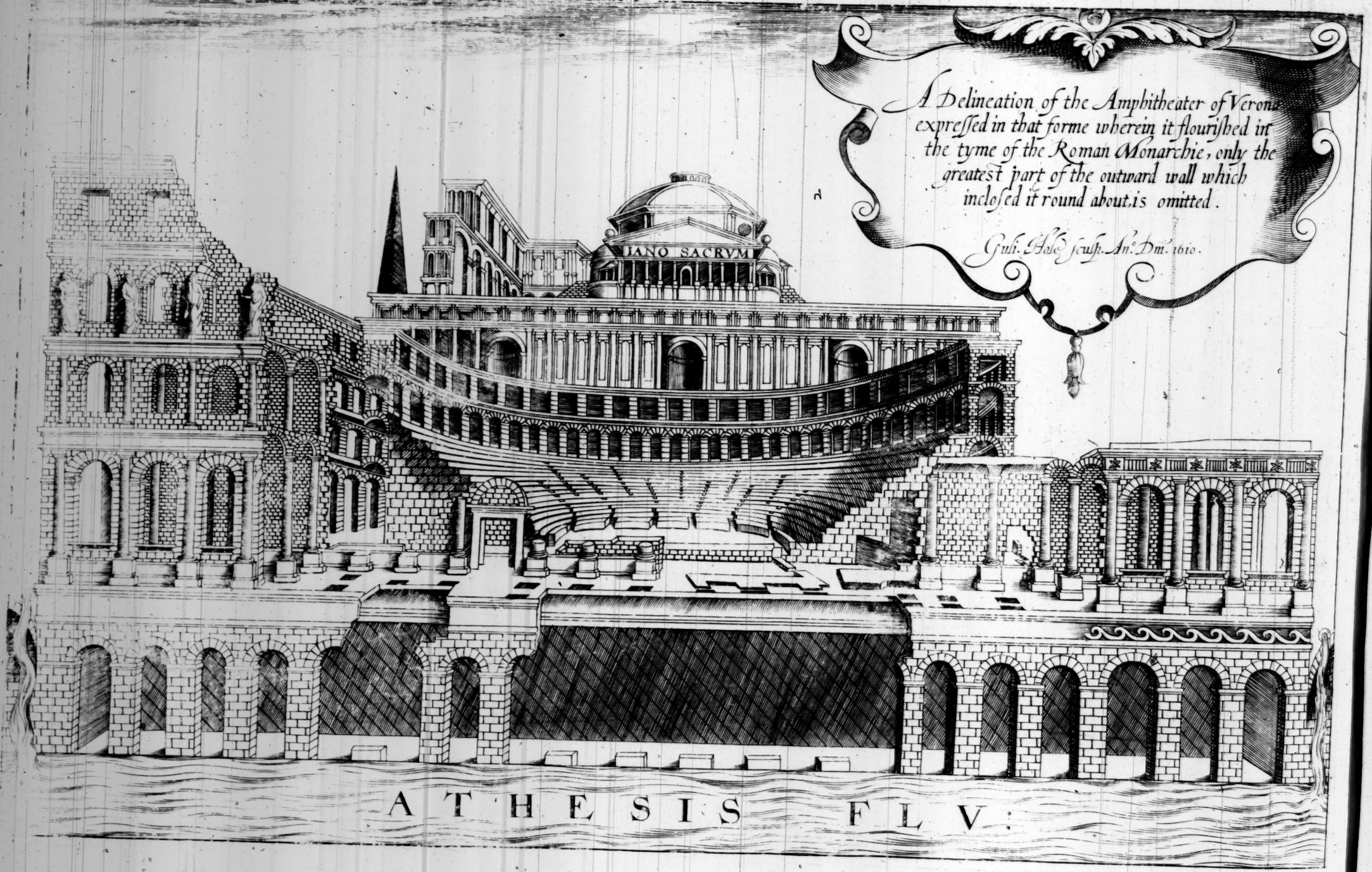
of a certaine wall not farre from the riuer, which mentioneth a very ſtange and vnuſuall inundation thereof.

Viator hæc hìc tabula
poſita eſt vt perpetuò
ſciri poſsit ſummas
noſtri fluminis
aquas hucvſq;
pertigiſſe.
die xxx. Octobris
anno M.D.Lxvij.
& ſiccitate &
diluuijs infauſto.

This Table is placed about twenty ſoote higher then the bridge, according to my eſtimation, which argueth ſo ſtrange an inundation of the Atheſis, that I doe not remember I euer read of the like, ſauing once of the Tyber in the time of the Emperour *Mauricius* when S. *Gregory* was Pope. For then the Tyber ſo farre exceeded his vſuall bounds, that he ouerflowed the very walles of Rome.

The forme of the building of this citie is ſomething like to that of Turin in Piemont: for it is almoſt ſquare. The greateſt part of it ſtandeth in a plaine, and ſome part of it that bendeth to the South, is ſituate vpon a hill, wheron are built two ſtately Caſtles, the one of S. *Fælix*, the other of S. *Angelo*; alſo it hath one more in the plain that ſtandeth neare to the riuer: that of S^t. *Fælix* is inuironed with a faire bricke wall, which is adorned with battlements that yeeld ſo faire a ſhew, that from the weſt it is ſeene a great way off. All theſe Caſtles, eſpecially thoſe two on the hill, are paſſing well furniſhed with munition and artillery for the defence of the city againſt the inuaſion of the enemy. The wals of the citie are the fayreſt of all the Italian cities that I ſaw, and indeede fayrer then any I euer ſaw before in all my life. For they are of a marueilous heigth, in ſome places forty foot high, according

ding


A Delineation of the Amphitheater of Verona expressed in that forme wherein it flourished in the tyme of the Roman Monarchie, only the greatest part of the outward wall which inclosed it round about is omitted.
Guli. Hole fculp. Anº Dmi. 1610.
IANO SACRVM
ATHESIS FLV:

ding to my eſtimation, built all with bricke, and fairely beautified with battlements. Alſo there are fiue gates in them of great antiquity, wherof ſome are garniſhed with curious caruings, images, and marble pillars. The compaſſe of the whole citie together with the ſuburbes is thought to be betwixt ſixe and ſeuen miles. Within theſe few yeares it is become very ſtrong; for the Venetians doe daily ſtrengthen it with wonderfull ſtrong fortifications, rampiers, and bulwarkes, which they haue incompaſſed with deepe and broad Trenches, ſo that it ſeemeth to be almoſt impregnable.

So many notable antiquities and memorable monuments are to be ſeene in this noble city of Verona, as no Italian citie whatſoeuer (Rome excepted) can ſhew the like. But the worthieſt and moſt remarkable of all is the Amphitheater commonly called the *Arena*, ſeated at the South-weſt end of the city where cattell are ſold; whereof I haue expreſſed a picture in this place, according to the forme of it, as it flouriſhed in the time of the Roman Mornarchy. This word Amphitheater is deriued from theſe two Greeke words ἀμφὶ which ſignifieth about, and θεᾶμαι to behold, becauſe which way ſoeuer a man doth view it, he findeth it of a circular and round forme. So that herein an Amphitheater differeth from a Theater, becauſe an Amphitheater is euery where round, but a Theater (according to the forme of the auncient Roman building) is but halfe round, being made in the faſhion of an halfe circle or halfe Moone. The model of theſe kinde of Amphitheaters, which the auncient Romanes built in Rome, and other places of Italy, was deriued from the Athenians, who were the firſt that erected an Amphitheater. Certainly this preſent building, wherof I now ſpeak, is a moſt ſtupendious maſſe of worke;

Non opus, at moles, qualem neq; tota vetuſtas
vidit, & hæc ætas non habitura parem;

To vſe thoſe verſes of it that one wrote in praiſe of the King

King of Spaines Palace at Escuriall in Spaine. For indeed it is such an admirable Fabricke that it draweth all strangers into admiration thereof: and I am perswaded that the beauty thereof after it was first built and throughly consummated, was so glorious, that it no lesse drew spectators from most of the principall places of the world to contemplate the excellency thereof, then that famous Temple of *Vespasian* in Rome, dedicated to *Pallas*, which is so highly commended by *Iosephus* the Iew. It was reported vnto me by Gentlemen of good note in this citie of Verona, that the like Amphitheater is not to be seene at this day in all Italy, no not in Rome it selfe. Neyther doe I thinke that antiquity could euer shew a fayrer piece of worke for an Amphitheater; but it is very ruinous at this time. For the principall ornaments thereof are demolished and defaced. So that it hath lost more then halfe of his pristine glory: it is vncertaine who was the first founder thereof. That it was built by one of the Roman Emperours euery man beleeueth, but by whom no Chronicle, Annals, or auncient History doth certainly record. But *Torellus Sariana* a learned man borne in Verona, who hath written certaine bookes of the antiquities of this city, is drawen by certaine arguments and coniectures to affirme, that it was built by the Emperour *Augustus*, and that in the two and fortieth yeare of his Empire, which was that very yeare that our blessed Sauiour was borne into the world. Were such a building to be made in England, I thinke it would cost at the least two millions of our pounds, that is, twenty hundred thousand pound, euen as much as tenne of our fayrest Cathedrall Churches. For it is built all with redde marble: which although it were a very chargeable piece of workemanship; yet they could build it as cheape there as in any part of al Italy. For in the territory of Verona they haue diuers marble quarries, and that of sundry colours, as white, blacke, redde, &c. It was dedicated to *Ianus*, and

hath

hath as yet many notable things to be ſeene, which doe argue the ſingular beauty thereof when it flouriſhed in his prime. For it was inuironed with two round walles, whereof the outward was a thing of rare magnificence. Which by the inuaſion of many barbarous people, as the Gothes, Hunnes (who vnder the conduct of their King *Attila* ſacked this city) and Longobards vnder their King *Alboinus*, hath beene ſo ruinated, that there is but a little part thereof ſtanding, the marble ſtones being pulled downe, and remoued therehence, partly for the garniſhing of the priuate houſes of the city, and partly for other vſes. This, together with all the other partes of the machine, was built with redde marble, all the pieces being cut ſquare, which doe very excellently garniſh the worke. That which remaineth at this day of the outward wall, though it be but little, doth teſtifie that it was a wondrous architecture. For there are now ſtanding three rankes or rowes of arches, and each row doth containe three ſeuerall degrees of arches more, built one aboue an other, and raiſed to a wonderfull heigth, at the leaſt one hundred and fifty foot high, according to my eſtimation. Theſe arches were heretofore diſtinguiſhed with ſtately pillars of redde marble anſwerable to the reſt: and the higheſt degree of the third was moſt gloriouſly beautified with faire ſtatues made of Corinthian worke, which were placed betwixt the pillars and the arches; euery arch hauing two ſeuerall ſtatues, ſo that to double the number of the arches, which are in al ſeuenty, there were erected one hundred forty two ſtatues: which yeelded a paſſing ornament to the wall. Againe theſe three degrees of arches were built of as many diſtinct formes of workmanſhip, namely the Corinthian, the Ionicke and the Doricke. Alſo aboue theſe foreſaid degrees there was a fourth ranke of building, which was erected at the very toppe of all, *viz.* a degree of windowes made all open, without either glaſſe or any other thing in it. Theſe cor-

reſpon-

responded the number of the arches, euen seuenty two, and serued for the people to sit in, to the end they might the more conueniently behold the games and exercises in the Amphitheater. All this outward wal, wherof now there is but a little fragment left, onely those three ranks of three seuerall arches that I haue already mentioned, did round about inuiron the whole building (as I haue before said) being some twenty foote distant from the inner wall. But the inner wall it selfe doth stand pretty well, and yeeldeth a most stately shew, though some parts of the toppe be something blemished. For all the arches doe as yet remaine, euen seuenty two; for I walked round about them, and tolde them all. Now whereas of the outward wal there were three degrees of arches, there are not aboue two in this outward wall, wch stand directly one aboue another, so that the number of those aboue doth answere them beneath. And for the better grace of the worke there is inserted betwixt euery arch a goodly pillar of red marble, the base wherof being made of the same matter, is fiue foote thicke, and the distance betwixt euery couple of pillars is sixteene foote. The lower arches are now conuerted to very base and sordid vses. For they serue partly for stables to put horses and hay in, and partly for tipling houses for poore folkes to sell wine in, and other necessaries. After I had exactly viewed all the outward parts, I was admitted into the inside by a fellow that gets his liuing altogether by shewing the same to strangers, and as soone as I came in, I was driuen into great admiration. For I saw so many things as will make a stranger not a little wonder. There I obserued the seates or benches made of redde marble, incompassing the *Cauea* or plaine within it round about, and ascending by degrres one aboue another to the very toppe, which are in number forty two: but the greatest part of the marble of these benches hath beene (to the great blemish of the work) carryed away for many yeares since

since by those barbarous people that haue much eclipsed the glorious beauty of this building. Yet the gentlemen of Verona haue within these few yeares something repayred it againe. For they haue bestowed so great charges in mending them on both sides with new marble benches correspondent to the former, that those on the right hand cost them threescore thousand crownes, and those on the left sixe thousand, as a Gentleman of Verona told me that shewed me the particulars of the Amphitheater. These threescore and sixe thousand crownes being not the fiftieth part of the charge (as I thinke) that the whole building would cost, were it now to be built from the foundation, may giue a man some coniecture what an infinite and excessiue masse of money it cost in those dayes when it was first founded, though I beleeue their building was then much cheaper then now. Also these Gentlemen of Verona doe daily beautifie it with new addition of marble benches, because they haue oftentimes great shewes exhibited here to the people vpon festiuall dayes, as running at Tilt, and other noble exercises, especially vpon their Carniuall day, which is obserued amongst them in the same manner as our Shrouetuesday with vs in England, being called Carniuall from the two Latin words, *Caro* and *Vale*, that is, farewell flesh, because after that day they eate no more flesh till Easter. These foresaid two and forty benches haue in former times contained three and twenty thousand people that were the spectators of the games played therein, a foote and halfe and no more being limited to euery particular person. The higher bench is esteemed a hundred fourescore and three pearches in compasse, and that in the middle, namely the one and twentieth, a hundred and two and forty. Euery pearch being ten foote long. Likewise from north to south it is thought to be three hundred and threescore foote long: and from east to west three hundred and forty foote broad. All that open and

void

void ſpace at the toppe was wont to be couered ouer wholly with curtaynes at the time of their publique games, to the end to keepe off the ſcorching heate of the ſunne, which otherwiſe would very much annoy the people. The galleries in the inſide are contriued after a very ſtrange manner, not vnlike vnto Labyrinths. For there are three degrees of them vaulted one aboue another, through the which both thoſe that were aboue vpon the benches did deſcend to goe forth of the roome, and they beneath aſcended to their ſeates. Alſo I obſerued certaine roomes where the beaſts were kept, with whom the *Gladiatores* were to fight. Theſe roomes haue at one end certaine little open places to let in the aire for the refreſhing of the beaſts, ſuch as we call in Latin *ſpiracula*. The *cauea* or greene plaine in the middle is made in the forme of an egge, ſharpe at the ends, and broade at the ſides, very like to a pond that I haue ſeene in one of Sir *Francis Carewes* gardens in Middleſex: and it is in length nine & thirty pearches, in bredth two and twenty and halfe. For I did exactly obſerue the length and bredth of it. Now it is deuided in the very middeſt by a certaine kinde of pale like to that of our Tilt-yard at Whitehall, where the Venetian Gentlemen and Noblemen of Verona doe ſometimes encounter at iuſts and tornaments. In the middeſt of this plaine diuers ſpectacles and games were wont to be ſhewed in former times to the people, whereof ſome conſiſted eſpecially of a moſt bloudy kind of fight betwixt men and beaſts, which was performed by their *Gladiatores*. For according to the auncient cuſtome of the Romans certayne enormous malefactors that had committed ſome capital crimes, being condemned to fight for their liues with wilde beaſts, were in this place and ſuch other (whereof Rome had many, as the *Circus maximus, &c.*) expoſed with their ſwordes and targets, and ſuch other weapons to the fury of ſauage beaſts, as Lyons, Beares, Tigres, &c. if fortune fauoured

red them ſo well that they ſlew thoſe beaſts, then both their liues were ſaued, and alſo they had ſome reward beſtowed vpon them, which was cõmonly called *brabium*, in token of their victory. But if they were ſlaine by the beaſts, it was eſteemed as a iuſt recompence for their wicked deſerts. But to conclude this deſcription of the Amphitheater of Verona, it is a worke of ſuch admirable magnificence that as I neuer ſaw the like before, ſo I thinke in all my future trauels (which I determine God willing to vndertake hereafter both in Chriſtendome & Paganiſme) I ſhall neuer ſee a fairer.

Thus much concerning the Amphitheater.

ALſo I ſaw the *rudera* of an auncient Theater which was a diſtinct building from the foreſaid Amphitheater, vpon a hill on the farther ſide of the Atheſis, neare to the gardens of the Dominican Friers.

The Palace which doth now belong to the Capitano, was heretofore the habitation of the Princely *Scaligers*: at the left hand of the porch wherof, which is a very magnificent and ſtately building, are three very faire arches made with free ſtone, and adorned with diamond worke. In the front of this building which is newly built, & looketh towards that goodly walke where there is a great meeting of Gentlemen and Merchants twiſe a day, this inſcription is written ouer a dore betwixt two ſcutchins.

Regiæ huius ſuperiorem vtramq; partem longâ incuriâ ruinam ita minitantem, vt penè reparationis deſperationem cunctis adferret, Iuſtinianus Contarenus Prætor, Franciſcus Priulus Præfectus ab extremo vindicârunt occaſu, & in longè ſplendidiorem faciem priſtinâ reſtituêrunt c I ↄ. I ↄ. c II.

Againe, betwixt two other dores neare vnto this, there is written this alſo ouer the ſcutchins in the ſame front.

Virtuti & Honori

Iulij Contareni Prætoris, & Bernardi Marcelli Præfecti, quorum ſingularis prudentia vt in regendâ vrbe mirificè emicuit:

cuit: ſic in maximâ rerum perturbatione bellicis apparatibus vacando, amborum vigilantia, celeritas, diligentia fuit ſuſpicienda. CIↃ.IↃ. CVI.

Beſides in the inſide of the Palace I read this inſcription written in a new wall that includeth part of the court betwixt two golden ſcutchins ouer the dore. *Atrij huius quod conficiendum ſupererat, ne ſuo ornamento deſtitutum ſqualeret, Iuſtinianus Contarenus Prætor, & Daniel Delphinus Præfectus, vnanimes omni cultu perfectum D. M. D. CIII.*

In another wall of the court right oppoſite vnto this, many Noblemens armes are very gallantly painted, amongſt the reſt the ſpread-Eagle about the toppe of the wall, vnder which this is written. *Aquilæ bicipitis pectori Iuſtinianorum priſci ſtemmatis quæ cernis affixa inſignia. Mapheus Iuſtinianus dum pro Veronenſibus contra Bebracenſes ſtrenuè pugnat, parto hoſtium vexillo hæc ſibi bellicâ virtute vendicauit, M. CC. L.*

In a lower roome which is on the right hand of the court as you come in from the ſtreet, I obſerued great ſtore of munition, eſpecially great pieces of Ordnance vpon wheeles, and leſſer, as ſakers, &c. that roome being wholy repleniſhed with furniture for war-fare.

The Piazza or the publique walke without the Palace is a faire place, paued al with bricke. In length it is threeſcore and ſeuen paces: in bredth fiue and forty. And it is on euery ſide incloſed with goodly buildings. At the Eaſt with the Prætors Palace, at the Weſt with a certaine goodly auncient building that ſerueth for publique vſes. At the South with the Præfectus Palace, at the North with the Councell houſe, which is a very faire building, hauing foure beautifull windowes in the front, and a goodly walke adorned with nine ſtately pillars of blew and porphyrie marble that make eight faire arches. Ouer the gate of the Councell houſe this inſcription is written aboue two golden ſcutchins:

Vbique

Vbique ſimul.

And againe, this vnder the ſame in golden letters vpon an azure ground.

Pro ſummi
fide
Summus amor,
M. D. XCII.

Alſo the higher part of the front is garniſhed with fiue beautiful marble ſtatues of certaine famous learned men borne in this noble City, who with the excellent monuments of their wit haue much ennobled their Country. The firſt is of *Marcus Vitruuius*, who hath written ten bookes of Architecture, being next to the Palace wall of the Prætor. Next to him *Valerius Catullus* the Poet. The third *Caius Plinius* the Hiſtoriographer. The fourth *Æmylius Macer* the Poet that wrote certaine poems of hearbes. The laſt *Cornelius Nepos* an eloquent Poet in the time of *Cicero*. Alſo there is another of *Hieronymus Fracaſtorius*, erected ouer a ſtately arch that ſtandeth at the weſt end of the Councell houſe.

I ſaw the monuments of two of the noble *Scaligers* of Verona in a little Churchyard, adioyning to the Church called *Maria Antiqua*, but a little way diſtant from that Palace where they liued in former times, which now belongeth to the Venetian Capitano, as I haue before ſaid. The faireſt whereof is that of *Maſtinus Scaliger*, ſtanding at one corner of the Churchyard, which is ſuch an exceeding ſumptuous *Mauſoleum* that I ſaw not the like in Italy. It is ſupported with ſixe ſtately pillars of porphyrie marble, without the which are ſixe ſumptuous pillars more very curiouſly wrought with prety works and borders. At the toppe of which outward pillars are certaine little pinnacles, each whereof ſuſtaineth an image of an armed man made in alabaſter. Alſo aboue thoſe ſixe pillars there is a maruailous rich worke made of alabaſter, whereon there ſtand more images very exquiſitely car-

ued. Vpon the toppe of all, euen vpon a little pinnacle ſtandeth the ſtatue of *Maſtinus Scaliger* himſelfe on horſe backe made of alabaſter. It doth very neare repreſent the liuing ſhape of him. For it is ſaid that it was made in his life time. In the lower part of the monument this Epitaph is written.

SCaligera de gente fui, celebriq; ferebar
Nomine Maſtinus, claras dominabar in vrbes.
Me Dominum Verona ſuum, me Brixia vidit,
Parmaq; cum Luca, cum Feltro Marchia tota.
Iura dabam populis æquo libramine noſtris
Omnibus, & fidei, & Chriſti, ſine ſorde ſecutor.
Occubui primò poſt annos mille trecentos
Et decies quinq;, heu, lux erat tertia Iuni.

The other monument is of *Canis Grandis*, or *Magnus Scaliger*, which ſtandeth in another corner of the ſame Churchyard right oppoſite vnto this, the ſame being a very magnificent thing adorned with many pillars and ſtatues of marble, but ſomething inferiour vnto this. There alſo is this Epitaph.

SI Canis hic grandis ingentia facta peregit,
Marchia teſtis adeſt, quam ſæuo Marte ſubegit,
Scaligeram qui laude domum ſuper aſtra tuliſſet,
Maiores ſi Parca dies infida tuliſſet:
Hunc Iulij geminata dies vndena peremit,
Iam lapſis ſeptem quater annis mille trecentis.

Alſo there is a third monument of another *Scaliger Prince* called *Canis Signorius*; which is erected directly ouer the Church dore, the Epitaph whereof I could not perfectly reade.

This City in the time of the Roman Monarchy was a long time ſubiect to the Romans. Afterward it was poſſeſſed by the Oſtrogothes, and after them by the Longobardes, whoſe firſt King *Alboinus* kept his Court here. At laſt they gaue place to the ſucceſſors of *Carolus Magnus*, as *Pipin* his ſonne, *Prince Berengarius* and others, that

that kept their Court here. After them, it came into the hands of the Tyrant *Ezzelinus*: who being againe dispossessed, these *Scaliger Princes* (of whom I haue before spoken) and others of the same family had the soueraigne dominion of this City for the space of two hundred yeares, till *Ioannes Galeatius* Vicount of Milan abrogated their gouernement in the time of *Antonius Signorius Scaliger* about the yeare 1396. After which time the said *Galeatius* swayed Verona eighteene yeares. But as soone as he was dead, one of the *Scaligers* recouered it againe. The same being made away with poyson, *Francis Carrarius* enioyed the Principality halfe a yeare. But the Venetians being exasperated against him for *Scaligers* vnnaturall death, depossed him againe about the yeare 1405. and gouerned the same till the yeare 1509. Then it was seuen yeares subiect to the Emperour *Maximilian*, who in the yeare 1517. restored it to the Venetians, that haue continually from that time to this present day enioyed the possession thereof.

The principall market place of the City is very faire, which I take occasion to mention by reason of a notable thing that I obserued there tending to idolatry. For on the front of a faire house adioyning to this market place, there standeth the image of the virgin *Mary*, made in white marble with Christ in one arme, and a booke in one of her hands. Vnder the which this superstitious inscription is written concerning the adoration of the same image.

Quisquis
Sacram hanc B. M. Imaginem
Sole occidente
Comprecatus fuerit,
Huic
Centum dies
Ex eâ pœnitentiâ
Quam acturus erat,

Indulgentur.

Francisco Veritate Com. Prætore. cIↃ. IↃ. c. VII.

A little aboue this inscription this is written in golden letters.

Diplomate Pauli V. Pontificis Maxi.

Againe on the right hand of the image this.

Mariæ
Quæ est maxima,
Virgini, Christi matri,
Auxiliatrici, Conseruatrici,
Placidæ, propitiæ, secundæ,
Quam quotidiè statâ horâ
Prostrati homines adorant;
Incorporati omnes negociatores
Stipe collata
Signum hoc marmoreum,
P. Paulo Malaspina Præt.
Inchoatum
Vincentio Manuello Iurisc. Præf.
Perfectum
Poni curauerunt
Reuerendissimi
Ioannes Baptista Arnoldus, Ioannes Baptista Taehetus, Ioannes Pona, Franciscus Lutiascus, Natalis Roccaius, Laurentius Tudeschinus, cIↃ. IↃ. c. VII. *Cal. Augusti.*

Also I saw about the middle of the same market place a maruailous pleasant fountaine, adorned with a very ancient marble image, wearing a crowne vpon her head; that is said to be a representation of Verona. From diuers spouts of this statue *iugis aquæ fons* doth incessantly flow. Besides, at the higher end of this market place there is erected a very stately marble pillar with the winged Lyon aduanced vpon it. And in a Gentlemans house of the City but a litle way from that I saw a very beautifull paire of winding stayres, made by that singular architect *Andreas Palladius*, which by reason of the curious worke-

workemanſhip thereof are much ſhewed to ſtrangers.

There are ſome Iewes in this City, though not ſo many as in Venice or Padua, who are ſhut vp from the Chriſtians in their Ghetto by three gates; vpon one whereof, which ſtandeth at one end of their ſtreet, I read this inſcription. *Auctore Patre noſtro piſſimo Auguſtino Valerio Cardinali optimo, Iudei hunc in locum publico Municipum Principiſq; decreto concluſi ſunt: Iulio Cæſare Nogarola Comite Antonio Fontanelo Iuriſconſulto Gratia-Deo Rambaldo Cur.* c I ɔ. I ɔ. I c. *Catharino Zeno Prætore, Petro Mauroceno Præfecto.* At another end is erected another gate right oppoſite vnto this, at the toppe whereof this is written. *Religionis ergò ſeptum hoc ex Decurionum placito Senatuſq; Veneti authoritate decretum optimo fauente Deo ac Auguſtino Valerio Cardinali ampliſſimo Paſtoralibus officijs, adiuuante Catharino Zeno Prætore, Mauroceno Præfecto. Iulij Cæſaris Nogarolæ Com. M. Antonij Fontaneli* I c. *Gratia-Dei Rambaldi Præſidum curâ perfectum conſpicitur,* c I ɔ. I ɔ. I c.

The buildings of this city, eſpecially thoſe that belong to the Gentlemen, are very faire, being for the moſt part built with bricke: though I haue ſeene ſome of the Gentlemens houſes built with paſſing faire ſtone, and richly adorned with many goodly marble pillars; the pentices or eauiſſes of their houſes being much broader then I haue obſerued in other cities. Alſo many of their outward walles and their chimneys are very fairely painted, which giueth great ornament to their houſes. I obſerued one Palace amongſt the reſt beautified with a paſſing faire front, which was contriued wholy with pointed diamond worke. The like whereof I haue before mentioned both in one of the outward bulwarks of the caſtle of Milan, & in the eaſt front of the Duke of Venices Palace. But that diamond worke was made only in a little part

of each front, euen about the lower end. But this whole front was adorned with it from the bottome to the very toppe, which yeelded admirable grace to the edifice.

In another front of one of their houſes I read this propheſie of Chriſt, written vnder the picture of *Sybilla Tyburtina. Virgo concipiet.*

I was in their Domo which is their Cathedral Church dedicated to our Lady; a very auncient and goodly building, wherein are ſhewed ſome notable monuments. But that which is moſt of all eſteemed and reuerenced of the Citizens, is the Sepulchre of Pope *Lucius* the third of that name, which I ſaw. This *Lucius* died in Verona, *Anno* M C.Lxxxv. when he came thither to proclaime a generall Councell, *Vrban* the third being ſubſtituted in his place. But that elegant Epitaph which is written vpon his tombe I did not obſerue, being afterward beſtowed vpon me by a friend of mine, euen this:

Luca dedit lucem tibi Luci, Pontificatum
Oſtia, Papatum Roma, Verona mori.
Imò Verona dedit tibi verè viuere, Roma
Exilium, curas Oſtia, Luca mori.

The faireſt Organs that I ſaw in Italy or in any other country, are in this Domo.

The name of him that was Biſhop of Verona when I was there, was *Albertus Valerius*, being ſucceſſor to *Auguſtinus Valerius*, that was afterward made Cardinal. His Palace is neare to the Domo, the front whereof is very faire, hauing foure ſtately pillars of marble at the entrance, which are ſupported with two great ſquare baſes of the like marble, in one whereof this inſcription is written.

Probis
Improbiſq;
Par aditus;
Diſpar
Exitus.

This

This city first receiued the Gospell by the preaching of *Eupropius*, who was sent thither from Rome by Saint *Peter*. Since which time they haue had many godly and learned Bishops, whereof thirty sixe haue bin canonized for Saints, by reason of the great holinesse of their liues. The chiefest of them all being Saint *Zeno* the *numen tutelare* or protector of Verona, who was a godly Bishop of this citie, and a faithfull Martyr of Christ, who suffered in the seuenth persecution of the Church vnder the Emperour *Decius*, vnto whom King *Pipin* abouesaide built a very sumptuous Church at the West end of the Citie, which is beautified with many goodly ornaments. In the front thereof about the entrance of the same many religious histories are presented in Alabaster. Also the first gate is a worke of great sumptuousnesse, beeing decked with many pretty little peeces of brasse, wherein many notable histories of the bible are passing curiously described: likewise at the sides of this gate there are carued two exceeding great Lyons in red marble, that sustaine two goodly pillars. Within the Church there is an extraordinary great font made of porphyrie. In a low crypta or vault of this Church I saw the monument of Saint *Zeno*, & againe aboue neare to the quire his statue made in stone with a miter vpon his head. He is pourtrayed laughing and looking very pleasantly, in his left hand he held a reeden rod, the toppe whereof was pretily made with bone finely wrought, which indeed was nothing else but the top of his Crosier: at the ende hanged a counterfeited Trowte, in token that hee was much delighted in taking of Trowtes, as a Benedictine Monke tolde me. There I read this inscription *Anno Dom. trecentesimo primo Beatus Zeno moritur duodecimo Aprilis.*

I saw the monument of King *Pipin* whom I haue before mentioned, the sonne of *Carolus Magnus*, in a little Cell adioyning to this Church; this sepulchre is supported with foure prety pillars of marble. All strangers that

are admitted to the ſight of this tombe, doe firſt enter by a dore that is moſt commonly locked, into a greene rude Court, and ſo deſcend by a paire of ſtaires of ſome tenne or twelue greeſes. There is great ſtore of water oftentimes hard by the monument iſſuing out of the ſpring in the ſame place, as there was when I was there, which certaine Monkes tolde me is of great vertue to cure ſundry diſeaſes. This King dyed in Milan, as I haue before ſaid my deſcription thereof, but his body was afterward remoued hither, and interred in this place, according to his owne requeſt in his death-bed. For *Pipin* ſo dearely loued Verona, that he kept his royall Court ſometimes therein.

In the quire of this Church I obſerued an admirable faire marble tabernacle that belongeth to the Benedictine Monks, the faireſt that euer I ſaw made of marble. It is beautified with two exceeding rich marble pillars, which although they are but little, yet by reaſon of the admirable curioſity of the worke formed therein by the hand of Dame Nature her ſelfe, and diſtinguiſhed with paſſing variety of fine colours; they are eſteemed ſo precious, that for them and the tabernacle it ſelfe a certaine Gentlemtn of Venice offered three thouſand crownes, as one of the Monkes tolde me.

I was in the Church of Saint *Anaſtaſia* that belongeth to the Dominican Fryers, a building of notable magnificence. In the body of the Church I obſerued twelue exceeding huge pillars of marble, which were the greateſt that euer I ſaw, euen greater then thoſe two famous pillars of Phrygian marble in Saint *Markes* place in Venice, neare to the Adriatique gulfe, which I haue before mentioned in my deſcription of Venice. Sixe of theſe ſtand in one ſide of the Church, and as many in another. At one ſide of the Church I ſaw a maruailous faire monument of *Ianus Fregoſius* Prince of Genua, adorned with foure moſt ſumptuous pillars of Alabaſtar, and an excellent image

mage of himselfe made of the same matter, with a trunchion in his hand, and a crested helmet vpon his head. At the top of the monument this Epitaph is written in Touchstone.

Deo Opt. Maxi.
Ianus Fregosius Ligurum Princeps,
Ac Venetæ reipub: terrestrium copiarum
Omnium Præfectus, vbi fortissimi Ducis officia
Domi foris q. præstitisset; Sac. H. T. F. I.
Hercules filius paternæ pietatis memor. F.

I obserued foure passing beautifull pillars of a flesh-coloured marble at one of the Altars of the body of this Church, which are estimated at three hundred crownes a peece.

In the Monastery of the Oliuetan Benedictine Monkes which are attyred with white vailes made of a kinde of Say and copes of the same, I saw a most sumptuous paire of Organs, and a very admirable workemanship in certaine wainescot pillars in their closet, where their priest did put on his roabes for the celebration of masse.

Also I visited the Monastry of the Bartholomæan Monks seated vpon a hill on the farther side of the Athesis, and I obserued their fountaines which they told me are of singular efficacie for the curing of certaine infirmities.

I was admitted into the most magnificent Palace of Count *Augustinus Iustus*, but not without some fauour. There I saw stones with very ancient inscriptions, which I could not reade by reason of the antiquitie of them. Also I was shewed a certaine higher roome in the Palace which was a place of that singular glory, that I saw not the like in any priuate house of Italy, the beauty thereof consisting especially of pictures which hanged round about the roome, beeing in number one hundred fifty nine, and such as represented some of the worthiest and most eminent persons of the world in diuers ages. There I saw many of the Roman Emperours most exquisitely

pain-

painted, and some of the German Emperors, and Kings of Spaine: also Kings of France: many Dukes of Venice, and diuers Popes: of our English Kings but one, and that was King *Henry* the eighth. But the Italian painter erred, for the picture more truely represented *Henry* the seuenth, then *H.* the eighth. There I saw the three famous *Scaligers* of Verona, whom I haue before mentioned, *Mastinus*, *Grandis Canis*, and *Canis Signorius*; the pictures of sixe of the most renowmed great Turkes. Of *Totylas* King of the Gothes. Of *Alchitrof* King of Æthiopia. Of *Muleamet Sciriſſo* King of Marocco. Of *Scanderbeg*. Of *Dauid de Degli Abiſſini* the present Presbyter *Iohn*. Of *Tamberlan*. Of *Gattamelita* the Generall of the Venetians land forces. Of *Sinan Bascia* a famous Captaine of the great Turke, and many other fine pictures representing persons of both sexes that will much delight a curious traueller. Therefore I counsell thee whatsoeuer thou art that meanest in thy trauels to see Verona, to make meanes to bee admitted into the Palace of Count *Augustinus Iustus*, and to see this noble and glorious roome before thou dost come forth of it: for many English gentlemen haue seene it, as the Italian told me that shewed it to me.

Also the Italian shewed me his garden, which is a second Paradise, and a passing delectable place of solace, beautified with many curious knots, fruits of diuers sorts and two rowes of lofty Cypresse trees, three and thirty in a ranke. Besides his walkes at the toppe of the garden a little vnder S^t. *Peters* Castle, are as pleasant as the heart of man can wish; being decked with excellent fruites, as Figges, Oranges, Apricockes, and with Cypresse trees. In one of these walkes is a delicate litle refectory: at one side whereof there is a curious artificiall rocke, adorned with many fine deuices, as scollop shels, and great variety of other pretty shels of fishes brought from Cyprus: and mosse groweth vpon the same as if it were a naturall rocke. This place certainly is contriued with as admira-

ble

ble curiosity as euer I saw, and moystened with delicate springs and fountaines conueighed into the same by leaden pipes. I haue seene in England one place something like to this, euen in one of the gardēs of that noble knight Sir *Francis Carew* of Middlesex, who hath one most excellent rocke there framed all by arte, and beautified with many elegant conceits, notwithstanding it is somewhat inferiour vnto this. Againe in another walke I saw his fine chappell, wherein his Chaplaine doth often say Masse to him.

I obserued a very mournefull shew performed by Monkes in Verona. For I saw eighteene couples of them accompany a corse of one of their Fraternity to Church, being attired with blacke buckram vailes, and marked with the signe of the starre on the left side of their breasts, girt with a blacke girdle, their heads couered with a black hood that came ouer all their shoulders, and hid all their face. Before their eyes were made two holes to looke out: each of them carryed a burning candle in his hand of virgin wax, and some of them three candles, and there was put into euery candle two peeces of their little tin money called gazets.

This citie was besieged by the Emperour *Charlemaine* shortly after the battell betwixt him and *Desiderius* the last King of the Longobardes neare the citie of *Vercellis*, whereof I haue before made mention. At what time *Adalgisius* the sonne of the said *Desiderius* hauing escaped by flight from the foresaid battell, fortified himselfe herein together with Queene *Berta* the wife of *Carolomannus*, who was the eldest brother of the Emperor *Charlemaine*. But *Charlemaine* without any long siege got the citie into his possession, because the citizens yeelded themselues vnto his mercy. Also it was besieged about one hundred and fourteene yeares after that time by the Emperour *Arnolphus*, who by *Berengarius* Duke of Forum Iulij, now called Friuli (a Prince that sometimes in those daies kept

kept his court in this city) was sollicited to come into Italy with an army of men to aide him in his warres against his great *æmulus Guido* Duke of Spoleto, who contended with him for the Kingdome of Italy: but the citie receiued no great hurt by his siege; for it quickly yeelded it selfe into the hands of the Emperour, as it did before to *Charlemaine*.

Neare this citie was fought a great battell, *anno* 778. betwixt the Emperour *Charles* the second surnamed the Bald, and the two sonnes of his brother *Lewes* surnamed *Germanicus*, whose names were *Caroloman* and *Charles*: in this battell (which was fought about two yeares after the great battell waged at the towne of Andernach in Germany, which I will hereafter mention in my notes of the same place, betweene the said Emperour and his Nephew *Lewes* another of these Princely brethren) was the Emperour conquered by his Nephewes, and shamefully put to flight, shortly after the which he died in Mantua, as I haue before written.

Here *Philippus Arabs* the first Christian Emperour was slaine by *Decius* the Captaine of his forces in *Illyricum*, and afterward his successor in the Empire. Here also *Alboinus* the first King of the Longobards died an vnnaturall death. For whereas the said King, after he had taken the famous citie of Pauie by a long siege out of the hands of *Longinus* the first Exarch of Rauenna, kept his court in this citie of Verona, and solaced himselfe with feastes and banquets: he compelled his wife *Rosamunda* to drinke one day at table out of the* skull of her father *Cunimundus*, whom a little before he had slaine: for the which his Queene intending to be reuenged vpon him for that most inhumane and barbarous iniury, conspired with one *Helmichildus* a noble Longobard, to kill the King her husband, with promise both to marry him if he would execute the matter, & to bestow the Kingdome of Lombardy vpon him. Whereupon *Helmichildus* being tempted

* The like example I haue read of the skull of the Greeke Emperour *Nicephorus* who succeeded the Empresse *Irene*, and diuided the Empire with *Charlemaine*. For after he was slaine by the Bulgarians the King of Bulgaria did set his skull in a plate of siluer, and commonly dranke in the same at his banquets in stead of a cuppe. Carion. Chronic. lib. 4.

ted with this faire offer, murdered *Alboinus*, as he was asleepe in his bedde. And so by this meanes he obtained indeede the marriage of the Queene, but not the possession of the Kingdome. For being constrayned to flie away presently after he had committed this bloody assasination, he came with his wife *Rosamund* to Rauenna to the Court of *Longinus* before named, where after they had remayned a little while, *Longinus* falling in loue with the Queene, perswaded her, to the end he might the sooner enioy her in marriage, to poyson her new husband *Helmilchildus*. The Queene shortly after deliuered her husband a poysoned cup as he came one day out of a bath, which when he had greedily dranke, and now perceiued the violent effect of the poyson, he compels *Rosamund* to drinke the rest; so that she died presently with her husband. Here *Ludouicus* King of Italy, the sonne of *Boson* King of Prouince, by his wife *Hermingardis* daughter to the Emperour *Charles* the second surnamed the Bald (whom I haue before mẽtioned) had his eies plucked out of his head by Duke *Berengarius* before named.

Besides those famous learned men borne in Verona, that I haue aboue mentioned, with many other most excellent wittes, that it hath euer bredde from time to time, I haue often read of two most worthy women borne in this city, whereof each was esteemed the Phœnix of her time for learning, with mention of whom I will end this description of Verona; the one was called *Isota Nogarola* a * virgin, who attained to so great knowledge, that she was very eloquent in the Greeke and Latin tongues, and wrote many excellent Latin Epistles to *Nicolas* the fifth Pope of that name. Also she composed an elegant Dialogue, wherin she disputed the matter, who committed the greatest sinne *Adam* or *Eue*. The other was * *Genebria*, who in the time of *Pius* the second of that name Pope, wrote sundry Latin Epistles with a most elegant stile; which two women haue no lesse ennobled this famous citie,

* *Fulgosus lib. 8 cap. 3. Memorabilium.*

* *Gesnerus Bibloth.*

citie with their learning then *Aſpaſia* and *Diotima* did Athens, *Cornelia* Rome, *Caſſandra* Venice, or *Hildegardis* the citie of Bing in Germany.

Thus much of Verona.

I Remained in Verona all Friday after nine of the clocke in the morning, all Saturday, and departed therehence vpon Sunday being the fourteenth day of Auguſt, about one of the clocke in the afternoone, and came to a little towne called Deſenſan, in Latin *Deſentianum*, which is ſubiect to the Venetians, and two and twenty miles beyond Verona, about eight of the clocke in the euening. In this ſpace I obſerued onely a faire Fortreſſe of the Venetians at a towne called Peſchiera, fourteene miles from Verona: the other things were ordinary, as faire Vineyards, &c.

This towne *Deſentianum* is ſituate neare to the goodly lake Garda heretofore called Benacus, which *Virgil* mentioneth in theſe wordes:

Fluctibus, & fremitu aſſurgens Benace marino.

The firſt name Benacus was impoſed vpon it from a towne ſo called, and alſo the new name Garda from a towne ſituate neare to it, which retaineth that name at this day. This lake is called in the Italian *Lago di Gardo*; it is ſaid to be thirty fiue miles long, and in ſome places fourteene broad. I heard that it is commonly eſteemed the nobleſt Lake of all Italy, and ſome doe not ſticke to preferre it before the famous *Lacus Larius*, now called *Lago di Como*. The faire Riuer Mincius that runneth by Mantua (of whom I haue before made mention) iſſueth out of this Lake: it is oftentimes very rough and boyſterous, inſomuch that at ſometimes of the yeare it is very dangerous for paſſengers to paſſe that way. The cauſe of which roughneſſe is aſcribed vnto the high cliffes that incloſe it on both ſides, and interclude the windes, who ha-

hauing not the liberty there as in the open sea, doe extremely tosse vp and downe the waters. It yeeldeth golden sands like those of Tagus by Lisbone, and Pactolus by Sardis in Lydia. Also it aboundeth with fish, especially Carpes, Troutes, and Eeles. This lake is very memorable for one thing, to wit, for a famous victory gotten neare vnto it of the Germanes, by that worthy and victorious Emperour *Flauius Claudius* the successor of *Galien*, of whom the Historians doe write he partly slew and partly tooke captiue two hundred thousand.

I departed from Desentianum the next day being munday, and the fifteenth day of August about seuen of the clocke in the morning, and came to Brixia commonly called Bressa being eighteene miles beyond it, about two of the clocke in the afternone: in which space I obserued nothing memorable, but onely some few ruinous Castles, which seeme to be buildings of great antiquity.

My Obseruations of Brixia.

Iulius Cæsar Scaliger hath written this Hexastichon vpon Brixia.

Quæ pingues scatebras speculâ despectat abaltâ
Postulat imperij Brixia magna vices.
Cælum hilarum, frons læta vrbi, gens nescia fraudis,
Atq; modum ignorat diuitis vber agri.
Si regeret patrias animis concordibus oras,
Tunc poterat Dominis ipsa iubere suis.

This citie standeth in that part of Lombarby which is called *Longobardia Transpadana*, because it is beyond the riuer Po, and is situate in a plaine at the foote of a hill, being in compasse three miles. It was first founded by the auncient Gaules called *Cenomani*, though some doe write it was a Colony of the Romans. I heard that there are

are some notable antiquities and inscriptions in this citie, but I must intreat thee (gentle Reader) to pardon me although I doe not communicate them to thee. For I made so short aboad in the Citie, that I could not obserue halfe so much as I would haue done if I had remained there but one whole day.

It is inuironed with strong walles, wherein there are fiue gates, and fortified with a most impregnable Castle that standeth vpon a hill, built all with free-stone. Also it is well watered with pleasant springs and sweete fountains, as any citie I saw in Italy, nay none the like. Which flow incessantly from many fine Conduits in sundry market-places, and it is moystened with a riuer called Garza, which indeed is but little, yet very commodious to the Citie.

The Palace wherein the Venetian Prætor and Præfectus doe lie (for here both haue but one Palace, though in other cities they haue two) is a sumptuous building, and furnished with great store of munition and artillery. At the west gate therof, which is most commonly guarded with a guard of Souldiers that doe attend there all the day with Partizans in their handes, I read this inscription ouer a Scutchin on the right hand as I went into the court.

Dux, Heros, Scriptor Paruta,
Regis, geris, edis,
Vrbem, res, libros,
Imperio, arte, manu.

And this a little vnder the same,

Fidæ, Virtute, Integritate, spectatissimo viro
Paulo Paruta huius vrbis Præfecto
Optimè merito, anno Dom. M.D.Lxxxxi.

The Palace court is thirty sixe paces long and forty broad, and all the wals round about are adorned with sundry armes of the Venetian Gentlemen. Also in the middle of the court there is an exceeding pleasant Conduite

duit that ſpowteth out water in three degrees one aboue another; in the ſecond degree are ſixe prety pipes, out of the which the water doth moſt abundantly flow: alſo the higher part doth exceeding pleaſantly powre out water. At the weſt end of the Palace in the outſide of the wall, this is written vnder the winged Lyon.

Æternæ pacis, iuſtitiæ, libertatiſq; Defenſor.

Ouer the dore of the Prætors chamber I read this impreſſe.

Diligite iuſtitiam qui iudicatis terram.

I went into one of the Prætors inner roomes, which I ſaw furniſhed with armour round about all the walles, as helmets, coſtlets, and other armour for armes and thighes, which ſerued only for horſemen. The like armour alſo was on both ſides of the entry within that roome, which leadeth to the lodgings of the Præfectus. Vnder which armour I ſaw on both ſides launces and ſpeares for horſemen. At the north ſide there is a goodly braſen dore made like a latteiſe window, through the which I ſaw fiue faire roomes more, paſſing well furniſhed with armour. At that gate are exceeding faire pillars of blacke marble, interlaced with prety white vaines. Many fine pictures of armed men are made by the ſides of that northerne dore. Oppoſite vnto this roome is another faire chamber, the roofe whereof is curiouſly adorned with excellent pictures.

Their principall market place is very faire, at one corner whereof there ſtandeth a goodly high pillar of free-ſtone, whereon the winged Lyon is aduanced according to the cuſtome of the Venetians, who haue erected ſuch a pillar in the principall market place of euery City, ſubiect to their dominion, as I haue before mentioned in Vicenza and Verona. At the weſt end of this market place there ſtandeth a moſt ſtately Councell houſe, which was very faire, and couered with lead before it was burnt. But they haue reedified and maruailouſly beauti-

fied it beneath with goodly pillars, and aboue round about with borders and workes in great arches, and with marble pillars and images of admirable curiosity, representing some of the auncient Roman Emperours, so passing faire that I haue scarce seene a more curious and artificiall architecture in Italy sauing the Amphitheater of Verona, the Palace of Padua, and some few of the Venetian buildings.

In the Domo which is dedicated to our Lady I saw a very faire monument of *Francis Maurocenus* their last Bishop, who was also Cardinall. His statue is erected aboue a most beautiful stone wherein his Epitaph is written: and aboue the same his Cardinals hat and armes. His Epitaph is this.

D. T. V.
Ioanni Francisco Mauroceno
Patricio Veneto
Prisca gentis nobilitate, vitæ sanctitate,
Religione, omniq; virtutum genere,
Ac rerum gestarum gloria clarissimo.
Qui post amplissimas in Sabaudia, Gallia,
Hispania, Polonia, Constantinopoli reipub. nomine
Singulari cum integritate, fide, prudentia,
Animi excelsi atq; inuicti magnitudine,
Ac denique omnium approbatione,
Obitas legationes;
A Gregorio XIII. vltrò designatus,
Mox à Sixto V. creatus
Brixiensis Episcopus,
Et ab eodem in Galliam iterum ad Henricum III.
Summa cum potestate difficillimis temporibus missus
Re feliciter gesta, absens extraordinem
S. R. E. Cardinalis
Ingenti cum omnium bonorũ acclamatione factus est,
Et simul
Legatus à Latere.

Ad

Ad extremum omnibus vitæ ornamentis cumulatus
In Ecclesiæ suæ gremio incredibili eiusdem
Ac totius Venetæ atque adeò Christianæ Reipub.
Mœrore,
Verus Gregis Pastor, ac liberaliß. pauperum Pater,
Ex hac vita ad æternam demigrauit,
Anno cIↃ.IↃ.XCVI. *Men. Ianu. die xiiij.*
Pauperes huius Ciuitatis Brixiæ
Hæredes ab eo ex asse instituti.
Ope Marini Georgij ipsius Cardinalis Consob.
Et in Episcopatu Successoris
Parenti optimo grati animi monumentum P.
Vixit Ann. lviij. Men. ij. Di. xv.
Sedit Ann. x. Men. j. *Di. ix.*

In this Domo is kept a very memorable monument (if that were true which the Brixians doe report of it, as without doubt it is absolutely false) namely the Crosse that was presented vnto the Emperour *Constantine* in the south part of heauen, about the going downe of the sun, at what time he marched with his army towards Rome, to ioyne battell with *Maxentius*. In which Crosse these characters were plainly seene: *In hoc signo Constantine vinces*. The Brixians doe call this Crosse whereof they so much boast, *Orosiamma*, which signifieth the golden Flame, &c. and they affirme that it representeth the colour of heauen. Albeit I hold this tradition to be a meere yea a very grosse figment (for what wise man that hath his wit in his head and not in his heele, will beleeue that this should be the very same heauenly Crosse? seing we reade that *Constantine* himselfe could not haue the same, but in steede thereof made another Crosse the next day after of gold and precious stone, which was borne before him in steede of a standard, *Euseb. de vita Constant. lib.* 1.) yet for the satisfaction of my mind I made meanes to see it, but I could not obtayne the sight thereof, because it is shewed but at certayne times.

The Biſhop of Brixia hath many temporall dignities added to his ſpirituall, ſo that he is intitled a Duke, Marqueſſe, and Earle.

I viſited the Church of the Dominican Friers, which is a very faire building, the Quire being beautified with many goodly ornaments, amongſt the reſt their new tabernacle is a very glorious piece of worke. One of the Friers told me that they keepe a bone of one of *Mary Magdalens*: but I could not obtayne the ſight of it, becauſe it is ſhewed but at certaine times.

The Nunnery which is dedicated to the holy Martyr S^t. *Iulia*, is a building of great antiquity. For it was built by *Deſiderius* the laſt King of the Longobards in the time of *Carolus Magnus*, about the yeare 750. The Church thereof hath beene lately renewed and beautified at the charges of the Nunnes. Vpon the front I read this inſcription.

Relicto Templo quod Deſiderius
Rex Saluatori erexerat,
Hoc nobilius Deo & Sanctæ Iuliæ
Dicatum Sacræ Moniales
Conſtruxerant. An. Sal. cIↃ. IↃ. Ic.

This Nunnery hath beene in times paſt a receptacle of many royall Ladies, who after their entrance into the ſame ſpent all the remainder of their liues there in diuine meditations, vnder the rule of S^t. *Bennet*: as *Anſilperga* the ſiſter of the foreſaid King *Deſiderius* the founder there of, and *Hermingarda* his daughter: and *Hermigranda* the wife of the firſt Emperour *Lotharius*, and *Angilberga* the ſiſter of the Emperour *Charles* the third, and *Berta* the daughter of King *Berengarius*, and many other Noble Matrons and Virgins. One miraculous or rather prodigious accident that hapned once in this City in the time of the Emperour *Ludouicus* the ſecond, I will mention here, to wit, that it rayned bloud here for the ſpace of three dayes together, which was as red and liuely as if it had

had newly flowen out of the body of any man or beast. A portent so exceeding strange, that as I neuer read or heard of the like in any place of the world before, so I doubt whether there was euer the like accident either before or since of the like continuance; my Authour of this was a learned man of this City, whom I found to be a man of excellent learning.

This city was first conuerted to Christianity about the yeare 119. by S^t. *Apollinaris* Bishop of Rauenna.

One of their Churches is dedicated to two Saints, namely *Faustinus* & *Iouita* that were heretofore citizens of the same City of Brixia, and constant Martyrs of Iesus Christ: who suffered martyrdome in the persecution of the Emperour *Adrian*, whose great torments one *Calocerius* perceiuing that they endured with great patience, he cryed out with these wordes: *Verè magnus Deus Christianorum.* For which he was also martyred in the same place.

They haue one principall tower aboue the rest commonly called Pallada, wherein the faireſt bels of the City doe hang.

The Gentlemens Palaces of the City are very faire, most of them being built with free stone, not with brick, as in many other Italian Cities. One amongst the rest I obserued of great magnificence, in the front whereof an Eagle was so exquisitely pourtrayed, that it much graced that part of the building. Also their pentices are as broad as those of Verona. Many of their streetes are beautified with such open galleries to walke in, and garnished with faire pillars, as those of Mantua, Padua, and Venice aboue mentioned.

This City is one of those that *Attila* King of the Hunnes grieuously wasted, when he entred into Italy after his ouerthrow in France by *Aetius* Generall of the Roman army. Many hundred yeares after which time it was so much inclined to factions and mutinies, that in the time of *Ludouicus* the third of that name Emperour

and one of the *Othoes*, it changed her gouernement no leſſe then ſeuen times in the ſpace of eight and twenty yeares; but at this time after ſo many reuolutions and alterations of their ſtate, it is ſubiect to the noble Signiory of Venice.

The Cutlers of this City are accounted very excellent workemen for making of kniues, targets, and ſwordes of a ſingular temper: alſo the trade of making ſilke and linnen doth much flouriſh here.

It hapned that the ſame Munday that I was in Brixia was Barthelmew day. At what time there was a moſt ſolemne and ceremonious dedication of a new image to the Virgin *Mary* with Chriſt in her armes, which I ſaw performed in a certaine little Chappel with many ſuperſtitious rites. For they attired the image with a great many ſeuerall roabes, as of ſattin, taffata, lawne &c. and there was a great multitude of litle waxen idols brought to the Chappell, whereof ſome were only armes, ſome thighes, ſome preſented all the parts of a mans body: although theſe toyes were no nouelties vnto me. For I ſaw many of them before that time in diuers Italian Cities. Yet I had a maruailous itching deſire to finger one of them, only to this end, to bring it home into England, to ſhew it to my friends as a token of their idolatry: but I ſaw there was ſome difficulty in the matter. Howbeit I gaue the venture vpon it in this manner. I ſtood at one corner of the Chappel while many women vvere at their diuine oraizons proſtrate before the image, and very ſecretly conueighed my fingers into a little basket (no body taking notice thereof) where the images were laid; and ſo purloyned one of them out, and brought him home into England. Which had it been at that time perceiued, perhaps it might haue coſt me the lying in the Inquiſition longer then I would willingly haue endured it.

Thus much of Brixia.

I Departed from Brixia about eight of the clocke in the morning the sixteenth day of August being Tuesday, and came to Bergomum commonly called Bergomo the last City of the Venetian Signiory, about seuen of the clocke in the euening. The distance betwixt these two Cities is thirty miles. I obserued in this space great abundance of goodly vineyards, which at that time yeelded ripe grapes passing faire and sweet. For I did oftentimes borrow a point of the law in going into their vineyardes without leaue, to refresh my selfe with some of their grapes. Which the Italians like very good fellowes did winke at, shewing themselues more kinde vnto me then the Germans did afterward in Germany, as I will hereafter declare in my Obseruations of their country. For they will not graunt a stranger that liberty to goe into any of their vineyardes without leaue, as the Italians doe. The greatest part of the way betwixt these Cities is as pleasant as any I trauelled in Italy. For it is very plaine and euen; one spacious lane, on both sides whereof the goodly vineyardes grew, extending it selfe about eighteene miles in length. All that day I saw great abundance of people going to and fro, but especially forward towards Bergomo, because there was a great faire there at that time; most of the horsemen being well appointed with muskets or pewternels ready charged, according to that custome of the Italians that I haue before mentioned.

My Obseruations of Bergomo.

Iulius Cæsar Scaliger hath written these verses vpon Bergomo.

I *Ngenium, corpus, mores, obtutus, amictus,*
Tecta, cibus, gressus, guttura, sermo, sonus:

Omnia crassa modis insignibus, omnia dura,
Sic valeant silices vt superare suos.
Ista domi: sed vicinus si aspergat acetum,
Artibus atq; dolis vincitur ipse suis.

This City was built about a hundred and fifty yeares before the incarnation of our Sauiour Christ, by one *Cirinus* King of Liguria. It standeth on the side of a hill, hauing in the east and south the pleasant plaine of Lombardy before it. So that from many places of this City there is as sweet a prospect as any place of Italy doth yeeld. In the north and west are great hils that leade towards the Alpes. It is deuided into two parts, the higher and the lower. Vnto the higher there is a long and tedious ascent. It was my chaunce to be here at the time of their fair the next day after *Barthelmew* day, wch lasteth a whole weeke; being kept in a large plaine a little way distant from the lower part of the City. This was the greatest faire that euer I saw in my life, except that of Franckford in Germany, whereof I will hereafter speake. For there was a great concurse of people not onely from the Cities of Lombardy, but also from many other principal Cities of Italy: besides many Germans both out of the Grisons country and Switzerland repaire hither at this time: exceeding plenty of all manner of commodities being there sold.

The first that planted the doctrine of Christian religion in the City, and chaced idolatry and Paganisme out of it, was S^t. *Barnabas*, who preached the Gospell first also at Milan.

The Cathedrall Church is dedicated to our Lady, and standeth in the higher part of the City: a very notable faire building though but little. At the entrance of the north gate there are two faire pillars of red marble, supported with two huge Lyons of the same matter. At the toppe ouer an arch which is aboue the dore, is aduanced a gallant fellow on horsebacke made in alabaster. One part

part of this northerne front on the right hand as you enter into the gate, is passing beautifull, being compacted wholly of sundry sorts of marble and alabaster, which do yeeld a very glorious shew. The greatest part of it is made of checker worke. In the middest of this front is a faire round window garnished very excellently with many prety pieces of marble, at the sides whereof are erected the statues in alabaster of two famous Roman Emperors. *Iulius Cæsar* on the left hand, vnder whom this is written in great Roman letters: *Diuus Iulius Cæsar.* And aboue him this: *Imperauit Annis V.* On the right hand the effigies of *Traian*, vnder whom is written: *Diuus Traianus Augustus.* And aboue: *Imperauit Annis XVIII.* But I perceiue that they calculate the time of his raigne within compasse. For al the historians write that he raigned nineteene yeares and halfe. These statues are made to the middle part of their breast and no further. I told certaine Italian Gentlemen that obserued me writing, they were much to blame to erect the images of prophane heathen men vpon their Church. For although it were good to keepe such antiquities, yet they ought not to be placed vpon Churches where Christ is worshipped, but rather vpon their Councell houses, or their priuate buildings. This part of the frontispice is passing faire, and worthy to be noted by an industrious traueller.

After I entred the north gate I obserued in a faire litle chappell on the right hand of the Church, an exceeding sumptuous monument of *Barthelmew Coleon* the General Captaine of the Venetians land forces, as I haue before mentioned in my discourse of Venice. They say that it was made in his life time by his owne appointment. He is represented on horsebacke, all in glittering gold in his complete armour that he wore in the field, and his military truncheon in his right hand. All this monument is made of pure alabaster, wherin are represented many notable histories done in the pretiest litle images and works that

that I saw in any City of Italy. The whole worke is supported with foure alabaster pillars, at the foote whereof are expressed the heads of Lyons. At the toppe of all is aduanced his helmet and creast with his armes, at the sides are hanged two auncient banners which are grieuously rent and torne with antiquity. A little from his Tombe there is hanged vp a faire cloth of arras, in the middest whereof his armes are finely wrought, which are three testicles. The reason is, because nature gaue him three stones, one more then other men haue, as I haue said before in my description of Venice. The monument it selfe is a worke of that admirable sumptuousnesse, that I esteeme it the fairest I saw in Italy, sauing that of *Mastinus Scaliger* in the little Churchyard at Verona. The Epitaph it selfe is this.

D. O. M.

Bartholomæus Colleonus de Andegauia, virtute immortalitatem adeptus, vsque adeò iure militari fuit illustris, vt non modò tum viuentium gloriam longè excesserit, sed & posteris spem eum imitandi ademerit. Sæpius enim à diuersis Principibus, ac deinceps ab illustrissimo Ven. Senatu accepto Imperio, tandem totius Christianorum exercitus, sub Paulo Secundo Pontifice Maximo, delectus fuit Imperator; cuius acies 14. annis ab eius obitu, solo iam defuncti Imperatoris tanquam viui nomine militantes, iussa cuiuscunq; alterius contempserunt. Obijt 4. Nonas Nouembris, Anno Domini 1475.

There are two very sumptuous Pulpits on both sides of the Quire without, made of blacke and white marble, hauing faire winding staires to ascend to them, with a very rich raile at the edge made of brasse, and adorned with many curious and fine workes.

One of the Priests of the City told me that there are forty Masses said euery day in this Church: An admirable deuotion certainly. The greatest part of them is celebrated in two little Chappels on both sides of the Quire. Where I noted two exceeding curious railes at the

the entrance of them, the pillars whereof are made of white and blacke marble, and the vpper part *ex verſicolore marmore*.

The roofe ouer the Quire is very beautifully concamerated, and richly gilt. Round about the vpper end of the Quire there is as exquiſite a peece of worke as euer I ſaw of that kinde. For a certaine cunning artificer called *Franciſcus de Ferreo monte* hath with extraordinary curioſity contriued the hiſtory of the creation of the world, and many other hiſtories of the old Teſtament in wainſcot. So rare a worke that it is moſt admirable to behold. There are alſo two very rich paire of Organs on both ſides without the Quire moſt ſumptuouſly gilt, and imboſſed with many very excellent workes.

At the weſt end of the Church right oppoſite to the Quire, I ſaw a paſſing faire and auncient Fabricke, built of ſundry kinds of marble, wherein are baptized the children of Noblemen onely. It is an admirable architecture, rayſed vnto ſuch an heigth that it doth euen touch the roofe of that part of the Church where it ſtandeth. It is built round, and adorned with ſixe partitions of little marble pillars, whereof many are Porphyrie, each partition contayning fourteene ſeuerall pillars. At the toppe there ſtandeth the image of an Angell. Againe betwixt euery partition prety images are made in redde marble. Alſo about the middle of the worke ſixe alabaſter images round about the ſame, being diſtant aſunder by an equall diſtance. The dore at the entrance is made of braſſe, and contriued like a Lattciſe window. I obſerued in a redde marble ſtone, which is about the foot of this rare worke, a notable thing which is not to be omitted, euen the true reſemblance of a ſerpent, formed more exquiſitely in the ſtone by the hand of nature her ſelfe the moſt cunning architect of all, then the moſt curious artificer in the world could poſſibly haue done. A thing that was ſhewed me by an Italian, as a matter very worthy my obſer-

uati-

uation. This piece of marble may be very properly called *Ophitis* (of which I haue written before in my notes of Venice) becauſe it doth ſo truely preſent ὄφιν, that is, a Serpent.

The Arras and hangings about this Church as are faire as I ſaw in any Church of Italy.

The Palace of the Biſhop of Bergomo, whoſe name is *Ioannes Baptiſta*, doth ioyne to our Ladies Church, but it is the baſeſt and moſt beggarly Palace for a Biſhop that I ſaw in Italy.

I was at the Prætorium, which is in this higher part of the citie, a very obſcure and meane Palace, and inferiour to all the other Palaces of the Venetian Prætors that I ſaw. The name of the Prætor when I was in Bergomo was *Vincentius Barocius*.

Hard by our Lady Church there is a ſtately walke, which I take to be their Exchange, and a place where they meete about their ciuill affaires. It is fairely roofed, & ſumptuouſly vaulted, and ſupported within with two degrees of pillars. It is ſquare; for it is but thirty two paces euery way. In the middle of the eaſterne wall, which is at the vpper end of the walke, I read this inſcription vpon a large table of Touch-ſtone.

Andreæ Guſſono Prætori,
Viro virtutibus omnibus
Atq; inprimis in hanc patriam
Charitate inſigni.
Qui pauperes præ fame deficientes
Ingenio quidem, liberalitate
Autem maximè ſuſtinuit:
Qui ne ab ea amplius premerentur,
Ad rem frumentariam
Viam inuenit.
Qui montem pietatis ad multos
Annos derelictum, honeſtius
Quàm antea erexit.

Qui

Qui vtriuſq; fori iuribus
Conſulens, ſua cuiq;
Hactenus confuſa, diſtinxit.
Qui hæc leuia exiſtimans
In commodis nunc altioribus
Vires ſuas omnes contendit.
B.B.B.D.D. An. P. Chr. Nat. M.D.Lxxxix.

I viſited the Church of the Auguſtinian Friers, which is ſituate in the middle of the hill, betwixt the higher and the lower citie. A little within the entrance of the Church there are two faire Fonts of blacke marble, that ſerue for their holy water. Their Tabernacle vpon their high Altar is a very coſtly thing. For it coſt them two thouſand duckats, which is two hundred thirty three pound ſix ſhillings eight pence ſterling. Within that Altar there is a marueilous rich table, that couereth almoſt all the walke of the higher Chappell where their high Altar ſtandeth, euen from the toppe to the ground, being adorned with the picture of S. *Auguſtine* and ſome other Saints. Alſo they haue a wonderfull rich paire of Organs lately made, and decked with exceeding faire pillars, made indeede but of Wainſcot, but ſo curiouſly handled, that it yeeldeth a very faire ſhew: it is ſaid it ſhal be all gilt. There are twelue Altars in this Church, one againſt another, ſixe in each ſide, made in ſo many ſeueral Chappels; in one whereof there lyeth the body of famous *Ambroſe Calepine*, heretofore one of the Fryers of this Monaſtery. This is he that made that notable Latin Dictionary, ſo famous ouer all Chriſtendome, which hath beene ſince his death ſo inlarged and augmented by the ſtudious labours of other learned men, that were he now aliue he would ſcarce know his owne worke. It grieued me to ſee how obſcurely he was buried: For he hath nothing but a flat ſtone vpon him, without Epitaph or any other memoriall that might deriue the fame of ſo worthy a mans name to future ages. All that ſpace of the wall

wall which is betwixt euery one of those foresaid twelue Chappels, is beautified with a rich Taffata hanging: on which there hangeth one of the pictures of the twelue Apostles: the whole twelue being placed vpon the twelue seuerall hangings. Also each of these hangings differeth from another in colour.

Ouer one of the dores of the Trinity Church, which is in the lower part of the citie, these verses are written:

Aurea perpetuò funduntur ab æthere dona
His adytis: siquidem Romana sacraria Clemens
Explicuit, sociasq; animas effecit & aras.

Also ouer the same dore there is an arch, about the edge whereof without the same arch, this following is written in a round compasse:

O summè excellens cælestis gloria regni,
Quam pius ecce Deus si velit ipse dabit.

Againe, vnder that this is written within the arch, a little aboue the picture of the Virgin *Mary*, holding Christ in her armes:

Angelicas inter mentes, superasq; phalanges.

Vnder the same directly ouer the dore as you enter into the Church, this Tetrastiche.

Filia, nupta, parens, magni rectoris Olympi,
Idem qui natus virq; paterq; fuit.
Adsint vt cœptis quæ sunt tria numina & vnum,
Hæc tria Virgo roga Filia, Nupta, Parens.

The Gentlewomen of this city doe weare very strange kinde of chaines about their neckes. A stranger at the first sight of them will imagine they are very precious ornaments, worth three or foure hundred duckats, and made of pure gold: as indeede I did. But after better consideration he will find them counterfait. For indeed they are but copper, as an Italian told me. They hang very large about their necks, being about three times double, and haue extraordinary great linkes. Also I obserued that their attire doth much differ from the habits of the

Italian

Italian Gentlewomen in other cities of Italy. For whereas moſt of their gownes are of Sattin or Taffata; the ſleeues of them are exceeding great in the middeſt, and ſo little at the hands, that they cannot weare them vpon the ſleeues of their other garments. So that they alwaies hang looſe and flapping This faſhion they haue borrowed from the Spaniards. For I ſaw it much vſed by the Spaniſh Gentlewomen at Turin, and by a woman Mountebanke in Venice that imitated the Spaniſh attire.

The language of this City is eſteemed the rudeſt and groſſeſt of all Italy, as the Bœotian dialect was the baſeſt of all Greece. In ſo much that one of our Engliſh men *Thomas Edwards* in his Monoſtiches that he hath compoſed of the Italian Cities, hath written this verſe of Bergomo.

Bergomum ab incultâ dictum eſt ignobile linguâ.

The gouernement of it is as the reſt of the Cities ſubiect to the Venetians. Heretofore it was ſubiect to the Roman Empire, when the ſame flouriſhed in his glory. But after the downefall thereof it was ſpoiled by *Attila* when he deſtroyed Brixia, Verona, and other famous cities of Italy. Then the Longobardes had the dominion of it for a long time: then againe the Kings of Italy made it tributary to them. In the time of whoſe ſway thereof it hapned to be once very ſtraightly beſieged by the Emperour *Arnolphus* about the yeare of our Lord 900. much about the time that he beſieged Verona alſo, as I haue before mentioned. But he had not long girt it with ſiege before he expugned it by force of armes. And hauing entred the ſame, he apprehended and hanged one *Ambroſe* Earle of the City, who fortified and defended it in the behalfe of *Guido* (whom I haue before mentioned) Duke of Spoleto againſt *Berengarius* Duke of Friuli. After the Kings of Italy the Turrians and Vicounts of Milan ſucceeded in the gouernement thereof. Alſo the

Scaligers

Scaligers of Verona and the Frenchmen. But at last it subiected it selfe voluntarily to the Venetians, vnder whose protection it enioyeth tranquillity and peace at this day.

This City yeelded me the worst lodging for one night that I found in all my trauels out of England. For all the Innes were so extreme full of people by reason of the faire, that I could not get a conuenient lodging though I would haue giuen two or three duckats for it. So that I was faine to lye vpon straw in one of their stables at the horse feete according to a picture that I haue made of it in the frontispice of my booke. Where (notwithstanding my repose vpon so vncouth a pallate) I slept in *vtramq; aurem*, euen as securely as vpon a bedde of downe, because of my long iourney the day before. And it was long before I could obtayne this fauour, which was at last granted me by the meanes of an honest Italian Priest who had beene a traueller. Vnto whom I was not a litle beholding for some curtesies that I receiued at his hands in Bergomo. He promised to reuisit me the next morning, to the end to shew me the antiquities of the City. But he was preuented to my great griefe by the villany of a certaine bloud-thirsty Italian, who for an old grudge he bare to him, shot him through the body in his lodging with a pewternell.

Also a certayne Dominican Frier of this City called *Vincentius de Petrengo*, who was the chiefe reader of the Prædicatory family, and stiled himselfe *de Conuentu Basselle*, did so greatly gratifie me in this City, that I cannot conueniently let him passe in this Treatise of Bergomo, without some kinde of mention of his name. For I receiued a speciall fauour at his hands, which was this. When I was to goe forth of the City towards the Grisons country, and so into Germany, being ignorant of the way, I repaired to the Augustinian Friers to craue some directions of them for my iourney. But none of them could direct

rect me themselues, though very kindly they brought me acquainted with this foresaid Dominican, to the end he should satisfie me about the matter, because he had liued within these few yeares in the territory of the Grisons, as a Chaplaine to a certaine Clarissimo of Venice that was sent Ambassador vnto them, at what time he preached against the Caluinists of their country, as he himselfe told me. Truly he gaue me as friendly counsell as any Protestant could haue done. For he told me what daungers there were betwixt that and Germany, and the meanes how I might auoid them: that I was a Caluinist, he said he was fully perswaded, because I was an English man. Notwithstanding he would willingly giue me the best counsell he could, in regard I was a stranger in those parts. Therefore he signified vnto me that it would be very dangerous for me to passe in one place of the Grisons country within a few miles after the entrance there of, if I were not very circumspect. For he said there was a certaine Castle seated by the lake of Como which was possessed and guarded by a garrizon of Spaniards, by which if I should happen to take my iourney, they would lay their Inquisition vpon me, as soone as they should perceiue that I was an Englishman, and so consequently torture me with extreme cruelty, if they saw me constant in the profession of my religion, till they might compell me to abiure it, which if I would not doe by the violence of their punishments, then at last they would put me to death, and excarnificate me after a very bitter and terrible manner. For the auoiding of which dangers he counselled me to leaue the Castle on the left hand of my way, and so to passe on the right hand towards a towne called Chiauenna. Thus by the kind aduice of this honest Frier I tooke such a way in the Grisons country, that I shunned the Spanish Inquisition, which otherwise would not (I beleeue) haue giuen me leaue to bring thus much newes out of Italy into England, except I would haue

renounced my religion, which God forbid I ſhould euer doe, notwithſtanding any torments of Spaniards or any other enemies of the Goſpell of Chriſt. I am ſure all kinde of Friers will not giue Proteſtants the like counſell to eſchew the bloudy Spaniſh *carnificina*, (which is almoſt as cruell a puniſhment as *Phalaris* his braſen bull, or the exquiſiteſt torments that the Sicilian Tyrants were wont to inflict vpon offenders) but on the contrary ſide endeuour rather to intrappe them therein.

Thoſe angry flies called *cimices*, which are generally diſperſed ouer all places of Italy in the ſommer time, did very much offend me in this City, as they did alſo in euery City of Italy. They will ſhrewdly bite a mans skinne, and leaue their markes behinde them, yet they will doe no great hurt to a man.

I obſerued a ſtrange phraſe both in this City and all other Italian cities where I was, that whenſoeuer any Italian doth diſcourſe in Latin with a ſtranger or any man elſe, he will very ſeldome ſpeake to a man in the ſecond perſon. As for example he will not ſay, *Placet ne tibi*: but *Placet ne dominationi tuæ* or *veſtræ*. So that they doe moſt commonly vſe that *circumlocution*, euen to the meaneſt perſon that is.

I obſerued another thing alſo in the Italians pronouncing of the Latin tongue, which though I might haue mentioned before in the deſcription of ſome of the other Italian Cities; yet ſeing I haue hitherto omitted it, I will here make mention thereof, rather then not at al, becauſe this is the laſt City of Italy that I ſhall deſcribe in this iourney. The Italian when he vttereth any Latin word wherein this letter *i* is to be pronounced long, doth alwaies pronounce it as a double *e*, *viz.* as *ee*. As for example: he pronounceth *feedes* for *fides*: *veeta* for *vita*; *ameecus* for *amicus*, &c. but where the *i* is not to be pronounced long, he vttereth it as we doe in England: as in theſe wordes, *impius*, *aquila*, *patria*, *Eccleſia*: not *aqueela*, *patreea*,

patreca, Eccleſeea. And this pronounciation is ſo generall in all Italy, that euery man which ſpeaketh Latin ſoundeth a double *e* for an *i*. Neither is it proper to Italy only, but to all other nations whatſoeuer in Chriſtendome ſauing to England. For whereas in my trauels I diſcourſed in Latin with Frenchmen, Germans, Spaniards, Danes, Polonians, Suecians, and diuers others, I obſerued that euery one with whom I had any conference, pronounced the *i* after the ſame manner that the Italians vſe. Neither would ſome of them (amongſt whom I was not a little inquiſitiue for the reaſon of this their pronounciation) ſticke to affirme that *Plautus, Terence, Cicero, Hortenſius, Cæſar*, and thoſe other ſelected flowers of eloquence amongſt the auncient Romans, pronounced the *i* in that ſort as they themſelues doe. Whereupon hauing obſerued ſuch a generall conſent amongſt them in the pronounciation of this letter, I haue thought good to imitate theſe nations herein, and to abandon my old Engliſh pronounciation of *vitâ, fides*, and *amicus*, as being vtterly diſſonant from the ſound of all other Nations; and haue determined (God willing) to retayne the ſame till my dying day.

Amongſt other learned men of great note that this city hath bred, I will name two famous perſons that after they had a long time liued here in the profeſſion of Popery, being at laſt truly illuminated with Gods holy Spirit, abandoned this City which was their natiue ſoile, and went into Germany, where they vndertooke the profeſſion of the Goſpell of Chriſt, and afterward perſeuered in the Proteſtants religion till their laſt breath. Theſe were *Hieronymus Zanchius* and *Gulielmus Grataro-lus*. Whereof the firſt was a moſt ſingular Diuine, and a zealous Preacher of Gods word in the renowned Cities of Strazbourg, Heidelberg, and other places of Germany. Beſides he hath exceedingly edified the Chriſtian common-weale, eſpecially that which doth moſt ſincere-

ly profeſſe the true doctrine of Chriſt, by thoſe manifold and moſt ſolid workes of Diuinity, that he hath publiſhed to the world, which will continue a ſacred memory of his name till the worlds end. The other though he were by profeſſion a Phyſition, and an excellent man in that faculty; yet he applyed himſelfe to the ſtudy of Diuinity alſo, which doth appeare by one notable Treatiſe that he wrote *de notis Antichriſti*. At laſt he died in the famous Vniuerſity of Baſil, where he ſpent the greateſt part of his life after his conuerſion.

Thus much of Bergomo.

I Remained in Bergomo all Wedneſday, and departed therehence the next day being the eighteenth of Auguſt, about eleuen of the clocke in the morning, and came to a village called S^t. *Iohns* in the valley Brembana, about ſixe of the clocke in the euening. This was ſixteen miles from Bergomo. The firſt village that I paſſed through was Zogno, which was twelue miles beyond Bergomo: and S^t. *Iohns* foure miles beyond that. Al the villages both of the valley Brembana and of the Griſons country are commonly called by the name of *terræ*: euery ſeuerall village a *terra*. There runneth a very ſwift riuer through this valley called *Brembus*, wherhence the valley hath the name of Brembana. Moſt of this valley is an aſcent leading towards the Alpes. At the entrance it is ſomething pleaſant way, but after I had paſſed ſome ſixteen miles is was very labourſome and painfull to trauell, as well in regard of the ſteepneſſe, as of the extreme hard ſtones wherewith the greateſt part of the way is pitched.

I departed from S^t. *Iohns* about ſeuen of the clocke in the morning, the nineteenth day of Auguſt being Friday, and came to a *terra* vpon the mountaine Ancone called

called Mezolt, about sixe of the clocke in the euening. This dayes iourney was but eleuen miles. I passed through two villages or Terraes betwixt S^t. *Iohns* and Mezolt. Whereof the first was Allapiazza, where I dined with certaine Sclauonians, who told me that about fiue daies before that, there were thirty Bandits taken about eight miles beyond that place, who lay in waite in certaine priuy corners of the mountaines, to spoile the passengers that were to trauell that way towards Bergomo faire. These Bandits are banished men, who for some notorious villany that they haue cõmitted in their owne countries, doe voluntarily flie away for feare of punishment, and being afterward very poore and destitute of maintenance, they liue by rifling and spoyling of trauellers. The other of the two Terraes is called Vlmo, three miles on this side Mezolt. Within halfe a mile after I was past Vlmo, I beganne to ascend the Mountaine Ancone which is otherwise called *Montane de S. Marco*, a very high Alpe and difficult in ascent. There lay at the same Inne at Mezolt, where I did, a certaine Grison called *Ioannes Curtabatus* borne in Chiauenna, with whom I had much good discourse. For he spake prety good English. And liued many yeares heretofore in Cambridgeshire with Sir *Horatio Palauicino* an Italian, whom he serued. He told me he was a Protestant: I found him a man of a very courteous behauiour, and indeede he did me a certaine kindnesse, in which respect I thought it fit to name him in my iournall.

I departed from Mezolt about sixe of the clocke in the morning the twentieth day of Auguſt being Saturday, and came about eight of the clocke in the euening to a *Terra* called Camp three and twenty miles beyond it, in the fruitfull valley Telina commonly called Valtulina in the Grisons country. From Mezolt to the toppe of Saint *Marks* Mountaine it is foure miles. There standeth an Inne built vpon the toppe of this Mountaine which is

the farthest bound of the Venetian Signiory, which extendeth it selfe in length from the City of Venice to this place, no lesse then an hundred threescore and fourteene miles. In all which space the Venetian money is current. Ouer the dore of the foresaid Inne the golden winged Lion is erected, vnder whom this inscription is written in blacke letters vpon a golden ground.

Via hæc ab vrbe Bergomi Morbinium tendens
Temporis iniuria & montium ruinis interrupta,
Atq; penitùs intercluſa, ad communem vſum & commodum non modò aperta fuit & inſtaurata, ſed & iam planior ac latior effecta, inſuper extructa præſenti rerum vectigalium taberna. Quæ opera ab Aloyſio Priolo Prætore inchoata, & à Ioanne Quirino Præfecto ex Sereniſſimi Senatus decreto perfecta fuerunt atq; abſoluta Anno CIↃ. IↃ. XCIV.

The end of my Obseruations of Italy.

My Obseruations of Rhetia commonly called the Grisons Country.

BEtwixt the foresaid Inne and Morbinio it is nine miles. In all which space there is a continuall descent from the Mountayne. This Morbinio is seated at the very foote of the hill, and is the first Towne of the Grisons country, situate in the foresaid valley Telina, which is famous for wines. For indeede it yeeldeth the best wines of al the Grisons country, which are esteemed so good, that they are therehence carryed to all the principall and remotest places of the Grisons territory. As to Curia the Metropolitan City of the country threescore and seuen miles off. None of those wines are carryed in Carts. Because the narrownesse of the waies is such that no

no Carts can paſſe there: but all vpon horſes backs. In this Towne and all other places of this valley they ſpeake Italian, but ſuch rude and groſſe language as in the City of Bergomo, or rather worſe.

The name of Rhetia commeth from *Rhetus* a certayne King of Tuſcia, who being expelled out of his owne country by *Belloueſus* the Gaule about 587. yeares before the incarnation of Chriſt, at what time he conquered the Inſubres, and built the City of Milan, came with many of his ſubiects into theſe valleys ſeated betwixt the Alpes, where they built Caſtels and fortifications for their defence. And after his time the country had his denomination from him as I haue already ſaid.

This country of Rhetia is at this day diuided into two parts, the higher and the lower: all that Tract which beginneth from the farther edge of Switzerland, and includeth ſome part of Lombardy as farre as the lake of Como, (the inhabitants whereof are commonly called the Griſons) is the higher Rhetia. The lower deriueth his beginning from the riuer Lycus, which diuideth this from the higher, and extendeth it ſelfe as farre as the riuer Ænus, which boundeth Rhetia and Bauaria.

I obſerued a ſpecial commodity in this countrey that I could not ſee in Italy. For I ſaw great abundance of ſheepe here, which I met driuen in the way in many great flockes, all the ſheepe being according to my eſtimation at the leaſt foure thouſand: but I heard they were not the ſheepe of the countrey, but the citizens of Bergomo, which were kept here about the Alpine mountaines almoſt al the yeare, and at that time of the yeare the ſheepheards doe vſe to driue them home euery yeare to their Maſters. Alſo I noted marueilous abundance of little hip-frogges in that part of this valley Telina where I trauelled. I neuer ſaw the hundreth part of them in ſo ſhort a ſpace in all my life: Moſt of their meadowes being ſo full of them, that I could not ſtep fiue or ſixe ſteps but I

ſhould finde a litle frogge; a thing that I much wondred at, becauſe I could not ſearch out the naturall reaſon why there ſhould be more ſtore of them there then in other countries. In my iourney betwixt Morbinio and Camp where I lay that night, I left that caſtle on the left hand whereof the Dominican Fryer *Vincentius* of Bergomo told me, which is guarded by a Gariſon of Spaniards. Alſo I ſaw the noble lake of Como, vpon the brinke whereof the foreſaid caſtle ſtandeth: this lake is called in the Italian *Lago di Como* from the city of Como ſeated by it, which grieued me that I could not ſee, becauſe it is poſſeſſed by the Spaniards. For there I ſhould haue ſeene two notable things, the one a worthy elogium of *Plinius Secundus*, who was a citizen of Como, though borne in Verona, as I haue before ſaid; that elogium I heard is written vpon our Lady Church dore: the other the famous ſtudy of *Paulus Iouius* that excellent Hiſtoriographer and citizen of this citie alſo. That ſtudy is to this day ſhewed ſtanding in a little Peninſula neare to the city, which was once very elegantly adorned with the images of a great multitude of famous men, eſpecially ſuch as excelled in any faculty of learning, a learned elogium being added to euery one by the ſame *Iouius*. This lake is otherwiſe caled *Lacus Larius* from the Greeke word λάρος, which ſignifieth *gauia*, that is, a Sea-mew or Sea-gul, becauſe there is wonderfull plenty of them about this lake. The foreſaid *Iouius* hath moſt elegantly deſcribed this lake in a peculiar Treatiſe thereof.

That night that I lay at Campe, which is a Terra ſituate by the goodly lake of the Griſons, diſtant about foure miles from the lake of Como, and in ſome places at the leaſt two miles broad, there happened ſuch a horrible thunder, lightning and raine all that night, that it cauſed an exceeding fluxe of waters from ſundry places of the mountaines on both ſides of the valley, that the next morning I could not goe by land to the next village, by rea-

reaſon of the extreme inundation, but was conſtrayned to row thither in a boat. I departed from Camp about ſeuen of the clocke in the morning, the one and twentieth day of Auguſt being Sunday, and came to a Terra called Candolchin being eighteene miles beyond it, aboue fiue of the clock in the afternoone, where I lay that night. In this ſpace I obſerued nothing memorable; only I paſſed through the towne Chiauenna, in Latin *Clauenna*, ſituate at the farther end of the valley Telina, ſtanding in a valley of the ſame name, in which I trauelled full twenty miles. This towne miniſtred ſome occaſion of comfort vnto me, becauſe it was the firſt Proteſtant town that I entred ſince I went out of Italy; yet not wholly Proteſtant. For ſome part of it embraceth Popery, and heareth daily maſſe. The Proteſtants that are here profeſſe the Caluinian not the Lutheran religion, who had a very learned Preacher when I was there, called *Octauianus Meius*, who was brought vp in Geneua, his parents being Italians of the city of Luca in Tuſcanie. In this towne dwelt *Ioannes Curtabatus*, of whom I haue before ſpoken, who refreſhed my heart with a cup of excellent wine. This towne is rich, and inhabited with many wealthy merchants: alſo it hath great ſtore of goodly vineyards growing about it.

The wayes both in the valley Telina ſome few miles before I came to Chiauenna, and alſo in the aſcent of the valley Candolchin, are very offenſiue to foote trauellers. For they are pitched with very ſharpe and rough ſtones that will very much puniſh and grate a mans feete. I obſerued that the poore Alpine people dwelling in the mountaynous places of the Griſon territory, doe ſend their children abroad into the high wayes with certaine hoddes tyed about their necks, to gather vp all the horſe-dung that they can finde, which (as I take it) ſerueth onely for the dunging of their Gardens. The like I ſaw many doe in the valley Brembana, and in ſome few places of Lombar-

Lombardy a little before I came to Bergomo.

I passed through a delicate great meadow a little on this side Candolchin, containing at the least forty acres by my estimation, which was a thing that I much wondred at, by reason that the countrey is so extreme stony and barren, inuironed with such huge steepe mountaines on both sides, and for that the Terra is situate in a marueilous high place, hauing very high mountains both at the ascent vnto it, and the descent.

The houses in the poore Terraes of the Grisons that are situate about the mountaines, are so made, that both the endes and the sides doe consist of whole pine trees, compacted together in steede of stony wals, though in many places their walls are stony also, especially in their faire townes, as Chiauenna, &c.

A certaine Priest of this country cheered me with very comfortable wordes at mine Inne at Candolchin, because he saw I was a solitary man and a stranger. For he told mee that because the fare of some places of the country was hard and the wayes bad, hee would endeauour with cheerefull termes to rowse vp my spirits, and to be as merry as a solitary man could, because I trauelled in as honest a country as any in all Christendome. For had I a thousand crownes about me, I might more securely trauell with it in their country without company or weapon, then in any other nation whatsoeuer: affirming that he neuer heard in al his life of any man robbed in that country. This his speech was afterward confirmed vnto me in other places: which if it be true, I attribute more to the honesty of this nation, then to any other that I could euer see, reade, or heare of vnder the cope of heauen; but whether I should ascribe this their innocencie to the seueritie of the lawes of their Country inflicted vpon robbers, (whose examples perhaps may terrifie others, and deterre them from committing the like offences,) or to the inherent and naturall vertue

of

of the people, I know not, onely this I say, that I neuer heard of such rare honesty before in all my life, in any people whatsoeuer before or since Christ.

I obserued in Candolchin and other places before I came thither, both in the valley Brembana and Telina, a strange kinde of wooden cuppes like pailes, in which they bring vp Wine to their Ghestes, with prety conuenient pipes about a foote long, to powre out the Wine into the glasse or cuppe; these are vsed also in most places both of the Grisons country and Switzerland.

I departed from Candolchin about eight of the clock the next morning being Munday, and the two and twentieth of August, and came that night to a towne called Tossina situate at the foote of a hill, twenty fiue miles beyond it, about seuen of the clocke in the euening; The language in the valley of Candolchin is Italian.

After I was past Candolchin, I did continually ascend for the space of eight miles till I came to the toppe of a certaine high mountaine called Splugen mountaine. Betwixt all this valley of Candolchin, which beginneth a little on this side Chiauenna, and extendeth it selfe to the top of the foresaid mountaine, there runneth a very swift lake called Lir. I trauelled sixteene miles in this valley of Candolchin. From the toppe of the Mountaine to the descent it is sixe miles. At the foot of the hill there is a town called by the name of the Mountain, viz: Splugen, which is wholy Protestant. From this place forward all the Grisons speake Dutch. Here at Splugen I entred into a third valley of the Grisons country, namely the valley of Rhene, which is so called because a little arme of the noble riuer Rhene runneth through it. In this valley of Rhene I trauelled tenne miles. The Rhene which runneth through this valley, flowes with such an extreme swiftnesse, that the water therof in certaine places where it falleth downe from steepe cataractes, raiseth a certaine reaking mist to a great heigth, which proceedeth from the

the greate violence of the torrent.

From Splugen to another towne of the same name Westward it is a mile, from that to a towne called Sassam fiue miles, from Sassam to Tossana seated at the foote of a mountaine at the farther end of the valley of Rhene, fiue miles more. I meane not fiue miles of the Grisons country, But I reduce their miles to our English computation, one of theirs being fiue of ours. All those foresaid towns professe the Protestant Religion. I obserued a custome in this country that is not vsed (I thinke) in any place in Christendome, that whensoeuer a stranger or any other of the same country, doth aske one of them vpon the way how many miles it is to any place, he will not answere so many, but will tell you in so many howers you may be there. Which yeeldeth a very vncertaine satisfaction to a traueller, because the speede of all is not a like in trauelling: For some can trauell farther in one howre, then others in three.

In many places of Rhetia, till I came into that part of it which is almost wholy Protestant, I saw many little Chappels built by the high way side (as in Sauoy) tending to superstition; as the picture of Christ, the Virgin *Mary*, and sometimes of some Saints aboue the Altar.

The trenchers in most places of this country are so strange, that although perhaps I shall seeme ridiculous to the reader to mention so meane a matter; yet howsoeuer by reason of the noueltie of them, they shall not passe vnmentioned. They are for the most part at the least an inch thicke, and as large in compasse as a cheese of my country of Somersetshire that will cost a shilling.

The tyle of most of their houses is made of pieces of wood as in Chambery in Sauoy, not of earth as in France, Italy, and England.

The Windowes of their houses are exceeding little in all their Terraes and in most of their townes, the greatest part whereof are couered with little boordes in the outside.

In

In ſundry places of their country I obſerued diuers Caſtles and Forts of great antiquitie, built vpon high rockes, and eminent hils. But now they are much ruinated, and of reparations: it is likely that theſe were built either by the followers of King *Rhetus* that inhabited this country after he was eiected out of his Kingdome of *Hetruria* in Italy by *Bellouesus* the Gaule (as I haue before ſaid) or by the people of the country for meanes of defence againſt the armies of the Romans, that vnder the conduct of *Iulius Cæſar* and many other noble captaines of Rome, made themſelues a way through this country by force of armes into Germany.

They built a greate multitude of littile cottages vpon the very toppes of the ſteepe Alpine Mountaines, as in Sauoy, and haue many little plottes there alſo, as in Sauoy.

Although the greateſt part of this country doth yeeld very poore people: yet I haue obſerued ſome few places paſſing wel furniſhed with all manner of neceſſary commodities for the ſuſtentation of mans life: as Oxen and Kine, Sheepe, Goates, many goodly meadowes and paſtures, indifferent corne fieldes, and abundance of wood that groweth vpon the ſides of the Mountaines. Their drinke is not beere, but wine, the greateſt part whereof the valley Telina doth miniſter to the remoter places, as I haue before ſaid. Alſo they are competently ſtored with hempe, which they doe not ſtrip with ſuch laborious difficultie as we doe in England by the meanes of their fingers, but by certaine wooden inſtruments made for the ſame purpoſe that do very eaſily ſeuer the ſtranne from the ſcale. Their fare is good in many places and very cheape. Amongſt many diſhes that come to their table, Martelmaſſe beefe is very frequent.

But ſeeing I am now come into that part of the Griſons country which ſpeaketh Dutch, I wil here interrupt my deſcription of it by the addition of a moſt elegant Latin

Latin Oration that I haue annexed vnto this diſcourſe written in praiſe of the trauell of Germany by that learned German *Hermannus Kirchnerus* the author of the firſt Oration that I haue prefixed before my booke, and according to my meane skill rudely tranſlated into our mother tongue by my ſelfe: which although perhaps it may ſeeme vnto ſome a meere impertinent matter to my preſent diſcourſe: yet in regard that Rhetia is a member of Germanie, whoſe language a great part of it ſpeaketh, and my firſt introduction that conueighed me into this noble country out of Italy, after my ſuruay of ſome parts therof; I hope the candid reader wil not miſcenſure me for inſerting this into my Obſeruations, eſpecially ſeing the elegancy of it is ſuch, that it cannot be but pleaſant to all readers whatſoeuer, but more particularly vnto trauellers, & moſt of all vnto thoſe that either haue already ſeene ſome parts of Germany, or intend hereafter to ſee it. As I for mine owne part haue ſuperficially obſerued ſome few principall Cities thereof, and determine by the gracious permiſſion of the Almighty to ſee moſt of the famous Cities and greateſt Princes Courts both of all the higher parts of Germany & the Netherlands, which are places that to an induſtrious traueller will yeeld infinite both experience and delight. To detayne thee long with preambles of praiſes of this moſt imperiall and renowned Region out of my little experience of the ſame, were a matter very ſuperfluous, ſeing this moſt eloquent Oration doth as liuely paint her out in her true colours, as euer *Apelles* did his *Venus* ἀναδυομένη. Only the better to encourage thee to ſee her glorious beauty, whereof I my ſelfe haue to my vnſpeakable ioy and comfort perceiued a little glimpſe, I ſay with *Kirchnerus*, that Germany is the Queene of all other Prouinces, the Eagle of all Kingdomes, and the Mother of all nations. Therefore omitting farther introductions I preſent vnto thy gentle and fauourable cenſure this excellent Oration it ſelfe.

AN-

ANOTHER ORATION

MADE BY THE FORESAID HERMANNVS KIRCHNERVS A CIVIL LAWIER, Orator, and Poet, &c. And pronounced in the *noble Vniuersity of Marpurg aboue named by a worthy* Schollar of his *Henry de Stangi* a Silesian, *vpon this Theme.*

That the trauell of Germany is to be preferred before all other trauels.

IF *those thinges which seeme greatly to tend to the knowledge of common affaires, to the information of a right iudgement, to the wisdome of a ciuil life, and the perfect vnderstanding of good counsels, are to be earnestly commended and diligently deliuered vnto youth, which shall be hereafter aduaunced to the helme of publique authority: surely there is no reason why I should doubt but that the most laudable custom of trauelling, and the desire of knowing the manners of forraine countries and nations, the lawes of Cities, and formes of common-weales abroad should be both esteemed very profitable and pleasant, and also be furthered to the vttermost with all manner of helpes, and accounted the most necessary thing of all others*

for

for youth, according to that excellent speech of Apollonius *which is euery where extant amongst the ancients concerning this matter, that a yong man ought to trauell out of his country no otherwise then if he were destitute of house and home. Which custome of trauelling if we haue read to haue beene at any time frequented and vsed of any nation whatsoeuer, certes we may most plainly perceiue as it were at noone-tide that it is at this day most famously exercised by the men of our Germany, euen by the common and almost daily endeuour of our Princes and noble Personages that trauell into farre countries, so that there is scarce found a man of any note and fame in the courtly life, in the politique conuersation, and ciuill society, which hath not both learned the manners and languages of forraine nations, and also seene abroade in the world the state and diuers gouernements of Kingdomes, that hath not with eyes and feete made vse of England, Italy, France, and Spaine, and obserued whatsoeuer is memorable in remote nations, and worthy to be seene in euery place of note.*

Now as no man doth doubt but that this custome of our Germanes trauelling out of Germany beyond the Alpes and the Seas, is greatly to be commended, especially if they prescribe vnto themselues a iust and laudable end of trauelling: so againe who will not say but that this preposterous order of our men is iustly to be condemned which they obserue in the course of their trauels, when as most of them after they haue

with

with great diligence ſought out the Roane, the Seine, the Tyber, and the Po; and not only curiouſly ſearched for the ruinous theaters of the ancient Romans, and the rubbiſh of their decayed buildings, but alſo crept into all the ſtewes, all the brotheſl houſes, and burdelloes of Italy, after I ſay all theſe things, haue ſo omitted the ſight of the moſt beautifull Cities of Germany their country, the moſt elegant Townes, the well gouerned Common-weales thereof altogether vnknowen vnto them, that they are not able as much as to name the principall ornaments of Germany; Which thing truly is not only vnworthy a Citizen that loues his country, but alſo an argument of notable negligence, & moſt vnbeſeeming a German man, not to know, not to ſee, not to ſearch out Germany wherein he was borne and brought vp, wherein he hath all his wealth and all his eſtate, and for whoſe ſake (if neede ſhould require) he ought not doubt to powre out his vitall bloud. And why ſo? are you not all conſtrained (my fellow Academicks) to ſubſcribe to this my opinion that the knowledge of no nation is ſo neceſſary as the ſearching out of a mans owne country, and the manners thereof, and the right vnderſtanding of that common-weale whereof each of vs is a part and member? the Lamiæ that are a certaine kinde of Monſters, are laughed at in the Poeticall fables, in that they were ſo blinde at home that they could not ſee their owne affaires, could foreſee nothing; but when they were once gon from home,

they were accounted the most sharpe-sighted and curious searchers of all others: so who doth not thinke that the eyes of our Germans that gadde into Italy, France, and I know not whither, are very ridiculous, when as by taking long voyages vnto farre remote people, after they haue curiously sought out all matters amongst them, are ignorant of the principall things at home, and know not what is contayned within the precincts of their country, and are reckoned altogether strangers in their natiue soile. What is there nothing (saist thou) at home that is worthy to be seene and knowen, and for whose sake a iourney ought to be vndertaken? I that am a stranger in mine owne country will contend with thee in this Oratorian field concerning this subiect, and will produce most apparant reasons to proue that the trauell of Germany is more excellent then of all other nations, and to be preferred before all others. Wherefore I intreate you to entertaine my Oration with gentle eares, yea I earnestly request and beseech you for the loue sake of your country, to receiue my speech with your wonted fauour and indulgence, while I giue you a tast of the principall ornaments of our common country.

Therefore that my Oration may deriue her beginning euen from this, I will aske this first question: how many trauellers there are that when they vndertake any voyage doe rightly vnderstand what trauell meaneth. Since many doe fondly imagine that

that it is nothing elſe then a certayne gadding about, a vaine beholding of ſundry places, a tranſmigration from one country to another, whoſe feete doe only moue from place to place, and whoſe eyes are conueighed from one field to another. Of whom thou mayeſt very rightly vſe that knowen ſpeech of the Poet.

The climate, not their minds they change,
That ſayling ouer euery Sea doe range.

But we will ſay that he is the man that viſiteth forraine Kingdomes and doth truly trauell, and that according to the cenſure of all learned men, the conſent of hiſtorians, and the opinion of politicians, he I ſay, who whither ſoeuer he directeth his iourney, trauelleth for the greater benefit of his wit, for the commodity of his ſtudies, and the dexterity of his life, who moueth more in minde then body, who attayneth to the ſame by the courſe of his trauel that others doe at home very painfully and with great ſtudy by turning of bookes. Will you haue me (my worthy Auditors) ſpeake more plainly to you? it is trauell that ſtirreth vp wiſdome, purchaſeth fortitude, confirmes it being purchaſed, giues light vnto vs for the inſtruction of our manners, makes vs from barbarous to be gentle and milde natured: it rooteth out a fond felſe loue, it auaileth to ſuffer labours, to vndergoe dangers, and with a valiant and manly minde to endure them, and ſheweth vs the neareſt way to the

solid learning of all things. What need many words? let trauell be the plentifull institution of all our life. For histories doe teach vs that men of old time did trauell to that end. So that Solon *trauelled into Asia,* Plato *into Egypt,* Pythagoras *into Italy, the Romans to Marselleis,* Mithridates *into Cappadocia, and others vndertooke very long and tedious voiages to this end, that they might gather together the lawes and ordinances of their common-weale out of the diuers decrees of sundry nations, and that the best of them; after they had gathered them, might conuert them to the vse of their country, that whatsoeuer excellent things they did reape abroade amongst others, they might bring them home, and at home instruct their countrymen therein. If thou vndertakest the desire of trauelling with that minde and intent, to what end dost thou goe forth of thy country? whither dost thou bend thy course? to what end dost thou trauell with the swallow leauing thy nest? doth not Germany in respect of the plenty and commodity of those things, by many degrees excell all other nations? who as the Queene of all other Prouinces, the Eagle of all Kingdomes, the Mother of all nations, doth shee not most plentifully impart vnto thee all those thinges which may tend as well to the happy institution of a common-weale, as to integrity of manners, purity of religion, and piety of life, the ornament of wit, and the elegancy of speech? for if thou desirest to know the formes of common-weales, and the gouernement of a*

Monarchy,

Monarchie, if thou wouldeſt vnderſtand the manner of an ariſtocraticall rule, and of the popular ſtate, where ſhalt thou better and more exactly learne theſe things then in Germany which is as it were an abridgement of the world? pray goe with me (my courteous Auditors) and conſider the moſt goodly Common-weales and Cities of our Germanie. What I pray you, will you finde wanting in that moſt ſtately Common-weale of Strasbourg, in that moſt plentifull Norimberg, in moſt elegant Auſpourg, in ſpacious Colen, in moſt beautifull Lubeke, in that worthily commended Breſlaw? In which cities according to the teſtimony of Scaliger *in his booke intituled of the praiſe of Cities, equitie her ſelfe doth reigne, all iniquity is baniſhed, iuſtice doth gouerne, for vniuſtice no place is left, good men are called forth with rewardes, and euill men called backe from vice with puniſhments. If thou deſireſt to behold the moſt happy ſtate of an Empire that can be deuiſed in the world, namely of our moſt ſacred Emperour, our moſt potent Electors, our illuſtrious Princes, our Earles, Barons, Nobles, and other rankes knit together with a moſt admirable bond, thou ſhalt not ſee it any where but in Germany, but onely in Germany, I ſay. In Germany thou ſhalt behold the ſteppes of the ancient Perſian Empire, and a certaine liuely image thereof: in Germany the power and liberty of the Grecians: in Germanie thou ſhalt obſerue the poſſeſſion of the ancient Romanes. Wouldeſt thou with* Cyneas *the Ambaſſadour of* Pyrrhus *craue ſuch a*

Senate of the Empire, wherein ſhould be all Kings, all like to auncient Pyrrhus? *In no place of the earth ſhalt thou finde it but onely in Germany. Wilt thou heare conſultations of the weightieſt matters of all the world? No where ſhalt thou heare them but in the Diets of Germany. Wilt thou haue Captaines of the great Empire mightier then the ſucceſſors of* Alexander *himſelfe? No where ſhalt thou find it but in Germany. Doſt thou craue the moſt famous Tribunall in the whole Empire, the ſhop of the auncient Roman iuſtice, and as it were the Seſsions of the old Amphictyones of Greece? No where ſhalt thou behold it but in Germany. Good God, if for the beholding of this moſt ſacred meeting thoſe ancient heads of the ciuill law could be recalled to the fruition of this vitall breath,* Papinianus, Paulus, Vlpianus, Pomponius, Caius, Iulianus, *and all other ſacred Maſters of the lawes could returne into this world out of their aſhes, truly I beleeue they would trauell into the middle of Germany from the Elyſian fields, yea I will ſay that Aſtræa her ſelfe the Goddeſſe of iuſtice would deſcend with them from heauen to place her habitation there alſo amongſt mortall men.*

But what ſhall I ſay of the other fruits of trauell? where ſhalt thou more happily and ſtudiouſly attaine to all the liberal ſciences then in Germany, which doth excell the auncient Egyptians in the ſtudy of Geometrie, the Hebrewes in religion, the Chaldæans in Arithmeticke, the Grecians in all arts, the Romans in diſcipline, and in variety of mechanicall trades, con-

ſtancy,

ſtancy, and fortitude, all other nations. Which the very ſtrangers themſelues how much ſoeuer they enuy vs, are conſtrained to confeſſe maugre their hearts. Bodin wrote this though he were very ſparing of the German praiſe, the very truth it ſelfe wreſting the ſpeech from him, he wrote it I ſay, and proclaimed it of the Germans with an open voice, out of the Kingdome of France. Neither can any other man write otherwiſe of it. Let them behold ſo many learned Athenæ in Germanie, ſo many noble Vniuerſities, as that of Vienna in Auſtria, of Heidelberg in the Countie Palatine, of Colen by the Rhene, of Prage in Bohemia, of Erdfurt and Jene in Thuringia, of Leipzick, of Roſtock, Louan, Friburg, Ingolſtat, Baſil, Gripſwald, Tubingen, Mentz, Wittenberg, Franckford, Konigsberg, Iulia in the Duke of Brunſwicks dominion, Strasbourg, Altorph. Let them alſo behold this our famous ſeate of all the Muſes, which hath nouriſhed that opinion of a moſt happy genius and nature amongſt all ſtrangers euen from her firſt beginning, that euen as Ammianus hath written of the Vniuerſity of Alexandria, that it neuer diſmiſſed any from it but endewed with learning; ſo out of this noble Academie there haue ſprung Counſellors for Kings ouer all the world, and for our ſacred Emperor himſelfe, and gouernors & teachers for all common-weales, Churches, and Schooles. What alſo ſhall I ſay of thoſe other Vniuerſities like vnto ours? vnto whom I would not doubt but that all the Sages

of the Grecians, all the wise Romans, and all the famous Orators would trauell into Germany, if they should happen to enioy the benefite of life againe.

No where shalt thou find so many Archimedes, *so many* Vitruuij, *so many* Nasicæ, *so many* Ciceroes, *so many* Horaces, *so many* Virgils, *so many* Scæuolæ, *so many* Papiniani *as in Germanie. Which also* Argyropylus *the learnedst of the Grecians confessed at Rome in the Popes Court, when he cryed out that all the graces, all arts, and good letters were fled beyond the Alpes into Germany.*

The day would faile me if I would make a Catalogue of the most famous wits that are in this one Prouince of Hassia, and especially in this Vniuersity wherein we liue, how many and how great lights it doth yeeld that may compare with that admirable antiquity of the auncient Grecians and Romans. Here could I point out to thee with my finger Caians, Lælians, Mutians; *here* Galens, *here* Platoes, *here such as* Socrates, *here* Tullies, *here* Virgils, *here also (which is the most to be wished for thing of all) the* Chrysostomi, *the* Epiphanij, *and* Athanasij.

Wilt thou goe to know military discipline? where I pray thee shalt thou finde the Schoole of Mars *but amongst the Germans, amongst whom it was thought in former times that* Mars *himselfe dwelt? for which cause* Alexander *that both in substance and name was great, very wisely thought that it was not good*

for him to prouoke the Germans into the field. Also C. Caligula *and* Augustus *stoode in such feare of them, that when they heard a rumour of their cõming into Italy, they doubted much of their safety, so that both of them fled beyond the sea: what can be more gloriously spoken of the Germans* Mars? *what more worthily reported? no man by force of armes recalled the Gothes when they inuaded Spaine, no man expulsed the Saxons when they surprized Brittaine, no man kept out the Vandals when they subdued Africk, no man repelled the Francks when they vanquished Gallia, no man repressed the Ostrogothes when they conquered Italy. Most incredible hath beene the strength of our warlike valour, and our military arts haue been admired by all nations wherewith our Germany hath excelled in all ages, and with which it hath gotten the prize from all nations, and the Empire & praise of the victory euen from ỹ Romans themselues which were the conquerors of all other people. Most iustly is Germany to be called the shop of* Mars, *which hath ministred most valiant Captaines, and expert souldiers and forces to all famous battels that were euer waged in any parts of the earth, from the time of the great voiage of* Xerxes. *For what skirmish, what fight, what notable campe was there euer in the field in the time of our forefathers without Germans? what sea, what country is so remote vnto whom the gleaues and halberts of our Germans are at this day vnknowen? as for those warres which are waged at this day*

day in the Netherlands and in Hungarie, are they not managed by the helpe and induſtry of our Germans? what ſayeſt thou to the moſt mighty Tyrant of the eaſt which moſt earneſtly attempteth with fire and ſword to deſtroy the whole world, haue not the armes of the German Mars *brought him into thoſe ſtreights that he was cõpelled humbly to craue peace, and hauing craued it could hardly obtaine it? moreouer in no place of the world are there to be ſeen ſtronger munitions, greater fortreſſes, better fortified Cities then in Germany. No where can a man ſee greater prouiſion of peeces of Ordinance, engins and warlike inſtruments then in Germany. I could name vnto thee the principall Forts, Caſtels, garrizons, and armouries of our moſt potent Dukes, Princes, and Common-weales ouer all Germany, whereof part I know with mine eies, and part haue heard with mine eares. I could ſhew vnto thee Vienna the moſt inuincible Fortreſſe of Chriſtendome, that hath beene ſo often aſſaulted by the fruſtrate attempts and great enterpriſes of that moſt cruell enemy: I could point out vnto thee Dreſden a place of incredible ſtrength and puiſſance: I could name Cuſtrinum the ſtrong ſeate of* Biennus: *I could ſpeake of the fortifications and rampiers of Meidenburg: the wals, and lofty battelments and towers of Strasbourg: alſo I could mention the Caſtels and ſtrength of Norimberg: the greatneſſe of Colen: the puiſſance of Vlm: the force of Auſpurg: withall I could make relation of this moſt*

most auncient Prouince of the valiant Catti, which is strengthned with most inuincible fortifications euen to the great admiration of the eyes and eares of all strangers: besides I could tell thee of a great many other strong fortifications of Germany, whose number doth exceede the gates of the Thebanes, were it not that in this place I make my speech vnto those that know their country of Germanie more exactly then my selfe.

I passe ouer the exercises of the frequent tilts and horsemanship vsed in the Courts of so many mighty Princes, I speake not of their manners and graue discipline which doe much confirme the science of military vertue. Goe thy wayes now, and see whether thou canst seeke for in any other part of the earth a greater opportunity of vnderstanding warlike affaires. But perhaps thou wilt say that a man may reape more pleasure in the trauels of Italy and France. How so I pray thee? for truly I see not, I vnderstand not how that should be true. Whom will not the magnificence of Palaces in Germany delight, the beauty of so many royall buildings, and most artificiall architectures? which heretofore Æneas Syluius an Italian borne, and the most learned of all the Popes when he made his aboade in Germanie, affirmed that he could not sufficiently admire.

The counterfaited and painted delights of Italy are much carryed about the world, but pray how can they compare with these our pleasures and cõmodities?

those

those present themselues only to the outward eies and the pleasure of the body: but these bring great pleasure of the minde accompanied with singular profite. Pray what can Italy, France, England, or Spaine shew vnto thee that Germany hath not? art thou delighted with the pleasure of fields, the fertility of trees, the plenty of vineyards? thou needest not run into Campania for that purpose, or visit the Florentine gardens, or goe beyond the Alpes to see the Orchards and famous Paradises of Cardinals. Germany will affoord thee farre more elegant both gardens and fields not only of our soueraigne Princes and noble Peeres, but also of our most wealthy Citizens of Norimberg, Auspourg, and else where. The Rhene and Neccar will shew thee that abundance of vineyards, that plenty and excellency of wine, the Mœne will yeeld thee that amœnity, & so will the Ister, that neither the Adriatique gulfe, nor the Seine, nor Tyber can compare with those places of Germany. What need I report vnto thee our woods and groues, wherein nature her selfe doth take pleasure to inhabite? in what country shalt thou find the same more fruitfull, and better repleniſhed with all pleasures & delights then in Germany? the pleasure of hunting which many doe preferre before all other recreations of this life, thou mayest enioy in Germany to thy very fill. Dost thou delight to behold the sea? and to see the ebbing and flowing of the armes thereof, to goe aboord great ships, and to exercise thy selfe with nauigation?

then

then goe to the maritime cities of lower Germany, and to their most elegant mart Townes. Desirest thou to know the fashions, habits, and languages of sundry nations? Germany will shew thee in the hauens of Hamborough and the Baltical Cities, Russians, Italians, Frenchmen, Englishmen, Spaniards, Polonians, Danes, Suecians, and also the farthest Portingals. Besides so many plentifull mines of copper, yron, siluer, and gold in Germany, in Bohemia (which is also a great part of the German Empire) in Misnia, in Morauia, in Saxony, in Silesia: for the knowing whereof who would not be drawen from the farthest boundes of the whole world? I well know that Cornelius Tacitus *would returne into Germany from the infernall parts, if the fates would permit him, that he might behold all these things, and illustrate them with new writings. Doe thou not passe ouer the most holsome and pleasant bathes of Germany, vnto the which when* Poggius *the Florentine came, he thought that he was arriued at a new Paradise, in so much that he wrote that nothing in the whole compasse of the earth could be found more pleasant, more sweet, then the bathes of Baden: for he said that there was the seate of the Graces, the bosome of loue, and the Theater of pleasure. Art thou delighted with most witty fabricks and inuentions? In no place of the world shalt thou finde more witty engins and excellent peeces of workemanship then in Germany. Which all strangers are constrained to graunt, in so much*

much that they say, the Germanes haue their wit at their fingers ends. By the Germanes wit the art of printing was first inuented, of all arts that euer were as the most profitable, so the wittiest inuention, so that it seemeth to be ascribed not so much to mortall men, as to the immortall God, which is manifested by the testimony of a certaine Poet that saith thus.

O Germany first foundresse of that skill
Then which time passed hath nought more vseful found,
Teaching the Presse to ease the writers quill.

To what end should I aduance the other inuentions of the Germans? what shall I name vnto you their Gunnes? which although they were inuented to the destruction of men, yet for the goodly inuention they are worthily commended.

The art of making clocks that were in the time of Carolus Magnus *brought into Germany by the munificence of the Persian Ambassadors, which at that time were a great miracle to our people, the East and Persia her selfe that first gaue them, hauing now receiued them againe from the hands and wits of the Germanes, doth greatly admire them, according as* Augerius *hath certified vs.*

But perhaps thou wilt say that Italy will shew thee more auncient monuments, and more images of antiquity. Report I pray thee (for I desire to heare it) the ruines of auncient Theaters, the decayed pillars of the auncients, and the fields where Troy was, as Virgil *speaketh.*

But

But (good God) Germany will present vnto thee many more reliques of auncient things, which was a very flouriſhing Kingdome with Cities and Villages aboue a thouſand yeares before Rome was built. For what can Italy ſhew anſwerable to the antiquity of the Germans Treuirs? if thou doſt looke vpon the old ruines and mortar, the auncient ſtones that haue continued there euen from the time of the old Babylonian Ninus, *doe preſent vnto thee the moſt true ſignes of walles built with pitch and ſlime. If it pleaſeth thee to behold the townes & buildings of the ancient Romans, looke vpon Colen, Auſpurg, and other moſt ancient Cities. If thou wouldeſt ſee tombe ſtones with auncient inſcriptions and ſtatues, thou haſt the monument of* Druſus *neare Mentz vpon a hill by the Rhene, which the auncient hiſtorians haue ſo often mentioned. There is nothing in all the Italian antiquities that can be preferred before thoſe of Germany. Can the ſight of* Cannæ, *of* Trebia, *and* Thraſimenus, *that are ſo famouſed for* Annibals *victories and his ſlaughter of the Romans, more delight thee then the Rhene and Danubius, which for the ſpace of three hundred years bare the brunt of the Roman forces? Can thoſe auncient places of Italy miniſter more pleaſure vnto thee where heretofore the Volſci, the Veientes, the Sabini, the Hetruſci inhabited, then thoſe where the auncient conquerers of ſo many Kingdomes, and the vanquiſhers of Italy it ſelfe, euen thoſe victorious people of Germanie, the*

the Gothi, the Longobardi, the Catti, the Sueui, the Sicambri, the Bructeri, the Angriuarij, the Bauari, the Treuiri, the Neruij, the Nemetes, the Triboci, the Vangiones, the Vbij, the Frisij, the Cimbri, the Franci, and other innumerable most glorious nations dwelt? Doth the memory of Scipio, Metellus, and Iulius Cæsar, more delight thee then the statues of most valiant Ariouistus, warlike Harminius, inuincible Charles, couragious Roland, glorious Henry, and of other heroicall Worthies? but why doe I call vp dead men to the stage? why doe I speake of those that lie in the graues? admit that all these things so worthy to be seene and heard, were wanting vnto vs, yet the hospitality of the Germans, the excellentest vertue of all others (the praise whereof deriued from their parents they doe most worthily maintayne) whom would it not incite to trauell into Germany, whom would it not allure, whom would it not draw? which it is written the famousest amongst the auncient Romans to haue done, namely Pliny, Tacitus, Iulius, Augustus, Tiberius, who vaunted that he trauelled nine times out of Italy into Germany. But what a kinde of solitarinesse was there then of old Germany, what an vnshapen face, what a roughnesse, so that if it be compared with the present Germany, it seemeth to be made a golden and marble country out of a leaden and wooden, euen as Syluius hath testified, whose eyes the brightnesse of the Empire and the German nation did so dazell, that he

wrote

wrote this to the men of his owne nation. Let vs endeuour that we may be called rather Germanes then Italians, but although we cannot preuaile to bring that matter to passe, yet howsoeuer let vs direct our studies to that end, that we may alwaies obey that famous nation. Adde vnto all these things the Germans faith and integrity, and the most safe seate of trauelling. Italy is full of a thousand treacheries, of a thousand dangers, and Spaine also is as full of them, whereof a man may most truly vse that speech.

Mourning and dread in euery place,
And deaths fell image shewes her face.

Since therefore these things are true, why should any man wonder that from the remotest regions of the southerne world the Antipodes, and those whom all the age of the Romans knew not, and whose being to haue beleeued it was accounted a most haynous crime and deadly offence, haue of late yeares arriued in Germany, after an infinite length of trauell to see our most valiant Netherlanders? Againe, why should any man wonder that not only in the time of the Empire of Charles *the Great, but also no longer then seuen yeares since, the Ambassadors of the King of Persia came to our most Soueraigne Prince* Mauritius *to Cassels (which* Peter Ramus *commended at Paris out of the Kings Professors chaire of the Vniuersity, and which in his writings he stiled by the name of a second Syracusæ where* Archimedes *dwelleth) being moued with the fame of so worthy a*

Prince, whom all forraine Nations and People doe admire and honour for the Phœnix of his time, and from thence to haue trauelled through the middle of Germany to our most inuincible Emperour Rodolph. It is euen incredible to be reported how much they admired the Cities and Townes of Germany, our Princes territories, and the large bounds of the Empire, the strong Cities and Fortresses. I thinke there are some in this company, that when they were commorant in this Prouince with our most noble Prince for some certaine dayes, and saw those Ambassadors, they heard how greatly they commended the munition of Cassels, affirming that there was not the like in all Persia. With what wonder and astonishment they beheld the armoury, the rampiers and trenches there, how they obserued the magnificence of the Palaces and Gardens, and how they commended the pompe and regall glory of the Court. For these things from their report came afterward to our eares. Moreouer why should a man wonder, that men being so often publiquely sent from the innermost deserts of the Russians and Moschouites came into Germany to behold the glory of the imperiall Diet, the might of the Empire, the elegancy of the Cities, and the most noble institution of the common-weale. Also we vnderstand by the report of Augerius Busbequius a most true Writer, that when as in the memory of our fathers, the Ambassadors of Solyman the great

Turke

Turke came to Franckfort to the assembly of the Princes, being conducted thither through the middle of Germany, they were euen amazed and astonished with wondering at the most populous Cities, the multitude of Castels, most beautifull Prouinces of the most potent Electors and Princes. Also it is manifest that the like hapned to the Polonians and Frenchmen, when they guarded King Henry *out of the Kingdome of France through the middle of Germany; so that they affirmed they then vnderstood with what great power and glory Germanie did excell all other Kingdomes.*

Let others therefore goe according to their affections whither they list, let them trauell into England, remaine and dye in Italy, let them waxe tawnie in Portingall, and be dyed with the Sunne and soile of Spaine, let them trauel into France, saile into Scotland, and let others againe goe to other places; for mine owne part I haue resolued that I will neuer alter my opinion, but will euer thinke that the trauell of Germany is to be preferred before all others, & to be more profitable and pleasant then others: and as Plato *is said to haue giuen thanks to the Gods in that he was an Athenian borne and not a Theban: so let vs most worthily congratulate our good fortunes in that we are not strangers, but Germans borne. And surely I doe euen promise my selfe (my gentle Auditors) that there is not one of you all but after he hath considered the reasons of this my opinion, and weighed*

my arguments with an equall and indifferent iudgement, he will be of the same minde that I am, and approue my speech.

We beseech the almighty God that is the founder of all Regions and Prouinces, with all possible earnest prayers, that he would protect, saue, and defend our common country Germanie, being the Mother and soueraigne Queene of all other Kingdomes, adorned with the imperiall roabe of dominion and glory of the Cæsarean Maiesty aboue all other Empires and Kingdomes, most purely illuminated with the light of Gods holy word aboue all other nations, decked with victories and most glorious triumphes, endowed with most mighty, happy, and wise Emperours, Princes, and Gouernours, enriched with all gifts of humane blessings and prosperity, against all the assaults of our enemies: and finally that he would embrace it euen to the worlds end with the sweetnesse of his inexhausted goodnesse and clemency; but most especially that he would euerlastingly preserue in a most flourishing estate this Prouince of Hassia, which is the most beautifull of all Germany, wherein I am a sojourner for learning sake, Hassia I say, which heretofore brought forth the most potent Macedonian Philip of Germany, VVilliam the most wise Solomon of Germany, and now the Prince Maurice the only miracle of all vertue and learning: also I beseech him that he would make

our

our Church and Academie fruitfull like a fertill vineyard, and perpetually protect it against wolues and beares, and all the attempts of our aduersaries, that we may sing and cry out with the Kingly Prophet,

He hath not done thus to euery nation.

FINIS.

HAuing imparted vnto thee this most excellent Oration in praise of the trauell of Germanie, the reading whereof cannot be but very delightfull vnto thee, I will now returne vnto that part of the Grisons country wherehence I digressed, euen to Tossana, where I entred a fourth valley which is called by the same name as the other immediately behinde it, namely the valley of Rhene, because that riuer runneth through this also, where it inlargeth it selfe in a farre greater bredth then in the other valley. Also some doe call it the valley of Curia from the citie of Curia the metropolitane of the country, standing in the principall and most fertil place thereof.

I departed from Tossana about seuen of the clocke in the morning, the three and twentieth of August beeing Tuesday, and came to Curia tenne miles beyond it, wch is the head citie of the Country (as I haue before said) about one of the clocke in the afternoone.

I obserued many wooden bridges in this valley, made of whole pine trees (as those of Sauoy) which are rudely clapped together. One of those bridges is of a great length, about one hundred and twenty paces long, and sixe broad, & roofed ouer with timber. Also it hath foure very huge wooden pillars in the water. This bridge is made ouer the riuer Rhene, about fiue miles on this side the citie of Curia, ouer the which euery stranger that passeth payeth money.

I obserued this Country to bee colder by halfe then Italie, the ayre beeing heere as temperate as with vs in England.

The abundance of Peares and Apples in many places of Rhetia, especially about the citie of Curia, is such that I wondred at it: For I neuer saw so much store together in my life, neither doe I thinke that Calabria which is so much stored with peares, can yeeld more plenty for

the quantitie or ſpace of ground, then this part of Rhetia doth. Their trees being ſo exceedingly laden, that the boughes were euen ready to breake through the weight of the fruite.

The Alpes on both ſides of this valley are farther diſtant aſunder, then in the other parts of Rhetia that I had before paſſed, by meanes of which diſtance, the ſpace betwixt them being exceedingly enlarged, doth yeeld many fairer meadowes then I ſaw in the other places of the country: amongſt the reſt I paſſed one very goodly and pleaſant meadow about a mile on this ſide Curia, which in my opinion contained about two hundred Acres.

My Obſeruations of Curia commonly called Chur, the Capitall Citie of Rhetia.

CVria is of ſome antiquitie, for it was built about the yeare after the incarnation of Chriſt 354. at what time *Conſtantine* the Emperour when he made warre againſt the *Alemannes*, lodged his campe in this valley, and in the ſame place where the citie now ſtandeth, kept a kinde of court or Seſſions for the debating of the common affaires, wherehence the citie being built a little after his departure, had the name of Curia, but it was often after that called by the name of *Auguſta Rhetorum* or *Rhetica*, as I haue before written in my notes of Turin. It is ſeated vnder an high Alpine Mountaine, and built in a triangular forme, hauing on the eaſt and ſouth the ſteep Mountaines, whereof thoſe on the Eaſt are well planted with vineyards; on the weſt and north ſide is a goodly ſpacious plaine, eſpecially that on the North, wherin the riuer Rhene runneth, being about an Engliſh mile and halfe diſtant from the citie. It is inuironed with a faire wall, hauing three gates therein, and adorned with certaine

taine pretty turrets that doe much beautifie the same. It was conuerted to the faith of Christ shortly after the first building thereof. The Cathedrall Church is dedicated to S. *Martin*, and was built by one *Thello* a Bishop of this city, in number the seuenteenth, about the year 770. This Church belongeth to the Protestants, the whole citie indeed being Protestant (but of the Caluinist religion) sauing onely some little part, which in a Church that is built in the higher part of the Citie hath daily masses celebrated. In that Church I saw one very auncient monument of a certaine Bishop of this citie, but destitute of an Epitaph, so that the citizens could not tell me what his name was that lay buried there. Also I obserued in the same Church many images, superstitious pictures, and Papisticall vanities, as an exceeding great and long picture of Saint *Christopher*, carying Christ vpon his shoulders, and the image of an Asse with extraordinary long eares, and Christ sitting vpon him barelegged and bare-footed. I was in the Bishops Palace which standeth in the higher part of the citie, beeing a very faire and goodly building, and of great antiquitie. For the Bishopricke of Curia is esteemed one of the ancientest Bishopricks of all Germany. For it beganne in the yeare 452. The first Bishop beeing one *Asmo*, which was one of the number of those Bishops that were assembled together at the Councell of Chalcedon in Greece. Since which time there hath beene a succession of some eighty Bishops vnto him that was Bishop when I was there, whose name was *Ioannes Flugius*, but a Papist. He liued not in the City, but in another place of Germany in voluntary banishment. For about some twelue moneths before I was in Curia, there was a tumult raised in the City, whereof I heard he was the principall Authour. Whereupon because he feared that the Citizens would haue punished him, he went voluntarily into exile, so that now he liueth a very obscure and priuate

uate life. There is great trafficke exercised in this City, being the place where they lade and vnlade their merchandise. For whensoeuer they send any merchandise beyond the Mountaines, they lay two packes vpon each horse. For they vse only horses in this country, not carts, by reason of the narrownesse of the waies, as I haue before said. And the same horses when they returne home, bring backe that noble wine that I haue aboue mentioned of the valley Telina otherwise called Valtulina.

I was in their Councell house, in the principall roome whereof they hang the picture of the present Duke of Saxony *Christian* the second. The reason why they so much grace him, is, because he was a great benefactor to the City when he passed that way into Italy. In this Councell house the Magistrates of the State which are sent from the townes of Rhetia, one from euery Towne, doe keepe their Sessions thrise euery yeare about criminall and ciuill matters. They haue two Councels, the greater and the lesser. The greater consisteth of threescore and fourteene Magistrates, which deliberate and consult about publique matters touching the whole state. The lesser consisteth of fourteene Magistrates which determine matters concerning the city Curia only. Againe, the whole State of Rhetia is deuided into three leagues, which are nothing else then Fraternities or Communities that elect and send Magistrates for the execution of the affaires of the common-weale. These leagues were contracted amongst themselues at seuerall times for the better defence of the country against the forraine inuasion of strangers, who before that confederation did often oppresse them with many villanies and enormous iniuries. The first, wherein the Bishop of Curia, the Deane and Chapter, and the City are vnited together, was begunne and confirmed in the yeare 1419. The second in the yeare 1424. in a towne called Trontz, and concluded by the Abbot of *Disertinum*, the Earle of Masauc,

Malauc, and the Baron of Rezuns. At what time the Abbot added this condition, that the ſame league ſhould not be made to the preiudice either of the Roman Empire whoſe Prelate he was, or of the Lordes of Milan whoſe Earle he was. The third and the laſt was concluded in the yeare 1470. amongſt ten iuriſdictions of thoſe that liue in a part of Rhetia called Prettigoia. And at laſt all theſe three leagues linked themſelues together in one forme of vnion and confederacy for the better ſtrengthning of their common-weale againſt the violent incurſions of forraine forces. Moreouer they are at this day vnited with the Switzers. He that will be farther inſtructed in the popular gouernement of the Griſons, let him reade a booke written by that learned *Ioſias Simlerus* of Zurich in Switzerland, who (as a learned man told me in Curia) hath written a peculiar Treatiſe of the common-weale of the Griſons.

In this City there is a mint where they ſtampe money of gold, ſiluer, and tin that ſerueth for the whole territory. This mint I ſaw together with their armoury houſe, but I had not the opportunity to enter into either of them.

Here was *Magnentius* (whom I haue before mentioned in my notes of Lyons) proclaimed Emperour by his Souldiers againſt *Conſtance* the ſecond ſonne of *Conſtantine* the Great, at what time the ſame *Magnentius* was generall Captayne of the Roman legions in Rhetia, and afterward he ſlew the ſame Emperour *Conſtance* as he ſlept in his bed in a towne called Helena not farre from the Pyrenean mountaines.

In the principall market place which is oppoſite to S^t. *Martins* Church before mentioned, there is a goodly faire conduit with a faire ſtatue of an armed man ſtanding vpon the toppe thereof, a thing very excellently handled. The Citizens beſtowed great charges that yeare 1608. that I was in the City in repayring this conduit,

duit, so that they haue greatly beautified it.

I read these verses following written vpon a rich citizens house of this City, euen vpon the outside of the wall ouer the dore.

Deus.

Stant dextrâ lenâq; vnde, procede Viator,
transi, rumpe moras, anteriora vide.

Viator.

Duc me, nec sine me, per me, Deus optime, duci,
nam duce me pereo, te duce saluus ero.

Thus much of Curia.

I Departed from Curia about sixe of the clocke in the morning the foure and twentieth of August being Wednesday, and came to Walastat a towne of the country of Heluetia now called Switzerland, foure Heluetian miles, that is, twenty of our English, beyond it, about seuen of the clocke in the euening.

The King of France hath built a most magnificent Palace in Rhetia, within a mile and halfe of the City of Curia neare to the riuer of Rhene, where a French Ambassador made his residence when I was in the country, being sent to the state of the Grisons from the King of France.

The end of my Obseruations of the Grisons country.

The

The beginning of my obseruations of *Heluetia otherwise called* SWITZERLAND.

THe name of the first towne of Switzerland that I entred is Ragatz, ten English miles beyond the citie of Curia. There Rhetia and Heluetia doe confine. I trauelled in Rhetia seuenty three English miles betwixt Morbinium at the entrance of the country, & this towne of Ragatz at the entrance of Switzerland. This countrey of Switzerland is situate betwixt the Mountaine Iura, the lake Lemanus (which is otherwise called the Lake Losanna) Italy, and the riuer Rhene: and it is bounded on the East with the Earledome of Tyroll, on the West with Sauoy and Burgundy, on the South with the Cottian Alpes now called mount Senys (as I haue before mentioned in my notes of Sauoy) Lombardy, the Dukedome of Milan, and the Territory of Piemont: on the North with the riuer Rhene. Againe, the bounds of Switzerland extend themselues about two hundred and forty miles in length, according to the computation of *Cesar*, which appeareth to be true at this day; but in breadth it containeth not aboue eighty miles, though *Cesar* inlargeth the breadth of it to a greater distance.

Within a quarter of a mile after I entred into Switzerland I passed through a very goodly meadow, which I thinke contained at the least fiue hundred acres. That day they mowed some part of the same meadow, and caryed away hay ready made out of some other part thereof. I wondred to see their hay harueſt so late, being about two moneths later then with vs in England. For that was Barthelmew day in Switzerland. But I attribute that harueſt to the fatnesse and fertility of the ground. For I be-

beleeue they haue two hay harueſts, one about that time that ours is in England, and this I take to be their ſecond hay harueſt. The firſt Rheniſh wine that I dranke was at Walaſtat, from which place downward, till I entred into Holland, I had continually Rheniſh wine in all the Helueticall and German townes and cities. But not that only; for in ſome places of Switzerland I had good redde wine alſo: but after I was out of Switzerland I taſted no other wine but onely Rheniſh.

I departed from Walaſtat about three of the clocke the next morning being Thurſday and the fiue and twentieth of Auguſt, and paſſed in a Barke vpon the goodly Heluetian lake twenty Engliſh miles that day, and about ſeuen of the clocke in the euening arriued at a ſolitary houſe by the water ſide, where I lay that night. The diet of Switzerland is paſſing good in moſt places; for they bring great variety of diſhes to the table, both of roſt and ſodde meates: and the charge is ſomething reaſonable; for my Spaniſh ſhilling did moſt commonly diſcharge my ſhot when I ſpent moſt.

This Heluetian lake that runneth through a good part of Switzerland betwixt the Alpes, is in many places of a great breadth at the leaſt two Engliſh miles broad. Our barke paſſed one wooden bridge made ouer this lake of an extraordinary length, the longeſt that euer I ſaw, euen as long as the lake is broad, *viz.* two miles, ſo that it ioyned together both the bankes of the lake.

I departed from that ſolitary houſe about tenne of the clocke that night in the ſame barke, and came to Zurich fifteene Engliſh miles beyond it about foure of the clock the next morning being Friday, where I ſolaced my ſelfe all that day, and the better part of the next day with the learned Proteſtants of the citie. I paſſed thirty fiue Engliſh miles vpon the Heluetian lake betwixt Walaſtat and Zurich.

My obſeruations of Zurich, in Latine Tigurum *the Metropolitan Citie of* SWITZERLAND.

SVch is the antiquity of this citie, that it is thought it was built in the time of *Abraham* (which was about two thouſand yeares before the incarnation of Chriſt, and thirteene hundred yeares before the foundation of Rome) as *Rodolphus Hoſpinianus* that glittering lampe of learning, a moſt eloquent and famous Preacher of this citie tolde me; together with two more, Solodurum an other faire city of Switzerland, & Treuirs in the Netherlands, which by reaſon that they were built about one time are called the three ſiſter cities of Germany. In the time of *Iulius Cæſar* this citie was but an obſcure village: ſo that he called it *Pagus Tigurinus*, but in continuance of time it grew to be a beautifull citie. It is moſt delicately ſeated in a very fertile ſoile that yeeldeth great plenty of corne and wine. Alſo it is moſt pleaſantly moyſtened with water, partly with the noble Heluetian or Tigurine lake that waſheth one ſide thereof, being of a goodly breadth, almoſt two Engliſh miles broad; partly with the riuer Sylla which runneth by the weſt ſide of the city, into which the aſhes of Witches, Sorcerers and Heretiques are caſt, after their bodies are burnt, as I will hereafter farther declare in my notes of this citie; and partly with the pleaſant lake Limacus mentioned by *Cæſar*. This is deriued out of the Tigurine lake, and runneth through the middeſt of the citie, ſo that it maketh two ſeuerall cities the greater & the leſſer: hauing three faire bridges ouer the ſame, but built with timber, where the citizens doe vſually walke. This lake imparteth two ſpeciall commodities to the citie, the one that it yeeldeth abundance of fiſh, and thoſe paſſing good; the other that it carrieth ma-

many pretty little Barkes, and ſuch like veſſels of a meane burden that ſerue for the conueying of corne, and many other neceſſaries forth and backe for the vſe of the citizens. In this lake they haue two great wooden wheeles neare to the bridges, each by a ſeuerall bridge, made in the forme of water-mils, which are in continuall motion, ſo cunningly and artificially compoſed, that they doe inceſſantly ſpout out water through a great multitude of pipes. Truely it is a very delectable ſight to beholde. Likewiſe I obſerued that vpon both the ſides of the lake which extendeth it ſelfe very neare fifteene Engliſh miles in length, there groweth great abundance of delectable vineyardes. This city is walled round about with very goodly wals, built with exceeding ſtrong ſtone of great antiquity, and beautified with faire battlements. Alſo there are ſixe very magnificent and ſtately gates in the wals, built wholy with ſquare ſtone, & made in the forme of ſtrong burlwarkes, which doe greatly beautifie the citie; and they are garniſhed with the armes of the citie diſplayed thereon, which are two Lyons and a coate of white and blew. In theſe wals are many ſtrong and auncient Towers, which ſerued heretofore for fortifications againſt the hoſtile force, whereof ſixe are in that part of the wall which is in the weſt ſide of the citie, being built with a pretty kinde of ſtratagematical inuention. For the firſt of theſe ſixe is ſo artificially cõtriued, that ſome part of it runneth a litle into the wall, ſo that almoſt the whole Tower butteth out from the maine wall into the ditch adioyning to it, ſauing that little which is inſerted into the wall. The next Tower entreth farther into the wall, and ſo euery other by degrees one after another farther and farther till the laſt, which is the ſixth, is inſerted wholly into the wall, that no part of it at all butteth out towards the ditch. A certaine learned young man of the citie called *Marcus Buelerus*, vnto whom I was exceedingly beholding for the ſight of moſt of the principall things of

of Zurich (being appointed to keepe me company by the meanes of that singular learned man *Rodolphus Hospinianus*) tolde me, that the reason why these Towers were built after such a strange and extraordinary forme, was this, because if the towne should happen to be assaulted or besieged by the enemy, the presidiarie souldiers which for the defence of the citie should watch in those Towers, might the more commodiously see one another, and so giue watch-word to each other as occasion required. Hard by the wall where these foresaid Towers are built, there runneth a little muddy lake, which by the auncients was called the lake of frogs, which name it continually retaineth euen to this day, by reason of the great abundance of frogs therein. There is a marueilous pleasant walke for the citizens to walke in hard by that lake. Also there are fiue more of those Towers made in other parts of the wall, so that in the whole wall there are eleuen Towers, and fiue Gatehouses or Bulwarkes before mentioned, which doe yeeld a speciall grace to the whole Citie. About the East-side of the Citie, vnto the which from the lower parts you haue a pretie easie ascent, there is another exceeding pleasant and delectable greene walke hard by the Trench (for the whole wall of the Citie is inuironed round about with a Trench) of a quarter of an English mile long. That part of the Trench is a very pleasant greene, where the Patricians and Gentlemen of the Citie doe keepe Deere, hauing built there sundry little pretie houses wherein they vse to feede them with hay in the winter time.

The Citie hath his name of Zurich from two Kingdomes: for the Dutch word Zurich signifieth two Kingdomes: the reason thereof is this, because in times past one part of it, euen that which is on the farther banke of the Riuer Limacus, belonged to a certaine Kingdome called Turgouia, which retaineth that name to this day, part whereof belongeth to the state of Zurich, the other

part

part which is on the hither banke of the riuer belonged to a Kingdome or Prouince called Ergouia, which yet keepeth his name, and now belongeth to the Tigurines. Also the Latine name was heretofore Turegum before it was called Tigurum, and it was so called, *Quasi duorum regum ciuitas.* That name of Turegum was very auncient, for so it was called in the time of *Iulius Cæsar* as well as *Tigurinus pagus.* For testimonie whereof this verse was heretofore found in one of the gardens of the Citie, as my foresaid friend *Marcus Buelerus* told me, being written there by the appointment of *Iulius Cæsar* himself, and continued there a long time after, euen this.

Nobile Turegum, multarum copia rerum.

There are foure Churches in the Citie, whereof the fayrest was built by *Clodoueus* King of France, and dedicated to Saint *Felix* and Saint *Regula*, by whose names it is called at this day: These Saints, *Felix* and *Regula* are highly esteemed amongst the Tigurines, but not in that superstitious manner as Saints are amongst the Papists: the reason why the Tigurines doe honour them, is, because they were the first that preached the Gospel in the Citie, as my foresaid friend *Buelerus* told me, and for their bold confession of the Christian Religion were martyred in the Citie in one of the first persecutions of the Primitiue Church: their manner of death was beheading. For the place where they were beheaded was shewed me neere to one of their Bridges on the farther side of the Limacus, *viz.* a very auncient faire building, which is called in Latine *aquatile templum*, because it is built altogether in the Limacus: this place was heretofore in time of Paganisme a temple of idolatrie, but now it is altogether alienated from holy and Religious vses, though it bee continually called by the name of a Temple, and serueth as a publicke house for secular affaires. Without the edifice, almost round about halfe the compasse, there is a pretie walke paued with stone, the edge whereof is garnished

nished with ten huge stonie Pillars. In this place three Martyrs suffered Martyrdome together: Namely the foresaid *Felix* and *Regula* who was his wife. The third was a Priest called *Exuperantius*. Two of these three, *viz.* *Felix* & *Regula*, craued before their execution, that they might be buried in a certaine place of the Citie that they themselues appointed; which I sawe in this foresaid Church, where there is a plaine Stone laide ouer their bodies. The like Miracle is reported of them as is written of Saint *Denis* in France, as I haue before mentioned, that they caried their heads in their hands after they were strooken off from their bodies, to the place where they desired to be buried. How true or false this is, I will not dispute the matter, because I neuer read the Historie in any authenticke writer, onely I heard it of the learned men of the Citie. In the Cloyster of this foresaid Church of Saint *Felix* and *Regula*, I saw to my great comfort the Sepulchers of sundry famous and learned men, who were singular ornaments and most glorious bright-shining Lampes of Christs Church, since the reformation of Religion began in Switzerland, and such as by their holinesse of life, sinceritie of doctrine, and the manifold Monuments of their most learned workes, haue infinitely benefited the Church of God, and purchased themselues eternitie of name till the worlds end. These are the men whose bodies lie enterred in this Cloyster, *Peter Martyr* the Vermiliã, *Henricus Bullingerus*, *Rodolfus Gualterus*, *Theodorus Bibliander*, *Conradus Gesnerus*, *Ludouicus Lauaterus*, *Iosias Simlerus*, *Ioannes Gulielmus Stuckius*, *&c.* Truely it grieued me to see so many rare men so meanely buried. For none of them had any more then a flat stone laide vpon them without Epitaph, or any maner of inscription to preserue them from oblivion; in so much that a stranger cannot know one Sepulchre from another, except one of the Citie shew him the particulars. Surely the memorie of these worthy men would quickly

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be extinguiſhed amongſt the Tigurines, if they had not in their life time immortalized the ſame by their learned writings. For the Tigurines honour none of their citizens that are buried in the citie of what facultie, dignitie, or merit ſoeuer they are, eyther with faire monuments, or learned epitaphes. This Church was much amplified and beautified by *Carolus Magnus*, who vpon the yeare 810. beſtowed great charges vpon the ſame. For a monument of whoſe imperiall munificence the Tigurines haue erected a goodly ſtonie ſtatue to the honour of his name in the South ſide of one of the towers of the Church, which is therehence called the tower of *Carolus Magnus*. This ſtatue is made according to the full proportion of a mans bodie with a golden Diademe vpon his head, a Scepter in the right hand, and a golden ſword in the left.

The ſecond Church is dedicated to Saint *Peter*, whereof part is reported to be of that antiquitie, that it was built in the time of *Abraham*, and at the firſt building thereof was conſecrated to the worſhip of the Paynime gods: for the lower part of it toward the foundation argueth the ancientneſſe thereof, being built in the outſide with pointed diamond worke like vnto certain buildings that I obſerued in Italie, as I haue before mentioned. The citizens were beſtowing great charges in repairing the ſteeple of the Church whē I was in Zurich. The third is the Abbeſſe Church which *Ludouicus* King of Germanie, and the nephew of *Carolus Magnus* founded in the yeare 853. neere vnto which he built a faire Nunnerie, whereinto none were admitted but onely noble women. Both the Church and the Nunnerie were built indeed by the appointment of the foreſaid King *Ludouicus*, but *Rupertus* Duke of Alemanny diſburſed the greateſt charge thereof, and *Ludouicus* contributed ſomething to the ſame. The firſt Abbeſſe was the Lady *Hildegardis* King *Ludouicus* daughter. This Nunnery is now con-

uerted to a Schoole which hath beene a moſt fruitfull ſeminarie of many excellent learned men. *Ex quo ludo tanquam ex equo Troiano* (to vſe * *Ciceroes* words that he ſpake of *Iſocrates* ſchoole in Athens) *multi eruditiſsimi viri prodierunt.* For this ſchoole hath beene the nurſe of all the famous Tigurine diuines that haue floriſhed in this citie, and ſo ennobled the ſame by their learned writings ſince the reformation of religion began. Herein are euer brought vp 16 ſtriplings of the moſt exquiſite and pregnant wits that can be ſelected out of the whole citie, and when they haue accõpliſhed the foure & twentieth yeare of their age, they are tranſplanted therehence, and enter into the Eccleſiaſticall function. In all that ſpace they are borught vp in the ſtudie of humanity and diuinitie at the publike charge of the citie. The fourth and laſt Church is that which heretofore belonged to the Predicatores or Dominican Friers.

* 2. *Lib. de Orat.*

I was in their armory vnto the which I had acceſſe by the meanes of a worthy learned man of the citie, a great profeſſor of eloquence, a ſingular linguiſt. For he ſpake ſeuen languages, being very skilfull in the Hebrew and Greeke tongues, and a famous traueller. For beſides Italy, Germany, and France which he had well trauelled ouer, he had bin alſo in England, Scotland, and Ireland. A man of ſo rare and excellent gifts, that he hath attained to that which the Grecians call ἐγκυκλοπαιδείαν, that is, an exact knowledge in the ſeuen liberall ſciences. His name is *Gaſpar Waſerus*. When I came afterward to Frankford at the time of the Mart, I ſaw a moſt ſingular Latine Oration made by him vpon the life and death of that famous Paſtor of Zurich, *Ioannes Gulielmus Stuckius*, who died in this citie not long before my being there. This foreſaid *Waſerus* ſent a ſcholer with me to the Tigurine Preſect, a noble man of the citie, whoſe name was *Hortmannus Eſelerus*, who vſed me very graciouſly, diſcourſed with me in Latin, ſent a *Mandato* vnder his hand

to

to the keeper of the armory to ſhew me the ſame. Truly I haue ſeene farre greater armories then this, as that of Milan, but eſpecially thoſe of the Arſenall of Venice. Alſo our owne in the Tower of London yeeldeth more ſtore of munition then this: but neuer in my life did I ſee ſo well a furniſhed place for the quantity. Amongſt the reſt of thoſe things that this Armory doth preſent, it yeeldeth more notable antiquities then euer I ſaw in any armorie before. For heere I ſaw thoſe arrowes which the ancient Heluetians vſed in the time of *Iulius Cæſar*, when they fought with the Romanes. They are very ſhort, but exceeding big, being aboue two inches in compaſſe, and headed with great three-forked heads. Of theſe arrowes I ſaw a great quantity: Likewiſe the banners & ancients that the Heluetians diſplaied in the field againſt the Romans, which are almoſt eaten out with antiquity: And many of the Romans enſignes with their armes in them, euen the eagle, which the Heluetians wonne from them in fight. Theſe banners are ſomething leſſe then thoſe that are vſed in this age. Alſo I obſerued many ſhields which they vſed in their skirmiſhes with the Romanes, being made of ſinewes, one whereof I ſaw exceedingly mangled, and hackled with ſtroakes of ſwords, &c. All theſe things are ſhewed in one of the higher roomes of the Armory. For it conſiſteth of many faire roomes moſt curiouſly kept. Alſo there is ſhewed another moſt worthy monument in the ſame roome, euen the ſword of *William Tell* an Heluetian of the towne of Swice, who about ſome three hundred yeares ſince was the firſt author of the Helueticall confederation which hath bene euer ſince retained in their popular gouernment, by reaſon of a certaine notable exploit that he atchieued. Therefore I will tell a moſt memorable hiſtory of *Will Tell* before I proceede any further, being very pertinent to this purpoſe, which was this, as I both heard it in the Citie, and afterward read it in

the third booke of *Munſters* Coſmography. When as the Germane Emperours being the Lords of the principall Cities of Heluetia conſtituted forraine Prefects and rulers about three hundred yeares ſince as their deputies ouer three townes eſpecially aboue the reſt, namely Syluania otherwiſe called Vnderwald, Vrania commonly called Vri, and Swice, it hapned that the Prefect of the towne of Swice behaued himſelfe very inſolently, abuſing his authority by immoderate tyrannizing ouer the people. For amongſt other enormous outrages that he committed this was one. He commanded one of his ſeruants to compell all trauellers that paſſed ſuch a way, to doe reuerence to his hat that was hanged vpon a ſtaffe in the high way. The people vnwilling to offend the Magiſtrate, did their obeyſance vnto the hat. But one amongſt the reſt, euen this foreſaid *William Tell*, being a man of a ſtout courage, refuſed to doe as the reſt did. Whereupon he was brought before the Magiſtrate, who being grieuouſly incenſed againſt him for his contumacie, inioyned him this pennance: that he ſhould ſhoote an arrow out of a croſſe-bow at an apple ſet vpon his ſonnes head that was a little child, whom he cauſed to be tied to a tree for the ſame purpoſe, ſo that if he had fayled to ſtrike the apple, he muſt needs haue ſhot through his ſonne. This he commaunded him becauſe this *Tell* was eſteemed a cunning archer: At the firſt he refuſed to to doe it: But at laſt becauſe he ſaw there was an ineuitable neceſſity impoſed vpon him, he performed the matter greatly againſt his will, and that with moſt happy ſucceſſe. For God himſelfe directing the arrow, he ſhot him ſo cunningly, that he ſtrooke off the apple from the childs head withour any hurt at all to the child. And whereas he had another arrow left beſides that which he ſhot at his ſonne, the Prefect asked him what he meant to do with that arrow: he made him this bould and reſolute anſwere. If I had ſlaine my child with the firſt, I would

would haue ſhot thee through with the ſecond. The Magiſtrate hearing that commanded him to be apprehẽded, and caried away in a barke. And when he was come betwixt the towne of Vrania, and a certaine village called Brun, hauing by good fortune eſcapedout of the boate, he ranne away with all poſſible expedition ouer the difficult places of the mountaines where there was no common way, and ſo came to a place neere to the which he knew the tyrant would paſſe, where he lay in ambuſh in a ſecret corner of the wood till he came that way, and then ſhot him through with his other arrow. It hapned that this *Tell* did weare the foreſaid ſword about him when he atchieued theſe worthy actes, in regard whereof the Switzers haue euer ſince that time hanged vp the ſame in their Armory for a moſt remarkable monument, though me thinks it had beene much better to haue reſerued the arrow with which he ſhot through the tyrant, then the ſword that he wore then. This noble exploit was the firſt originall of the Helueticall confederation. For ſhortly after theſe matters were acted, thoſe three foreſaid townes of Vnderwald, Vri, and Swice vnited themſelues together in a league by a ſolemne forme of oath about the yeare 1316. to the end to ſhake off the yoake of thoſe forraine tyrants. And afterward the other Cities of the Prouince imitated them, ſo that in the end all the Cities of Heluetia combined themſelues together in a league of vnity, which though it hath beene often aſſayed ſince that time to be diſſolued and violated by the forraine forces of mighty men, as by ſome of the German Emperours, by *Leopold* and *Fredericke* brothers and Dukes of Auſtria, by the Earles of Kyburg, &c. yet it hath continued firme and inuiolable to this day. As for the name of Switzers it grew vpon this foreſaid occaſion, euen becauſe the aboue mentioned *William Tell* the firſt author of this league was borne in the towne of Swice. For before that time all the inhabitants of the

country were called Heluetians. Hauing now reported this notable hiſtory, which I could not conueniently omit, I will returne againe to the armory. I ſaw alſo in the foreſaid higher roome an Ancient that the Switzers got in the field from that famous *Charles* Duke of Burgundy. For there were moſt bitter warres waged betwixt the Heluetians and this Duke *Charles* for the ſpace of three yeares, in which ſpace they fought three very hot battels in as many ſeuerall places, the Heluetians euer carying away the glory of the field from him, and in the laſt skirmiſh about the City of Nancey in Lorraine they ſlew him (after he had liued three and fortie yeares, one moneth and fine and twentie daies,) with three grieuous wounds, vpon the Epiphany which we commonly call twelfe day, *Anno* 1477. But to returne once more to this higher roome of the armory; beſides theſe foreſaid antiquities, heere I obſerued a maruailous multitude of coſtlets, and head peeces, and a great deale of complete armour of proofe for the whole body, which is ſo finely diſpoſed in order, and ſo elegantly kept, that it yeeldeth a wondrous faire ſhew. At the vpper end of this roome I ſaw two artificiall men ſtanding a pretie diſtance from each other, euen at the corners of the roome, armed with their complete armour of proofe, and creſted helmets vpon their heads, which a ſtranger at the firſt entrance of the roome would conieƈture to be liuing and very naturall men ſtanding in their armour; this alſo giueth no ſmall grace to the roome. In another roome I ſaw moſt terrible ſwords made according to the imitation of thoſe that the ancient Heluetians vſed in their warres againſt *Iulius Cæſar*, being two-edged, and of a great length, aboue two yards long, hauing many ſteelen pranges or ſharpe hookes at the ſides. In another roome I ſaw onely ſpeares and launces, whereof there was a goodly company. Againe in another, axes and mattocks for pioners to vſe about digging of trenches.

In

In the loweſt roome of all, which is the fourth, I noted an exceeding multitude of pieces of ordinance of all ſorts, as culuerins, demiculuerins, demicannons, ſacers, baſiliskes, &c. whereof ſome were taken as trophies from the foreſaid Duke of Burgundy, being indeed pieces of admirable beauty and value, adorned with his armes, and many curious borders and works contriued in the ſame. Amongſt the reſt I ſaw one paſſing great murdering piece, both the ends whereof were ſo exceeding wide, that a very corpulent man might eaſily enter the ſame. This alſo was wonne in the field from the ſame Duke. Beſides I ſaw ſeuen huge and very ſumptuous braſen pieces equalling at the leaſt, if not exceeding the length of the longeſt piece I ſaw in the Citadell of Milan aboue named. All theſe things I ſaw kept very daintily, and in paſſing good order. Although this armoury be well able to arme ten thouſand men, yet if there ſhould happen any occaſion of warres, they neede not vſe any of it: becauſe euery priuate man of the Citie together with the reſt in the other townes, villages, and hamlets of the country are priuatly very well furniſhed in their owne houſes: onely if they hire any ſtrangers then they vſe it, but not elſe. The Tigurines are able to furniſh fortie thouſand armed men in their whole territory; but the Citie it ſelfe armeth two thouſand onely and no more.

Thus much of the Armory.

I Saw their *campus Martius* where both in ancient times I they were wont to muſter their ſouldiers, and ſo do at this day. It is a very goodly greene plaine, where I obſerued fiue exceeding maſſy pillars of ſtone, which ſerue only for this purpoſe, that ſouldiers may in the time of muſter diſcharge their peeces at them for the better triall and proofe of them. I noted euery one of the pillars to be much battered with the force of their bullets.

There

There are two prisons in the City, whereof one standeth in the water, being built in the manner of a Tower, vnto the which none can come but by water: herein capitall offenders and debters are kept. The other is one of those sixe Towers in the westerne wall of the City already mentioned, vnto which they are committed that haue done some small and veniall crime.

There is one very delectable greene in an eminent and high part of the City, where there grow many goodly trees that doe make a pleasant groue. Here stand many stony tables of a conuenient bignesse with benches about them for their archers to sit at their refection after they haue exercised themselues with shooting, which is an exercise much vsed amongst them. Neare vnto this place dwelt one of their Consuls when I was in Zurich. For they haue two Consuls in the City, which doe not change euery yeare as the Romans did, but when they are once elected into the *Consulat*, they keepe that consular dignity while they liue, except vpon some iust desert they are degraded.

Their *Lictores* or Serieants doe weare party-coloured cloakes, which are of a blew and white colour according to the armes of the City.

Their houses both publique and priuate are very faire. Their priuate houses of a goodly heigth, many of them foure stories high. Their matter of building is partly free stone, and partly timber. For they haue no bricke at all.

The habits of the Citizens doe in some things differ from the attyre of any nation that euer I saw before. For all the men doe weare round breeches with codpeeces. So that you shall not finde one man in all Zurich from a boy of ten yeares old to an old man of the age of a hundred yeares, but he weareth a codpeece. Also all their men doe weare flat caps and ruffe bandes. For I could not see one man or boy in the whole City weare a falling band. Many of their women, especially maides doe vse a very

very ſtrange and phantaſticall faſhion with their haire that I neuer ſaw before, but the like I obſerued afterward in many other places of Switzerland, eſpecially in Baſil. For they plait it in two very long locks that hang downe ouer their ſhoulders halfe a yard long. And many of them doe twiſt it together with prety ſilke ribbands or fillets of ſundry colours.

The beds of the Innes of this City and of all the other Heluetian and German Cities are very ſtrange, ſuch as I neuer ſaw before. The like being in the priuate houſes of euery particular Citizen as I heard. For euery man hath a light downe or very ſoft feather bedde laid vpon him which keepeth him very warme, and is nothing offenſiue for the burden. For it is exceeding light, and ſerueth for the couerled of the bedde. In the refectory of that Inne where I lay which was at the ſigne of the two Storkes, there is a ſtoue, ſuch a one as I haue before mentioned in my Obſeruations of Padua, which is ſo common a thing in all the houſes of Switzerland and Germany (as I haue before ſaid) that no houſe is without it. I found them firſt in Rhetia, euen in the City of Curia.

The ſoile round about this City is ſo exceeding fat, that it yeeldeth wonderfull plenty of corne, which is euery weeke ſold here in ſo great abundance that it doth not only ſuffize for the maintenance of the City, but alſo is communicated to their neighbouring Townes, being conueighed vnto them partly in barkes vpon the Heluetian lake, and partly with carts and vpon horſes backs. Alſo the City is ſerued with ſuch paſſing ſtore of prouiſion of all ſorts whatſoeuer, that a man may liue as cheape here as in any City of Switzerland or Germanie. For I obſerued at my Inne, which was at the ſigne of the two Storkes, more variety of good diſhes then I did in any Inne in my whole iourney out of England, our ordinary being ſixe battes, that is, fifteene pence Engliſh. Euery bat counteruailing two pence halfe peny of our Engliſh money.

About

About an Engliſh mile directly beyond the Citie Weſtward, I ſawe a place where malefactors are puniſhed. Which is a certaine greene place, made in the forme of a pit, neere vnto the which there ſtandeth a little Chappell, wherein ſome Clergie man doeth miniſter ghoſtly counſell vnto the offendour before he goeth to execution. In that Chappell I ſawe wheeles. If they ſhould happen to tremble ſo much that they cannot ſtand vpright (as ſometimes offendours doe) they are puniſhed in the Chappell. As about ſome fourteene yeeres before I was at Zurich, three Noble Tigurines were beheaded in that Chappell, becauſe they were ſo inclined to trembling that they could not ſtand vpright. The puniſhments that are inflicted vpon offendours are diuers, in number fiue, whereof the firſt is beheading, which puniſhment they onely doe ſuſtaine that are inceſtuous men and high-way robbers. The ſecond is the Gallowes, vpon the which thoſe are executed that commit Burghlarie or burne houſes. The third is the water which inceſtuous women doe ſuffer, being drowned therein. The fourth is the fire, wherewith Witches, Sorcerers, and Heretickes are puniſhed; and after their bodies are burnt, their aſhes are caſt into the Riuer Sylla aforeſaid. The fifth and laſt puniſhment is wheeling, which is onely for murderers. This Citie hath ſuffered great alteration and change of Gouernement. Heretofore it was gouerned many yeares by the Dukes of Almannie or Sueuia till about the yeare 1083. it was againe freed from them. After that, about the yeare 1136. it was recouered againe by *Fredericke* Duke of Sueuia, who was afterward made Emperour of Rome, and excluded *Conrad* Duke of Zaringia out of the poſſeſſion of Zurich. About the yeare 1336. on thē ſeuenth day of Iune, there roſe a ſedition in the Citie, ſo that the whole Senate was remoued or rather expulſed out of Zurich, and another ſubſtituted in their place, which cauſed great tumults

tumults and confuſion in the Citie. For there were many Noblemen and Gentlemen of the Senate, which being vnited together by a mutuall affinitie, gouerned the whole ſtate according to their pleaſure, and executed many vniuſt and wrongfull iudgements to the great preiudice and oppreſſion of the Citizens. At what time the greateſt part of the old Senators retired themſelues to a place called Rapperſwyl to *Iohn* Earle of Habſpurg. For the Tigurines ſlew one of the Earles of Habſpurg, for whoſe death *Iohn* aforeſaid that ſucceeded his father in the Earledome, determined to be reuenged vpon the Citizens. Whereupon certaine Souldiers that promiſed the Earle to betray Zurich to him, approched priuily by night to the Citie. But the Tigurines being forewarned of the conſpiracie, very prouidently preuented the matter, and ſlew many of the ſouldiers, tooke the Earle priſoner, and tortured the traytors with the torment of the wheele, in the yeare 1350. About ſome two yeares after that, *Albert* Duke of Auſtria beſieged Zurich both with the beſt forces he could make of his owne, and the auxiliaries of the Earle of Wirtemberg, and the Biſhops of Strasbourg and Baſil. The Cities of Berne and Friburg aided him alſo. But the Tigurines being confederated with the inhabitants of the Townes of Swice, Vnderwald, Vri, and Lucerne defended themſelues very valiantly againſt their enemies, till at laſt there was a peace concluded on both ſides, with condition that the Tigurines ſhould ſet *Iohn* of Habſpurg at libertie. Many other bitter brunts alſo this Citie hath often endured both before the time of the confederation and ſince, hauing beene toſſed to and fro from one Lord to another, as if ſhee had beene Dame Fortunes tennis ball. But at this day by the gracious indulgence of the heauenly powers, it enioyeth great peace and a very halcedonian time with the reſt of the Helueticall Cities vnder that happie league of vnion, being ſubiect neither to King nor

nor *Kayſar*. And if warres ſhould happen, it hath ſo fortified it ſelfe in time of peace with ſtore of munition and prouiſion for warfare, that it is well able to defend it ſelfe againſt any forraine forces.

Heere might I make mention of the forme of their Ariſtocraticall ſtate, their ſeuerall and diſtinct Magiſtrates, the manner of the election of them, and ſuch other memorable particulars touching the adminiſtration of their commonweale. But I muſt needs confeſſe I did not vſe ſuch curious inquiſitiõ for theſe matters as I might haue done: contenting my ſelfe rather with theſe foreſaid matters (which I learned partly by the obſeruation of mine owne eies, partly by the inſtructions of my learned friend aforeſaid *Marcus Buelerus*; and partly by reading of *Munſters* Coſmography, vnto whom I acknowledge my ſelfe beholding for ſome of theſe aboue mentioned hiſtories) then with the exact knowledge of their gouernment, which I could not poſſibly attaine vnto by reaſon that I made my abode there, but a day and halfe. Wherefore I intreat thee (gentle Reader) to pardon me though I cannot informe thee of their ariſtocratie according to thy expectation, promiſing thee that I will as well as I am able ſupply that in my next iourney into this country (for I determine by Gods heauenly aſſiſtance to ſee hereafter all the thirteene principall townes of Switzerland) which I haue now omitted in the obſeruation of their gouernment. I receiued much kindneſſe in this Citie of one Maſter *Thomannus* the Prefect of the corne market, whom I could not but mention in this diſcourſe *gratitudinis cauſâ*. A ſonne of his called *Gaſpar Thomannus* a man of good gifts, and a louer of learning hath beene many yeares commorant in our Vniuerſitie of Oxford.

Amongſt other learned men that I conuerſed with in this Citie, *Henry Bullinger* was one of the chiefeſt, a man of very ſingular learning, the nephew of that famous preacher and writer of godly memory *Henry Bullinger* the

the ſucceſſor of *Zuinglius* in the Eccleſiaſticall function of Zurich. This man is a very vigilant preacher of this Citie, and a painefull labourer in the Lords Vineyard. He ſhewed himſelfe very debonaire and courteous vnto me. For he led me into his ſtudie, which is exceedingly well furniſhed with diuinitie bookes, and much augmented with many of his grandfathers. Amongſt the reſt he ſhewed me a manuſcript of his grandfathers neuer yet printed, which was an hiſtorie of the Popes liues; and a manuſcript Epiſtle of *Theodorus Beza* vnto him, wherein he deliuered his opinion of the ſaid worke. Alſo he ſhewed me one moſt execrable booke written by an Italian, one *Ioannes Caſa* Biſhop of Beneuentum in Italy, in praiſe of that vnnaturall ſinne of Sodomy. This booke is written in the Italian tongue, and printed in Venice. It came firſt to the hands of this mans grandfather aforeſaid, who kept it as a monument of the abhominable impurity of a papiſtical Biſhop, to which end this man alſo that receiued it from his grandfather, keepeth it to this day.

I obſerued a ſtrange Latine phraſe amongſt the learned men of this Citie, which is likewiſe vſed in moſt Cities and Vniuerſities of Germany (as I haue heard) at the leaſt in all thoſe where I haue bene. Whenſoeuer any of them diſcourſeth in Latine with a ſtranger, he will not ſpeake to him in the ſecond perſon, as to ſay, *Vt vales Domine?* but alwaies in the third perſon after a ſtranger maner then euer I obſerued before. As *Vt valet Dominus? cuias eſt Dominus? quamdiu commoratus fuit Dominus in Italia? in quam regionem iam tendit Dominus? placet ne Domino?* By this word *Dominus* meaning your ſelfe to whom he ſpeaketh, though at the firſt time I heard that phraſe, I conceiued that they meant a third perſon. After I had duly conſidered this pretie Germaniſme, and compared it with a phraſe that is frequent in the holy Scriptures, I perceiued that they borrowed this forme of

of ſpeech from the very Scriptures themſelues. Which made me much the more applaude the ſame: As for example, when *Iacob* brought a great droue of Ewes and Kine to preſent to his brother *Eſau* for a gift, he ſpake thus vnto him: I haue ſent it that I might finde fauour in the ſight of my Lord. *Geneſis cap.* 33. *verſ.* 8. Meaning *Eſau* himſelfe to whom he ſpake, although indeed he ſeemed to ſpeake of a third perſon: The like phraſe being vſed twiſe in the ſame Chapter, and very often in many other places of Scripture.

It is a matter very worthy the conſideration to thinke how exceedingly God hath bleſſed this citie with a great number of moſt rare wits, and paſſing learned men within theſe foure ſcore yeares. For though it be no Vniuerſitie to yeeld degrees of Schoole to the ſtudents: yet it hath bred more ſingular learned writers (at the leaſt in my poore opinion) then any one of the famouſeſt Vniuerſities of all Chriſtendome, eſpecially Diuines, and ſuch as haue conſecrated their name to poſterity euen til the end of the world by their learned works. For the writers of this Citie haue bene no ordinary or triuiall men that haue diuulged to the world triobolary pamphlets, but ſuch as haue publiſhed bookes both of the greateſt volume, and of the moſt excellent & ſolid learning, being men endewed with thoſe admirable gifts as haue made them equall if not ſuperiour to the profoundeſt Scholers of Chriſtẽdome; and ſuch men they are as may very truly apply vnto themſelues that ſpeech of Saint *Auguſtine*: *Nos ſumus ex illorum numero qui ſcribendo proficiunt, & proficiendo ſcribunt.* Yea many of them haue bene ſuch as haue ſhined like moſt glittering blazing ſtarres not onely in their owne country of Switzerland, but alſo in all other regions and kingdomes of the Chriſtian world that doe ſincerely embrace the doctrine of the reformed Church. For what Doctors can we name in any Vniuerſitie of all Europe that excelled theſe men, *Huldrichus*

Zuinglius

dricus Zuinglius, Henricus Bullingerus, Theodorus Bibliander, Rodolphus Gualterus, Ludouicus Lauaterus, Conradus Gesnerus, Iosias Simlerus, Ioannes Iacobus Frisius, Gaspar Megander, Ioannes Gulielmus Stuckius. Whose writings being repleniſhed with moſt ſweete and exquiſite learning doe as mute witneſſes very ſufficiently teſtifie and confirme the truth of my ſpeech. Neither doe I thinke that any man which doth iudicially reade their bookes will diſſent from my opinion: Beſides many more of an inferiour ranke that haue partly bene borne in this Citie, and partly profeſſed there: Men of excellent parts, and well knowen vnto the world by their learned volumes, whom notwithſtanding I will paſſe ouer vnnamed, that the reader may not deeme me ambitious in reciting the names of learned men. At this day that worthy man *Rodolphus Hoſpinianus* with whom I conuerſed in Zurich (as I haue before ſaid) hath much illuſtrated this Citie with his manifolde bookes full of great learning. Howbeit I doe not by this praiſe of Zurich derogate from the learned men of mine owne country. For I am perſwaded that our two famous Vniuerſities of Oxford and Cambridge do yeeld as learned men as any in the world; but for the quantity (not the quality) of writing the Tigurines without doubt haue the ſuperioritie of our Engliſh men. To conclude this narration of Zurich, I attribute ſo much to this noble citie, that for ſweetneſſe of ſituation, and that wonderfull exuberancy of all things whatſoeuer tending both to profite and pleaſure, I compare it at the leaſt euen with Mantua her ſelfe in Italy, whom before I haue ſo highly extolled, if not preferre it before the ſame: though indeed that be greater in compaſſe then this. For that is foure Italian miles about, but the circuite of this comprehendeth no more then halfe an Heluetian mile, which is but two Engliſh miles and a halfe.

Thus much of Zurich.

HEre I haue thought good to adde to my description of Zurich before I proceede any further with my obseruations of my trauels, certaine Latine Epistles that I sent to some of the learned men of the Citie; partly because thou mayest reade a briefe epitome in my first Epistle of my ensuing obseruations betwixt that Citie and the farther end of Germany where I was imbarked for England, and partly because my friends that shall happen to reade my booke, may vnderstand that it was my good fortune to enter into a league of friendship with some of the profound schollers of this worthy Citie, a thing that hath ministred no small ioy and comfort vnto me. This first Epistle following is to that rare Linguist and famous traueller *Gaspar Waserus*. My superscription was this.

Clarissimo viro Domino GASPARO WASERO eximio Philologo, & politioris literaturæ *in celeberrimâ Ciuitate Tigurinâ apud Heluetios Candidato, amico suo dilecto.*

The Epistle it selfe is this.

DVbitabis arbitror (clarissime vir celeberrimeq; Musarũ antistes) aliquid sinistri mihi accidisse in profectione meâ Germanicâ inter vestram ciuitatem Tigurinam & patriam meam, quoniũ in tanto isto temporis interuallo ad te haud scripserim, prout fideliter tibi promisi. Veniã mihi des queso. Quam tot tantisq; negotijs districtus fui statim post appulsum meum in patriã, vt vix respirandi tempus mihi fuerit, nedum scribendi otium. Quod ad peregrinationem meam Germanicam attinet post discessum meum à Tiguro, iucunda sane atque faustissima fuit tota illa profectio, & secundis ventis mare traieci, donec mihi contigit Angliæ

——πάτρην ἀποδρῶναι καὶ νοστῆσαι,

vt Homerus *de suo* Vlysse *canit, ad tandem exoptatissimum patriæ*

patrij mei soli littus auspicatò appellere. Sed quandoquidem tibi pollicitus sum, si mihi contingeret in patriâ pedem figere, literas tibi scribere non tantùm significantes gratitudinẽ meam ob tuam eximiam erga me beneuolentiã pari coniunctã humanitate (quam gratâ quâdam prædicatione semper prædicare soleo τοῖς φιλομούσοις atque eruditis meis amicis, & cuius gratiâ tibi ingentes gratias reddo ab intimis cordis mei receſsibus dimanantes) ſed etiam aliquem tibi guſtum præbentes mearum Germanicarum obſeruationũ; ecce haſce craſſâ Minerua contextas obſeruatiunculas tibi mitto ὥσπερ ἐν τῇ ἐπιτομῇ, quoniam epiſtolaris iſta breuitas cogit me illas coangustare, & in multò succinctius compendium reducere, quam in meo αὐτοσχεδίῳ exemplari exàraui. Has vt æqui bonique consulas, donec in publicũ fusiùs scriptum meum hodœporicum diuulgauerim poſt meas longinquas peregrinationes, Belgicam, Saxonicam, Danicam, Alemannicam, Suecicam, Polonicam, Hiſpanicam, alterã etiam Italicam, Siculã, Scoticam, Hibernicã, Germanicam, Ægyptiacã, ac denique Hieroſolymitanã (nam omnes iſtas regiones ſi non peragrare, ſaltẽ inuiſere θεοῦ διδόντος decreui) te impensè rogo.

A Badenâ igitur veſtrâ Helueticâ exordium ſumam. Ibi ſacellum quoddam prope baſilicam mortuorum calvariis atque oſsibus adeò refertum vidi, vt alterum Golgotha vocari non immeritò poſsit. Profectò

Obſtupui, ſteteruntq; comæ ———

Quando primò infinitã illam congeriem animaduerti. Reor equidẽ die mundi nouiſsimo totam myriada animarum illa oſſa reſumpturam. Badenſes illos ſuperſtitionibus Papiſticis & idololatricis cultibus ſupra modum addictos obſeruaui. Nam plurimas imagines ad idololatriã ſpectantes in baſilicâ vidi. Hinderhouiæ, quæ exiguo interuallo diſtat à Badenâ luſtraui veſtras Helueticas thermas, quò magna populi multitudo à multis locis circumcircà partim τῆς διατριβῆς ἕνεκα, partim morborum curandorum cauſâ tunc confluebat. Particularia balnea non minus ſexaginta illic numeraui. Peculiare σύνταγμα de illorũ virtute ſcripſiſſe celeberrimum illum tum medicum tum philoſophũ Henricũ Pantaleonẽ Baſilienſem retulit mihi quidã quem in

balneo quodã seſe lauantem vidi ſacerdos. Sed de errore meo in viâ antequam in illa balnea incidere poſſem, ſcripſi in Epiſtolâ meâ ad Dominum Hoſpinianum, quam, ſi placuerit, legas. In Kiningsfeldiano Monaſterio propè ciuitatem Brooke, quod iam pertinet ad Dominos Bernenſes, obſeruaui monumentũ Leopoldi vltimi eius nominis Auſtriæ Ducis, qui multoties Heluetios infeſtis armis oppugnauit, & in templi choro picturam ſuam vnà cum ſuis viginti ſeptem proceribus graphicè depictam. Baſileæ cultiſſimæ, ſplendidiſſimæ, atque munitiſſimæ ciuitati multa mihi apprimè arriſerunt. Cathedralis Eccleſia diuæ Mariæ dedicata magnificentiſſima eſt, & microcoſmo quodam inſignium tum antiquorum tum neotericorum monumentorum egregiè ornata. Illic in penitiori quâdam ædẽ, ſcilicèt ſchola Theologicâ, familiariter verſatus ſui cum præſtantiſſimo illo & Theologo & Philologo, Ioanne Iacobo Grynæo, cuius eruditum commercium me valdè oblectauit. Suauiſſimus mehercle ac ἐπαφρόδιτος & ſenex eſt in ſuis colloquijs, de quo meritò poteſt illud Homericum prædicari

τῷ ἡ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή

atque illud

Α'. ἐν ἀριστεύειν, καὶ ὑπείροχος ἐμμεναι ἄλλων.

Ibi etiam celeberrimũ illum Theologum Baſilienſis Academiæ τὸν ἀεὶ ἄριστον (vt Pindaricis verbis vtar) Amandum Polanum à Polenſdorf. in ſchola Theologicâ prælegentẽ audiui. Necnon Dominum Zuinggerum ſummi illius Philoſophi Theodori Zuinggeri Baſilienſis filium, virum profectò elegantiſſimum, ac publicum Græcæ linguæ in illâ Academiâ profeſſorem vnam ex Homeri Iliadibus publicè interpretantem. Munacij Planci Lugduni fundatoris ſtatuam ligneam affabrè exſtructam, intra prætorij Baſilienſis atrium obſeruaui, cum pluribus alijs memorandis rebus quas illa inclyta ciuitas ſuppeditat. Argentina, quò aduectus eram à Baſileâ ſecundo Rheno, non parum ſolatij mihi præbuit. Turrim illam exquiſitiſſimam Cathedralis Eccleſiæ vnà cum famigerato illo horologio penè ad ſtupor ẽ ſum admiratus. Vrbis ſitus, ædium tum publicarum tum priuatarum ſplendor atq; elegantia ſenſus

meos

meos voluptate quadam nouâ titillauit. Badenæ inferiori, quæ ad Marchionem ipsius Principem pertinet, balnea adeò calida sunt, vt vix illorum scaturientem aquam nudis manibus attrectare possem; aiunt Aurelianum Imperatorẽ horum fuisse inuentorem. Ista ciuitas cum alterâ Badenâ religione consentit, nimirùm Papisticâ. Tamen princeps illorum, qui religionem profitetur reformatam, sed à vobis Tigurinis atque nobis Anglis parùm discrepantem (etenim Lutheranus est) non residet hìc, sed Turlaci. Vbi multâ quidem difficultate intra ciuitatis portas admissus fui. Sed à nullis rationibus ventam ingrediendi Principis aulam impetrare potui. Tamen prænobilis quidam generosus, qui fuit primarius aulæ ipsius Præfectus, perhumanissimè me tractauit. Inde Heidelbergam profectus sum Palatinatus inferioris Metropolin atq; florentissimã Academiam. Hìc Comitis Palatini ad Rhenum Frederici quarti qui religionẽ vestram & nostram amplectitur, augustissimum palatium non sine difficultate quadam intromissus vidi, & in quadam cellâ vinariâ vas quoddam vinarium stupendæ portentosæ capacitatis, ad cuius summitatem ligneâ scalâ ascendebam. Locupletissima illius Bibliothecæ, quæ extructa est in quadam parte primariæ Ecclesiæ dedicatæ S. Spiritui, tam copiosâ supellectile librorũ & impressorum & manuscriptorũ admiraculum vsq; instructæ, mihi copiã fecit Principis Bibliothecarius eximius ille politioris literaturæ Candidatus Ianus Gruterus. Sed repentinus duorum adolescentulorũ Principum Anhaltinorum ingressus me impediebat, quò minus bibliothecam ex voto lustrarẽ. Postquam delicijs Heidelbergæ oculos atque animum satis pauissem, Spiram illam Imperialem per deserta nemorum me contuli. Hìc collegium Iesuitarum adij, cum quibus ἀψιμαχίαν seu velitationem quandã habui, quoniam Munsteri Cosmographiam, cuius Spirensem descriptionem in ipsorum bibliothecâ legi, malignè deprauârunt; expungentes nonnullos locos, hoc scilicèt prætextu, quoniam aduersus fidem Catholicæ Romanæ Ecclesiæ faciebant. Salutationem diui Bernardi Abbatis Clareuallensis ad beatam virginem Mariam in basilicâ huius vrbis obseruaui æneis literis in tribus rotun-

dis marmoribus inciſam, O clemens Maria, ô pia Maria, ô dulcis Maria. Iſta verba illum loquutum fuiſſe ad lapideam imaginem ipſius ſtantem ad dextram introitus Chori aſſerunt Spirenſes Papiſtæ, ac tum imaginem edidiſſe vocem; Bernardum autem hiſce verbis illam increpaſſe: Dominatio tua ſui ipſius oblita eſt. Non decet enim fœminam loqui in congregatione. Multa præterea alia notatu digniſſima hic vidi. Hinc mihi Wormaciam contendenti, inter ambulandum in viâ publicâ caſus quidam infauſtus infeſtuſq; contigit. Nam fortè ex tritâ ſemitâ in vineam quandam ad carpendos paucos vuarum racemos deflectens, quibus ſitim meam merendæ tempore reſtinguerem, quia tam liberè ac impunè me illic id facturum ſperaui, quod anteà in nonnullis Longobardiæ vinetis facitaui; repentè à quodam ruſtico bipenniſero apprehenſus eram, qui ſubitaneo ſuo incurſu metum ſanè non vulgarem mihi, vtpotè inermi, incuſſit. Detraxit enim capiti meo petaſum, atque Alemannicis ſuis verbis, quæ ego prorſus ignorabam, minas mihi intentauit. At ego inſcius idiomatis ſui, æquè ac Βάτραχος Σερίφιος, obmutui. Tandem verò interuentu quorundam qui Latinos meos ſermones intellexerunt, & pro me ad illum Germanicè interpretati ſunt, ac mollibus ſuis dictis ferocientes ipſius ſpiritus placârunt, lis ita compoſita eſt, vt minuto precio galerum redimerem. Wormaciæ totam iſtam hiſtoriolam quibuſdam Euangelicis miniſtris, & alijs facetis congerronibus narraui, qui ex illâ relatione in effuſiſſimos cachinnos ſoluti erant. Ciuitas iſta Wormacienſis non mediocriter mihi adblandita fuit. Quadrata turris Baſilicæ S. Petri è longinquo conſpicua, ſuperba ædificia, præcipuè Epiſcopale propè Eccleſiam extrinſecus inſignibus gentilitijs, & picturis duodecem Sibyllarum, quibus particularia illarum vaticinia de Chriſto ſubſcribuntur; Prætorium in cuius frontiſpicio Fredericus tertius Imperator depingitur, ampla fora, ſpatioſæ plateæ, firmi muri foſſis circumfuſi, propugnacula, omnia denique voluptatis materiam peregrinis præbent. A Wormaciâ per Openheimiam in latere montis inſtar Ieruſalem ſitam, Moguntiam perrexi Electoris Archiepiſcopi dignitate

nitate, & typographiæ tot ingenuarum artium fœcundæ matris inuento celebrem. Hìc in Iebusitas rursùs siue illos Romani Pontificis Hierarchiæ Ianisarios, & Ἀπαστισας Ignatianæ colluuiei fratres incidi, cumq; Nicolao Serrario *eorum Patriarchâ, qui tam virulentis conuitijs in* Lutherum (*edito quodam de* Lutheri *magistro libro*) *debacchatus est, congressus sum. Compluribus vetustis monumentis tam sacris quàm profanis Moguntia abundat. Inter cætera propè Monasterium Benedictinorum in quodam edito colle vineis consito obseruaui lapideum Colossum Drusi priuigni Octauiani* Cæsaris, *ingentem sanè molem, à formâ glandis Germanicè* Aichelstein *appellatam. Hìc Drusũ cum Germanis dimicasse, ac post insignem victoriam de eis reportatam, glorioſum trophæum eum erexisse perhibent. Hinc per Rheni & Mœni confluentem nauigio Francofurtum aduectus eram, vbi nundinis illis autumnalibus totius Europæ celeberrimis interfui, multosq; meos conterraneos ad summum meum gaudium vidi. Populorum diuersorum, præsertìm prædiuitum mercatorum, ex plurimis Christianismi partibus, non tantùm ex omnibus ferè opulentissimis Germaniæ vestræ vrbibus, sed etiam ex Italiâ, Galliâ, Daniâ, Angliâ nostrâ, Poloniâ, Scotiâ, & c. confertìm hùc confluentium ingentem concursum hìc sum conspicatus.*

¶ Non, mihi si linguæ centum sint, oráq; centum, ¶ Æneï, 6.

Infinitas harum nundinarum diuitias narrando percensere possum. In bibliopolarum plateâ admirandam omnigenorum librorum copiam animaduerti, & inter reliquos elegantissimam tuam orationem in obitum immortali memoriâ digni vestræ Tigurinæ Ecclesiæ summi Antistitis Ioannis Gulielmi Stuckij. *A Francofurto terrestri itinere Moguntiam redij, & indè exiguâ cymbâ Rhenum vsque ad Coloniam Agrippinam sulcaui. In isto spatio multas præclaras ciuitates atque oppida in vtrâq; Rheni ripâ elegantissimè sita præteriui. Colonia ista magnificentissima atque frequentissima ciuitas est omnium quas in Germaniâ vidi, & situm amœnissimum habet. Nihil non splendidum & nitidum hìc:*

tantùm fæce & sordibus Pontificiarum superstitionum tota contaminatur. Multas egregias & non contemnēdas antiquitates hìc perlustraui. Integram historiam trium Regum, quorum sepulchrum adeò ostentant Colonienses, ex typographicâ quâdam tabulâ extra sacrarium appēsâ (in quo fertur illorum ossa recōdi) excripsi. Sed totam illam narrationem nugatorium commentum esse plurimi Orthodoxi censent. Sancti Gereonis templum visitaui, vbi ossa Thebæorum atque Maurorū Martyrum reponuntur; Sanctæ etiam Vrsulæ meæ conterraneæ templum. Hìc magna multitudo ossium & craniorum asseruatur, quæ thecis vel operculis byssinis ac bombycinis aureis stellulis distinctis cooperiuntur. Coloniâ relictâ liquidam viam Rhenanam per Cliuensem ditionem, Geldriam, & Hollandiam sēper tenui, in multis inclytis vrbibus, Noui omago, Gorcomo, Dordraco pernoctans. A Dordracenâ illâ vrbe Virginali (tali enim epitheto ciues illam insigniunt, partìm quòd semper inuicta steterit, partìm etiam quòd Virgo illam fundaucrit) & clarissimo Emporio Euripum vsque ad Armuū primum Zelandiæ oppidum tranaui, à quo per Middelburgum Zelandiæ Metropolin Flisshingam deueni, quæ peregrinationis meæ Germanicæ extimus erat terminus. Hinc plenis carbasis per cæruleum elementum vectus Londinum appuli, vbi paucos dies inter amicos meos, (qui obuijs vlnis me post longos terræ marisq; labores amplexi sunt,) corporis & animi reficiendi causâ commoratus, tandèm in exoptatissimā patriam meam in Comitatu Somertesensi, qui iacet in occidentali Angliæ parte, lætabundus perueni. Hìc fuit vltima periodus longinquæ meæ peregrinationis, quæ à Venetiis ad patrios lares millenis viginti quinque milliariis Anglicis constabat.

Habes iam (Ornatissime Vir) συντόμως descriptam meam Germanicam itinerationem à vestro Tigurо. Sed hoc censeas velim nullam Germanicā ciuitatem maiore solatio ac voluptate me affeciſſe quàm vestram. Nam omnia illìc adeò mihi arrisere, vt copiosiorem illius descriptionem in meo ὁδοιπορικῷ libro quàm vllius alterius Germanicæ vrbis (exceptis tantùm Basileâ, Heidelbergâ, Spirâ, & Coloniâ) fecerim. Armamentarium

mentarium vestrum omnimodo apparatu bellico instructum, antiquis Aquilis & vexillis Romanorum, neruicceis clypeis, oblongis atque anzipitibus ensibus vtrinq; plurimis præacutis cuspidibus armatis, gladio Gulielmi Tell Suitensis confœderationis vestræ Helueticæ authore, excusso Præfectorum vestratium externorum iugo, qui immani ac planè barbaricâ in ciuitates vestras tyrannide grassati sunt, varijsq; alijs insignibus antiquitatibus summè decoratum, & exquisitissimo decentissimoq; ordine excultum, hyperbolicis ad multos meos conterraneos præconijs extuli. Nec non elegantem ciuitatis situm, amœnum Limaci interfluxum, nitida templa, turrita ac pinnata mœnia profundis vallis circumcincta, firmissima propugnacula, pulchras plateas, elegãtia ædificia, excellentẽ vestrã aristocraticam politiam, summam in exteros humanitatẽ, maximam rerum omnium tum ad vtilitatem tum ad voluptatem conducentium exuberantiam, nihil non summis laudibus ad sydera euexi. Vestræ deniq; ciuitati tantum tribui, vt paradisum deliciarũ, fertilissimum ingeniorum totius Germaniæ seminariũ, & ipsissimum Musarũ domcilium non immeritò appellauerim. Vnum tantùm hoc vobis deesse affirmaui, nimirùm cohonestationẽ virorum Tigurinorũ tam Martis quàm Musarum ornamentis illustrium statuis, Mausoleis, & honorarijs virtutum eorum epitaphijs atque elogijs, quæ vbiq; in omnibus cæteris Germaniæ ciuitatibus obseruaui, præcipuè verò Basileæ, Heidelbergæ, Spiræ, ac Moguntiæ. Sed omnia hæc vnà cum Gallicis, Italicis, & Rheticis obseruationibus quas iamdudum collegi, & Hispanicis, Polonicis, Danicis, Saxonicis, Turcicis, quas posthàc (Christo duce) collecturus sum, tandem diuini numinis auspiciis in vnum corpus redacta, copiosè explicata, ac certo quodã ordine ac methodo digesta, & typis excusa videbis. Interea imtpolijs hisce lineis extremã coronidẽ imponẽs, te oro atq; obtestor, vt in amicorum tuorum album referre dignerus tibi addictissimum (etsi

Sit penitùs toto diuisus ab orbe Britannus)

Thomam Coryatum Odcombiensem.

Londini pridie Calendas Augusti: *Anno Regis* Σεβαστοῦ 1609.

To

To the ſame alſo I wrote this poore Greeke Epiſtle.

Αἰ ταῦτας ὀλίγας γραμμὰς Ἑλληνικὰς ἀναγνῶναι (Αιερ᾽ ἀξιώτατε τε καὶ φιλομουσότατε) σῦ δίομαι. καὶ γὰρ δὲ ἀπαιδευσίας καὶ ἀπειροκαλίας γέμωσι, ἀλλ᾽ ὅμως τῆς ἐμῆς πρὸς σὲ εἰλικρινεσάτης εὐνοίας τεκμήρια οὐκ ἀφανῆ τυγχάνειν ἔσαι. ὅλως ἐμαυτὸν εὐδαιμονίζω, ὅτι ἐμοὶ ἐν ὑπερθαλασσίοις χώραις τῆς περιπεδάσεως σῆς φιλίας τυχεῖν συνέβη, πῆς πολὺ μᾶλλον ἐμὲ εὐπραξίας ἢ ἀλλῆ τὶς ἡδονῆ ἧς ἀπέλαυσ᾽ ἐν ταῖς ὁδοιπορίαις ἐμαῖς. ὅπ᾽ ᾧ κατὰ τὸν Δημοδέκη, τὸ φυλάξαι τἀγαθὸν τῶ κτήσασθαι πολλῷ χαλεπώτερον εἶναι δοκεῖ, πῆς φρονήσεως σημεῖον ἡγοῦμαι τὴν σὴν φιλίαν κτησάμενον πάντ᾽ πρότερον πειρᾶσθ αὐτὴν φυλάξαι. μηδένα δ᾽ λόγον βελτίω πρὸς τοῦτ᾽ ὑζευρίσκειν ὅιος τ᾽ ἦν, ἢ ὁπτολὴν σοὶ πέμπων. γνῆς ὁπτολὰς εἶναι ὁμοίας ὀργανικὰς αἰτίας, δι᾽ ἃς εἰάθαμεν ὡς τὰ πολλὰ τὰς φιλίας βεβαιῦν. ἵνα δ᾽ αὐτὴ ἡ φιλία παρ᾽ ἡμῖν ἀλλήλοις αὐχθῆ, τοῦτο σοὶ εὐχομαι (τὴν Μυσῶν λαμπρότατον κλέθ) ὥστε ἀνίσπεμπτειν ἐμοὶ τὰ γράμματα τὰ ἐκ τῶ τιγέρεως, ὧνπερ ἓδὲν μοὶ χαριέντερον ἢ ποθεινότερον συμβαίη. τὸ δ᾽ μόνον τῶν διάσημα ἐδὲν ἐστὶν ἐμπόδισμα πρὸς τοῦτο. ῥαδίως δὲ δύνη ἀποστέλλειν αὐτὰ πρὸς Ἀγγλίαν ἀπὸ τῶ Φρανκοφόρτῶ τῷ σὺν πολυθρυλλήτων ἐκείνων ἀγορῶν χωρῷ. ἐὰν ταύτης τῆς φιλανθρωπίας ἐμὲ ἀξιώσης, δίπαν αὐτῷ τῆς φιλίας συνδέσμῳ ἐμὲ σοὶ ἀεὶ συσφίγξεις. ἔρρωσο ὁ τῆς παιδείας σωτὴρ, ἕως ἂν πάλιν ἴδω σε· ὁμοῖ συμβήσεσθαι ἐλπίζω ἐν τῷ ἐρχομένῳ θέρει. δίομαι σᾶ προσπίπτειν παρ᾽ ἐμᾶ ἐκείνον εὐγενῆ Τιγρῖνον Κύριον Ὄρτμαννον Ἀισελεσιν, ὃς φιλανθρωπότατα μᾶ ἐχρήσατο. αὐτῷ αὖτὶ τῆς ἑαυτᾶ εἰς ἐμὲ φιλανθρωπίας χάριν ὡς ὅιον τε μεγίσην ἀποδίδωμι.

Εὐφενέσατ Θ σᾶ φίλ Θ, σοὶ ἀεὶ ἕως τῆς τελευτῆς σωτερισμένΘ

Θωμᾶς Κοριατὸς Ἀγγλ Θ ὁ ἐκ τῆς Ὀξκομβίας.

Λονδίνοδεν πρώτη ἰσαμένη Σκιεσφειῶν Θ τῷ ἔτει μὰ τὴν ἐνσάρκωσιν Σωτῆρ Θ τὸ κόσμω χιλιοσῷ ἑξακοσιοσῷ ἐνενήκοστῳ.

Hauing about ſome three quarters of a yeare ſince receiued an anſwer frō this learned man, I haue thought it not amiſſe to inſert it into this place, as an argument of his loue vnto me; but I will not expreſſe his ſuperſcriptiō, as I haue done thoſe of the Epiſtles that I wrote vnto all my foure learned friends of this Citie of Zurich, becauſe he aſcribeth ſuch titles vnto me, as I neuer did nor ſhall deſerue in my life. The Epiſtle it ſelfe is this.

S. P. D.

Iteræ tuæ (Doctiſsime Vir) quas ex vltimis nundinis autūnalibus ad me dediſti, mihi redditæ, & longe gratiſsimæ fuerunt multis nominibus. Nam, præter

ter iter tuũ, quod graphicè & luculentèr admodũ descripsisti, clarè ex eis perspexi eximiam tuam beneuolentiã, quâ me licèt absentẽ, & longissimè à vobis dissitũ egregiè sanè prosequeris, & adeam perpetuandã proporrò te quasi deuincis. Quæ causa est, cur non noluerim isthoc Epistoliũ tibi reponere, & eandem tibi de me quoq; polliceri. Iter egregium profectò est, quod ab eo tempore, ex quo à me discessisti, felicitèr Dei gratiâ confeciſti : & optandum esset, vt multi tui similes extarent, qui non transcurrendo tantùm corpora aspicerent, sed introspicerent etiam animos, rerum momenta, non margines aut superficies. Tum maior prosectò hominum politicorum & prudentum, quibus etiam in Ecclesiâ habemus opus, sine dubio extaret numerus. Hos si diligentiori curæ mihi fuisset in Angliâ, Scotiâ, Hiberniâ, Belgio, Galliâ, Germaniâ, Italiâ, & alibi, quum prouincias illas florentissimas peragrarem, paulo melius res se meæ haberent. Præclarè igitur tu, qui omnia ista quàm diligentissimè obseruare, scrutari, connotare voluisti. Etenim meminisse tandem hæc tanta iuuabit.

De rerum statu nostrarum pauca habeo ad te scribere. Rex Galliæ recèns in Heluetijs conscribi curauit sex millia peditum ; quæ ad redigendos ducatus Iuliacensem, Cliuensem & Montensem in potestatem Principum Brandeburgensis & Palatini, in Galliam hinc proficiscentur. Quòd si Serenissimus Rex vester, (vti facturum credunt & optant omnes boni) sua quoque coniungat auxilia, magnam sanè iacturam faciet Antichristius. Apologiam eius cum præfatione monitoriâ refutatam esse à Bellarmino, haud dubiè iam cognouisti. Regerit is Cramben Pontificiam millies à nostris refutatam magnâ suâ ignominiâ. Vestrûm iam est Regis vestri causam contra Lanistam istum Purpuratum in manus sumere, & masculè propugnare; prout per Dei gratiam virorũ generosissimorum & in hac palæstrâ exercitatissimorũ apud vos ingens est copia. Deus optimus maximus vestris laboribus prolixè benedicat; cuius clientelæ, seu λιμὴν ἀσφαλεστάτῳ, te cõmendo corditus mi Thoma optime, & amicissime. Tiguri 16. Mart. 1610.

Tui studiosissimus Gaspar Waserus,
Professor sanctarum linguarum in scholâ Tigurinâ.

This Epiſtle following is to M. Rodolphus Hoſpinianus a learned Preacher and writer of controuerſies of the Citie of Zurich. The ſuperſcription whereof is this.

Reuerendiſsimo viro Domino Rodolpho Hoſpiniano *præſtantiſsimo theologo, vigilantiſsimoq; animarum paſtori in inclytâ ciuitate Tigurinâ Helueticarum vrbium Metropoli.*

The Epiſtle it ſelfe is this.

ETſi non vt hominem perfrictæ frontis, audacis tamen genij ſeu ingenij fortaſsè (Vir Clariſsime) me redargueris, quòd ad te auſim ſcribere, et Muſas tuas ſeueriores hiſce intempeſtiuis lineis interpellare. Condones quæſo meæ audaciæ. Nam talem opinionem tuæ humanitatis ac egregij candoris imbibi, quippè quòd familiariſsimo tuo commercio in ædibus tuis Tiguri me dignatus fueris, vt non omninò ingratas tibi iſtas literas fore mihi penitùs perſuaſerim, præſertim cum proficiſcantur à grato animo gratias tibi ſingulares reddente ob tuam ſummã erga me beneuolentiam, quam ſatis abundè demonſtraſti, quando illum eruditum, ſuauiter moratum, ac lætæ indolis iuuenem Marcum Bueletum *mihi vt comitem conciliaſti toto illo tempore quod contriui in veſtrâ ciuitate. Iuuenis ille, cui plurimis nominibus me deuinctiſsimum ingenuè agnoſco, idoneus & index & dux mihi fuit. Nam inſigniter mihi gratificatus eſt tum indicando mihi præcipuas maximâq; obſeruatione digniſsimas res, quas veſtra ſuppeditauit ciuitas, vt templa, arces, propugnacula, ſcholas, celeberrimum veſtrum armamentarium omni munitionum genere ac παρασκευῇ inſtructum, nihil viſu dignum omittens: tum etiam ducendo vel potius deducendo me*

in

in viâ meâ Badenam versus, & quandò nobis mutuò valedximus, vim lachrymarum (ô tenellum & liquidum cor) profundendo. Eius humanitati atque τῇ ἀπαμοιβῇ omninò tribuo, quòd tam copiosam historiolam vestræ ciuitatis scripserim. Multò enim pleniorem narrationem feci in meo ὁδοιπορικῷ Tiguri ac rerum Tigurinarum, quàm vllius aliæ ciuitatis in Germania, exceptis duntaxàt quatuor, Basileâ, Heidelbergâ, Spirâ, & Coloniâ. Parui (reuerende vir) tuo consilio vnâ quadam re. Nam si memineris, consuluisti mihi digredi paruum ex viâ ad videndum balnea propè Badenam vestram Helueticam. Sed in multis profectò diuerticulis & ignotis callibus erraui, antequã illa inuenire potuerim, hâc præcipuè de causâ, quoniam inscius vestræ linguæ non potui Germanicè percontari viam. Tantùm hac phrasi vti solitus eram. Wer iſt das der raicht ſtroze auf balnea. Sed Germani, præcipuè rustici illi Corydones quibus obuiam dedi, existimantes præ rudi meâ atque imperitâ verborum Teutonicorum pronuntiatione me peregrinum fuisse, & vestræ linguæ ignarum, mihi interroganti semper annuerunt, & gestibus quibusdam subobscuris viam in quâ progrederer, mihi indigitârunt, sed non viam ad balnea. Non enim intellexerunt quid sibi vellet meum verbum Balnea. Tandem post multam deambulationem Kininfsfeldianum Monasterium veni, vbi à quodam docto iuuene, qui linguam Latinam mediocriter calluit, sciscitatus sum vbi essent balnea Badensia. Respõdit, me illa præteriisse, & à tergo reliquisse per totum Germanicum milliariũ. Quare efflagitationum mearũ instantiâ illum & oraui & exoraui, vt ad balnea me comitaretur. Quod humanitatis officium beneuolentissimè mihi præstitit, atque ita post multos errores balnea illa lustrare & eorum virtutem explorare mihi contigit. Iuuenis ille quoniam eandẽ quã ego religionẽ professus est, familiari sua societate, & blandis facetijs me valdè recreauit. Inde profectus sum Brookam, Rheinfeldiam, vbi iterùm lenitèr ac amœnè labentem vestrum Limacum obseruaui, ac tandem Basileam. Hic genialiter biduum contriui versando cum plurimis egregijs viris, Musarum & rei literariæ candidatis. Sed recensere tibi omnes meas

Germanicas

Germanicas obſeruationes, quas in illis inclytis ciuitatibus curioſius collegi, eſſet tum prolixum tum ſuperfluum, præcipuè quoniam in Epiſtolâ meâ ad celeberrimũ illum Dominũ Gaſperum Waſerum *conciuem tuum, quâ fieri potuit maximâ breuitate illa omnia ſuccinctè attigi, quã (ſi tibi viſum fuerit) legas. Amicos illos tuos, quos vt à te ſalutarem me oraſti, viros reuerendiſsimos, atque egregijs virtutum & eruditionis non vulgaris laudibus excultiſsimos, Academiæ Oxoniẽſis fulgidiſſima luminaria, Dominum Doctorem* Hollandum *regium Theologiæ apud Oxonienſes profeſſorem, & Dominum Doctorẽ* Riuium *noui Collegij ibidem Gardianum (vt vulgò vocant, Anglicè* the Warden*) haud quaquã vidi, ex quo domum redij. Sed ſalutem tuam illis tranſmiſi per conterraneum tuum Dominum* Gaſparum Thomannum *Tigurinum, qui multos annos Oxonij literis operam dedit. Cum illo familiaritatẽ nuper iniui. Nam literas illi à patre ſuo viro honeſtiſsimò ſanè (vt mihi videtur) & pientiſsimo tradidi, cui gratias quæſo maximas des meo nomine, quòd me Tiguri humaniſsimè tractauerit. Quinetiam hoc oro te, vt illi ſignifices filium ſuum aduerſâ fortunâ apud nos vti; nam tantâ inopiâ & paupertate laborat, vt συμπάθειαν quandam in me commoueret, vtq; vicem eius maximè dolerem. Proinde ſicuti ego illi conſului vt in patriam rediret, vbi cum parentibus, propinquis, & neceſſariis reliquum ætatis conterat, præcipuè quum patria ſua eruditiſsimis viris abundet, quorum ſocietas illi tum adiumento in conficiendo doctrinæ ſuæ ſtadio, & leuamento in ſubleuandâ ſuâ egeſtate futura ſit; ſic etiam pater ipſius οἰκοσοφίαν ſuam declarabit, & paterni erga illum amoris ſpecimen egregium edet, ſi literas ad illum ſcripſerit, quibus eum ad penates ſuos Tigurinos reuocet, quò tandem aliquando poſt diuturnum iſtud quaſi voluntarium exilium ex dulci ſuâ patriâ ſibi in canicie ſuâ adminiculum, & veluti idoneum ad ſenectutem ſuam ſuffulciendam baculum ſit. Tum patris tum patriæ ſuæ cauſâ optaret ex animo magis ſecundã fortunam quàm apud nos fruitur. Nam patriam ipſius tanto amore amplectior, vt (ſi Deus mihi vitam prorogauerit) in proximâ meâ Germanicâ profectione*

totam

totam vestram Heluetiam perlustrare decreuerim, præcipuè trecedem vestros Cantones, Tigurum & Basileam iterum, Bernam, Scafusium, Solodurum, Lucernam, Friburgum, Swiciam, Vraniam, Syluaniam, Tugium, Glaream, & Abbatis cellam.

Sed quò tandem excurrit vel expatiatur calamus meus? ignoscas quæso prolixitati meæ (dignissime vir) nam tuâ humanitate fretus (quam re ipsâ non ita pridem expertus sum) calamo meo nimis laxas habenas dedi, quas iam restringere expedit, ne tibi in pulcherrimo tuo Theologico stadio impigrè currenti ista leuicula παρεργα sint impedimento, quò minus ad extremam curriculi metam peruenias. Promisit mihi (egregie vir) ingenuus ille iuuenis Marcus Buelerus *se sollicitaturum te vt mihi rescribas, si prius ad te scriberem. Quo me fauore si dignatus fueris, vsque ad extremum vitæ halitum obstringes*

Tibi deditissimum, tuæque doctrinæ haud minimum præconem

Thomam Coryatum Odcombiensem.

Londini pridie Calen. Auguſt. *Anno.* 1609.

The third Epiſtle I ſent to M. HENRY BVLLINGER aforeſaid, the ſuperſcription is this.

Viro ornatiſsimo amico ſuo Henrico Bullingero, *celeberrimi illius viri* Henrici Bullingeri *ſummi Tigurinæ vrbis quondam antiſtitis nepoti, eruditiſsimo ac vigilantiſsimo apud Tigurinos in Heluetiâ Eccleſiaſtæ.*

The Epiſtle it ſelfe is this.

VIa inter reliquos meos Tigurinos amicos non vltimum locum tenes (clariſsime chariſsimeque mi Bullingere) *à me paucis compellandus & ſalutandus es. Ne ſi intellexeris me ad Dominũ* Hoſpinianum *& Dominum* Waſerũ *literas dediſſe, teque omiſiſſe, ingratitudinis notã mihi*

inuer-

inuras, quum tam benevolè, tam humaniter, tam comitèr multò supra tum expectationem tum meritum meum domi tuæ Tiguri vltimo autumno me tractaueris. Nam tam benigno ac dulci alloquio me ignotum ac peregrinum in ædibus tuis dignari, manifestum liberalis animi argumentum fuit; sed in bibliothecam tuam, in illud tam variè copioseq; instructum Musæum (quod multò maius erat) me introducere, librorum tuorum elegantissimorum copiam mihi facere, aui tui beatæ memoriæ manuscripta volumina ostendere, humanitatis tuæ singularis vt insigne indiciũ & prædicaui meis doctis conterraneis, nonnullis aulicis viris, celeberrimarum Academiarum nostrarum alumnis, & equestris ordinis generosis; & prædicare non supersedebo,

* *Virg. Æneid. 1.* * Dum memor ipse mei, dum spiritus hos reget artus.

Proinde facere non potui quin paucis hisce lineis te salutem, partìm vt turpem ingratitudinis labem subterfugiam; partìm etiam vt amicitia nostra firmiùs coalescat, quod summoperè expeto.

Antequam vidi Musæum tuum, tum fando accepi, tum in duobus probatis authoribus legi, Ioannem Casam *Episcopum Beneuentanum in Italiâ de Sodomiæ laudibus libellum conscripsisse. Authores illi apud quos illius fit mentio, sunt isti,* Ioannes Iuellus *ille noster Phœnix Anglicus, Episcopus Sarisburiensis, in suâ elegantissimâ doctissimâq; Ecclesiæ Anglicanæ Apologiâ, & clarissimus ille tuus conterraneus* Conradus Gesnerus *in suâ Bibliothecâ, qui hisce verbis illum librum memorat. Impurissimus hic nebulo edidit poemata quædam Italica, in publicum Venetijs excusa, in quibus (proh scelus) Sodomiam laudibus extollit. Istorum authenticorum scriptorum authoritate nixus, sæpiusculè Papicolis in Angliâ & alibi retuli quendam Papisticum Episcopum Italicum tam spurcum librum scripsisse, eumq; typis imprimendum curasse, vt nullus nostræ reformatæ religionis professor vel audire illum patienter ferret, nedum talem conscriberet. Refragati mihi sunt Papistæ de isto libro verba facienti, & tam pertinaciter affirmarunt nullum eiusmodi librum à*

Casa

Casa fuisse scriptum, vt aliquantum dubitauerim vtrum verum esset quod de illo libro memoriæ prodiderunt grauissimi isti authores. Sed quum iam tandem hisce oculis illum intueri in tuo Musæo mihi contigerit, non video cur execrandam illius conscelerati ssimi Episcopi spurcitiam excusent Pontificij. Etsi autem ille immundissimus liber sit dignus qui aut Thetidi, aut Veneris tradatur marito (vt eleganter politissimus ille Politianus *loquitur de* Homero *à se translato in quâdam Epistolâ ad* Iacobum *Cardinalem Papiensem) tamen tibi consulerem reseruare potiùs in Bibliothecâ tuâ illud detestandum monumentum ad perpetuum Papisticæ immunditiei dedecus & infamiam.*

O vos terq; quaterq; beatos Tigurinos, qui per totum penè Christianum orbem, præcipuè religionem reformatam & verè Christianam profitentem, pro fidei vestræ puritate, assiduâ & indefessâ in scribendo industriâ, singulari & incomparabili doctrinâ, & eximiâ pietate, supra reliquos, etiam in extremis oris pl igisq; totus Christianismi celebramini. Ita enim Deus vestræ ciuitati & incolis benedixit, vt nulla sit Christianismi pars tam longè dissita, quò non nominis vestri celebritas peruaserit, præsertim ex quo puriorem Euangelij doctrinam amplexi estis. Nam tempore illo tenebrarum, quo crassis illis superstitionibus & idolomaniâ Papisticâ immersi estis, non memini vel vnum clarum virum vestram ciuitatem peperisse. Sed ex quo Papismo nuncium remisistis, & repurgatam doctrinam filij Dei, sacrosanctum eius Euangelium in cordibus vestris plantastis, prædicastis, in circumiacentibus regionibus disseminastis, & tam vocibus quàm accuratissimis vestris scriptis eam propugnastis, Deus bone quot strenui & heroici Iesu Christi athletæ, quot imperterriti veritatis Euangelicæ πρόμαχοι Tiguri exorti sunt, qui pro orthodoxâ & veteri Catholicâ doctrinâ verè Apostolicâ, verè Christianâ contra commentitum Romanæ Ecclesiæ Catholicissimum, & commentitium Papalis tyrannidis primatum calamis suis, & spiritualibus gladijs pugnantes, sibi & patriæ suæ immortalem gloriam nullâ temporis iniuriâ intermoriturum pepererunt?

nam tot egregios verbi diuini assertores contra nouitias & spurias Cacolycæ Romanæ Synagogæ traditiones apud vos intra octoginta annorum spatium natos arbitror, quot nullam aliam totius Christianissimi Academiam vix peperisse reor. Vt autem cæteros Tigurinos Doctores taceam, Henricus Bullingerus *auus tuus piæ memoriæ instar omnium erit, qui doctrinam sinceriorem Iesu Christi purissimè vt* θεόπνευστος & θεοδίδακτος *Doctor & docuit, & promouit ad insignem Christianæ reipub. vtilitatem, & elaboratissimis suis lucubrationibus vestram ciuitatem, non minùs quàm Smyrnam suam* Homerus, *aut Mantuam* Virgilius *maximè nobilitauit; cuius libris Theologicis, præsertim Decadibus suis tantum authoritatis tribuimus nos Angli, quantum Sibyllinis oraculis antiqui Romani; vsque adeò vt publicè in Ecclesijs nostris eas asseruari authoritate Regiâ mandatum sit, quò plebeij homines ijs concionibus in sacrosanctis Christianæ fidei mysterijs facilius informẽtur. Hunc si imiteris (doctissime mi* Bullingere) *huius vestigijs si inhæreseas, & tam vitæ integritate quàm doctrinæ puritate si illius genium exprimas (quod te summis conatibus facere accepi) verè te auissare dicam. Quod vt facias, nos Angli (qui aut tui sanctissimam memoriam veneramur) præcipuè ego, qui tecum aliquam saltem externam si non intimam amicitiam contraxi, ardentibus votis exoptamus.*

Macte igitur virtute tua, sic itur ad astra

(Egregie vir,) & istam quam nactus es Spartam orna, hoc est, istam sacram facultatem Theologicam quam suscepisti, excole, vt tandem consummatissimus Theologus & Ecclesiæ Christi fulgida lampas, sicut Luna inter minores Stellas, euadas. Vale doctissime mi Bullingere, *& hunc animulum meum verè & ἀψευδῶς tui amantem vt redames te instanter oro.*

Tui studiosissimus
Thomas Coryatus Odcombiensis.
Londini Pridie Calendas Augusti, Anno 1609.

The

The fourth and last Epistle I sent to my friend MARCVS BVELERVS *above named.*

The superscription is this.

Egregiæ indolis & optimæ spei iuueni Marco Buelero *Musarum alumno, ac benè merito suo amico, Tiguri Primariæ Heluetiæ Ciuitatis rei literariæ & bonis artibus operam danti.*

The Epistle it selfe.

TAndem aliquando (clarissime mi Buelere*) post longas moras hasce literas tibi mitto, non sine dolore profectò ablatam fuisse mihi ad te scribendi opportunitatem toto isto tempore ex quo patriam meam appuli; præpeditus nimirùm magnâ negotiorum mole, quæ statim post meum in patriæ fines ingressum me vndiq; circumuallârunt. Sed præstat serò scribere quam non omninò. Non possum satis amplas gratias tibi reddere (mi* Buelere*) ob tuam insignem humanitatem vltimo autumno Tiguri mihi præstitam, quam quoàd vixero gratâ atque tenaci memoriâ complectar, &, si in Heluetiâ aliquod tempus conterere mihi iterum contigerit. (quod fortasse aliquandò accidet præ amore illo quô vberrimam tuam patriam amplector) aliquod sanè gratitudinis specimen edam, quod tuam in me beneuolentiam aliquâ ex parte rependet. Nam tuâ potissimùm ope adiutus plurima memoranda in vestrâ Ciuitate Tigurinâ obseruaui, quæ forsan posthac typis excusa vnà cum Gallicis, Italicis, & Germanicis meis obseruationibus videbis.*

Memini (mi Buelere*) in mutuis nostris colloquijs inter deambulandum me sciscitatum fuisse te an Græcam linguam calleres, teq; respondisse, quòd etsi adhuc eius imperitus esses, tamen diuino numine aspirante eam addiscere decreueris. Ego illâ occasione impulsus, in laudem præstantissimæ illius linguæ*

aliquantũ digressus fui, promisiq; (si vnquã ad te scriberem) ad illius studiũ te serio cohortari velle. Proinde non abs re erit, si paucas lineas exarẽ, quib' tanquã stimulis seu calcaribꝰ quibusdã ad elegantissimæ illius linguæ cognitionẽ imbibendã te incitẽ. Quum multa sint (mi Marce) quæ te ad Græcã linguam perdiscendã exacuere possunt, tum hæc duo potissimùm. Primò exempla omniũ vestratiũ celeberrimorũ Tigurinorum, qui doctrinæ laude floruerũt. Nam quũ multos clarissimos immortaliq; memoriâ dignissimos viros vestra ciuitas produxerit, Huldricum Zuingliũ, Henricũ Bullingerum vestri Bullingeri egregij Theologi iam apud vos viuẽtis auum, Theodorũ Bibliandrum, Conradum Gesnerum, Rodolphum Gualterum, Ludouicum Lauaterum, Rodolphum Collinum, Iosiam Simlerum, Ioannem Iacobum Frisium, Ioannem Guilielmum Stuckium, cum plurimis alijs præstantissimis viris, qui in vestro Heluetico orbe tanquam splendidissima luminaria refulserunt, omnes illos Græcè non mediocriter doctos, sed eâ linguâ ad amussim excultos, ad eiusq; summum quasi apicem & fastigium peruenisse reperies; quippe cuius adminiculo veritatem indagare, errores refutare, & Pontificiorum praua dogmata atque ἐπιδερμίδα ἀπαλίαν, euertere facilius possint. Nam ex omnibus illustribus viris quos vestra aluit ciuitas, ne vnum quidẽ nominare potes qui Græcâ linguâ non imbutus fuerit. Secundò consideratio crassæ insciticæ nonnullorum, qui etsi famam aliquam ob superficialem quandam doctrinam in repub. literariâ adepti fuerint, tamen quia huius linguæ cognitione destituti fuêre, in multos putidos ac fœdos errores prolapsi sunt, & scriptis suis perridiculas quasdam absurditates ipsis etiam pueris irridendas & reprehendendas mandârunt. Nam Petrus Comestor Ecclesiæ Trecensis presbyter, qui vixit anno 1206. & præstantissimus sui temporis theologus existimatus fuit, hoc vocabulum Eunuchus deriuare non dubitauit ab εὖ quod significat benè, & Nuche, victoria. Nimirùm quòd egregia & penè cœlestis victoria ei visa fuerit. Quum re verâ deducatur ἀπὸ τῆς εὐνῆς quod significat cubiculum, & ἔχειν, habere, id est, sese in cubiculo continere,

nere, quia eunuchi ad cubiculorum & gynecæorum custodiam curamq; comparari solebant, quòd ancillis expeditiores essent, & ob exemptos testiculos ad coitum inepti. Nicolaus etiam Lyranus egregius apud nos Anglos theologaster, & Minoritanæ familiæ summum decus, qui floruit anno 1310. hypocritam appellari affirmauit ab hypos quod est sub, & crisis aurum. Quia sub auro scilicèt exterioris conuersationis habet absconditum plumbū falsitatis: anile profectò delirium, & puerilibus sibilis excipiendum. Alius etiam Theologus non infimæ apud Pontificios classis, diabolum traxisse nomen scribit à dia quod est duo, & bolus morsus (ô lepidum & perfacetum caput, ne dicam plumbeum) quòd duobus scilicèt morsibus totum hominem deuoret, vno corpus, altero animam. Sed constat ἀπὸ τῆς διαβάλλειν potiùs deduci diabolum, quoniam quum sit humani generis hostis, homines apud Deū calumniatur. Nonnè subsannas nasoq; suspendis adunco istus pueriles etymologias? quare ne eiusmodi crassa errata committas, quæ ex Græcæ linguæ ignorantiâ oriri solent, tibi amicè consulo

——— Exemplaria Græca
Nocturnâ versare manu, versare diurnâ.

Vt cum Horatio loquar. Nam (vt idem affirmat)

Graijs ingenium, Graijs dedit ore rotundo
Musa loqui.

Memoriæ proditum est Ioannem Capnionem quem aliàs vocabant Reuchlinum, authorem huius apoththegmatis fuisse: Hebræos quidem bibere fontes, Græcos verò riuos, Latinos autem paludes. Quare riuulis istis limpidissimis temet proluas, riuulis inquam qui in carminibus Homeri,

(——— a quo ceu fonte perenni
Vatum Pierijs ora rigantur aquis)

abundè scatent, in Demosthenis & Isocratis orationibus melle Hymettio dulcioribus. Crede mihi mi (Buelere) etsi salebrosa sit & spinosa via ad Athenas Græciæ acropolin, tamen illuc si semel perueneris, infinitis delicijs & quâdam voluptatum affluentiâ animum tuum pasces. Rudimenta fortasse Græcæ linguæ aspera & acerba sunt, tamen postquam sedulitate &

vigilanti industriâ eorum acerbitate superaueris, singularem quandam iucunditatem indè percepturus es. Memento illius non tam veteris quàm veri dicti: χαλεπὰ τὰ καλὰ, *& peruulgati illius versiculi.*

Dulcia non meruit qui non gustauit amara.

ijsdem penè verbis te alloquor (mi Buelere*) quibus* Helenus Virgilianus *Æneam affatus est.*

Æneid. 3. ——————*Via prima salutis

(inquit Helenus,*) sed gloriæ atque felicitatis, inquam ego,*

(Quod minimè reris) Graiâ pandetur ab vrbe.

à Græcâ videlicèt linguâ potissimùm petenda est illa cognitio quæ te meritò beare potest. Breuem istam paræneſin ad politissimæ illius linguæ scientiam comparandam æqui quæso bonique consulito, exemplis nimirùm nixam tum multorum Doctorum qui in vestra ciuitate Tigurina floruerunt, quorum fama propter summam atque fere incomparabilem eorum in omni doctrinarum genere præcipuè Theologiæ scientiam in totum Christianum orbem emanauit, & quos non modo non abhorruisse à Græcâ linguâ, sed etiam ad ipsum illius culmen aspirasse manifestum est, tum etiam absurditatum quarundam, quæ ex illius linguæ insciti â profectæ sunt.

Quod mihi promisisti Tiguri vehementissimè te ore præstare. Nam pollicitus es mihi, si scriberem ad tres illos pereruditos atque egregios viros, Dominum Waserum, *Dominum* Hospinianum, *& Dominum* Bullingerum, *te illos sollicitaturum vt mihi rescribant. Quare quum ad illos scripserim, obsecro te ad me literas dare vt illis persuadeas. Quam mihi humanitatem si præstiterint, me illis* Gordiano *quodam amicitiæ nodo perpetuò deuincient. Porrò hoc te rogo, vt gratias maximas meo nomine Domino* Thomanno *rei frumentariæ apud vos præfecto pro suâ erga me benenolentiâ haud vulgari agas, eique significes me tradidisse filio suo literas quas ab eo acceperi Tiguri, nec non filium suum secunda valetudine perfrui, sed iam*

Non flauit velis aura secunda suis.

Hæ sunt quas tamdiu abhinc tibi promisi literæ, quas æquo

atque

atque benevolo animo te accepturum spero, præsertim missas à tui ἀνιβδήλως *amantissimo amico; aliquam etiam à te Epistolã vicissim expecto, quam mihi pergratam fore tibi peni tùs persuadeas. Vale bellissime mi* Buelere.

Tibi obstrictissimus tuæque incolumitatis cupidissimus,
Thomas Coryatus Odcombiensis.
Londini pridiè Calendas Augusti 1609.

FRom my friend *Marcus Buelerus*, vnto whom I wrote this Epistle, I receiued an Epistle in answere of mine at the same time that my learned friend Mr. *Waserus* sent me that before mentioned, which for the loue sake I beare vnto him, in regard of the great courtesies he did me in Zurich, I haue thought good to communicate to the world, though indeede it be but plaine, and wanteth that elegancy that I expected from him. The titles that he attributed vnto me (because I will not acknowledge them, as being altogether vnworthy of the least of them) I haue omitted, as I haue done those of Mr. *Waserus* before.

His Epistle is this.

LAtinè literæ à te (vir clarissime & charissime) tandem? Quod in gaudio improuiso, vix credidi ipse meis oculis cum legerem, manibus cum tenerem. Deum ego testor, vt in solo nomine tuo lectio exsilij. Officium mihi fuit tua scriptio, imò beneficium, quia ἀντιφιλήσεως *est index; quia etiam, quam sermone benevolentiam tu ante biennium, eam nunc affatim ostendit Epistola tua venusta, lepida, & pro re ipsâ bellâ, quâ me summo studio, pro amore, pro familiaritate nostra, pro candore denique tuo singulari ad Græcas literas exhortaris, multis rationibus firmissimis allicis, persuades, delectas: ab hoc enim tempore, quo ad me tuæ literæ venerunt,*

vigilanti industriâ eorum acerbitate superaueris, singularem quandam iucunditatem indè percepturus es. Memento illius non tam veteris quàm veri dicti: καλὸν τὸ καλὸ, *& peruulgati illius versiculi.*

Dulcia non meruit qui non gustauit amara.

ijsdem penè verbis te alloquor (mi Buelere*) quibus* Helenus Virgilianus *Æneam affatus est.*

Æneid. 3. ——— * Via prima salutis

(inquit Helenus,*) sed gloriæ atque felicitatis, inquam ego,*

(Quod minimè reris) Graiâ pandetur ab vrbe.

à Græcâ videlicèt linguâ potissimùm petenda est illa cognitio quæ te meritò beare potest. Breuem istam paræneſin ad politissimæ illius linguæ ſcrentiam comparandam æqui quæſo bonique consulito, exemplis nimirùm nixam tum multorum Doctorum qui in vestra ciuitate Tigurina floruerunt, quorum fama propter ſummam atque fere incomparabilem eorum in omni doctrinarum genere præcipuè Theologiæ ſcientiam in totum Christianum orbem emanauit, & quos non modò non abhorruisse à Græcâ linguâ, ſed etiam ad ipſum illius culmen aſpirasſe manifeſtum eſt; tum etiam abſurditatum quarundam, quæ ex illius linguæ inſcitiâ profectæ ſunt.

Quod mihi promiſiſti Tiguri vehementiſſimè te oro præſtare. Nam pollicitus es mihi, ſi ſcriberem ad tres illos pereruditos atque egregios viros, Dominum Waſerum, *Dominum* Hoſpinianum, *& Dominum* Bullingerum, *te illos ſollicitaturum vt mihi reſcribant. Quare quum ad illos ſcripſerim, obſecro te ad me literas dare vt illis perſuadeas. Quam mihi humanitatem ſi præſtiterint, me illis* Gordiano *quodam amicitiæ nodo perpetuò deuincient. Porrò hoc te rogo, vt gratias maximas meo nomine Domino* Thomanno *rei frumentariæ apud vos præfecto pro ſuâ erga me benenolentiâ haud vulgari agas, eique ſignifices me tradidiſſe filio ſuo literas quas ab eo accepi Tiguri, nec non filium ſuum ſecunda valetudine perfrui, ſed iam*

Non flauit velis aura ſecunda ſuis.

Hæ ſunt quas tamdiu abhinc tibi promiſi literæ, quas æquo

atque

atque beneuolo animo te accepturum ſpero, præſertim miſſas à tui ἀκιβδήλως amantiſsimo amico; aliquam etiam à te Epiſtolâ vicisſim expecto, quam mihi pergratam fore tibi peni tùs perſuadeas. Vale belliſsime mi Buelere.

Tibi obſtrictiſſimus tuæque incolumitatis cupidiſſimus,
Thomas Coryatus Odcombienſis.
Londini pridiè Calendas Auguſti 1609.

FRom my friend *Marcus Buelerus*, vnto whom I wrote this Epiſtle, I receiued an Epiſtle in anſwere of mine at the ſame time that my learned friend Mr. *Waſerus* ſent me that before mentioned, which for the loue ſake I beare vnto him, in regard of the great courteſies he did me in Zurich, I haue thought good to communicate to the world, though indeede it be but plaine, and wanteth that elegancy that I expected from him. The titles that he attributed vnto me (becauſe I will not acknowledge them, as being altogether vnworthy of the leaſt of them) I haue omitted, as I haue done thoſe of Mr. *Waſerus* before.

His Epiſtle is this.

TAndè literæ à te (vir clariſsime & chariſsime) tandem? Quod in gaudio improuiſo, vix credidi ipſe meis oculis cum legerem, manibus cum tenerem. Deum ego teſtor, vt in ſolo nomine tuo lecto exſilij. Officium mihi fuit tua ſcriptio, imò beneficium, quia ἀντιφιλήσεως eſt index; quia etiam, quam ſermone beneuolentiam tu ante biennium; eam nunc affatim oſtendit Epiſtola tua venuſta, lepida, & pro re ipſâ bella; quâ me ſummo ſtudio, pro amore, pro familiaritate noſtra, pro candore deniq; tuo ſingulari ad Græcas literas exhortaris, multis rationibus firmiſsimis allicis, perſuades, delectas: ab hoc enim tempore, quo ad me tuæ literæ venerunt,

& antè, omnem meam operam & laborem in hoc ſtudio collocaui, quoad potui diligentiſſimè : ἃ μὴ ἔμελλόν ποτε προσλήψομαι τοῖς ὑπομνήμασι. πολὺ γὰρ κρεῖττον μοὶ δοκεῖ περὶ τῶν χρησίμων ἁπλῶς δοξάζειν ἢ περὶ τῶν ἀκριβῶς εἰδέναι. πᾶσιν δὲ τοῖς σὺν τὴν φρόνησιν ἐπιμελείας εἰκότως σὺ αἴτιον εἶναι νομίσεις. Διάδε ἐκεῖνο δικαίως ἂν εἰ καρδίας χάριν ἔχω μεγάλην. Conuictu Domini Beumleri vſus ſum eo tempore, cum adfuiſſes, nunc verò Domini Henrici Bullingeri, ad quem etiam literas dediſti, quem ego propter mirificam φιλανθρωπίαν & ſingularem erga me beneuolentiam & amo & colo. Videbis fortaſsis aliquando alios libros multos, quos Dominus Beumlerus præſtantiſsimus Theologus edidit, (ſi modò noſtrorum Tigurinorum Theologorum libros euoluere cupias) multa enim volumina ſcripſit contra D. Heilbrunnerum, Piſtorium, Bellarminum, Iacobum Andreæ, Philippum Nicolai, Fauſtum Socinum, & alios hæreticos recentiores. Ex tuis literis deniq; coniecturam facere potui te incolumem in patriam redijſſe; gratulor itaq; tibi reditum illum proſperum in patriam tuam, & (vt debeo) vehementèr gaudeo, poſt longinquam tuam in regionibus tranſmarinis peregrinationem. Plurimùm tibi arridet noſtra Heluetia, & φιλανθρωπία, quâ gens iſta prædita eſt, inſignis; contrà ego Angliam in pectore amo, cùm ob religionem ſinceram, tum propter Doctores (vt audio) fato quodam natos ad optimas artes, & erudiendam rudem noſtram ætatem. Itaq; ſi Deus vitam & vires aliquas, viæq; ſecuritatem in hâc æſtate annuerit, ſtudiorum cauſâ Heidelbergam vel Steinfurtum proficiſcar, & in reditu in patriam, me veſtra etiam Anglia per aliquot menſes habebit, quod tam benè Deus (aueo) quàm ego auidè. Plura adderem, ſed quoniam incluſas has voluit ſuis literis Clariſſ. Scholæ noſtræ Rector Dominus Waſerus, faſciculus ne ſupra modum creſceret, hìc ſubſiſto, plura quidem addere iuſsit amor, qui magnus mihi in te & ſanctus. Valdè te valere cupio, (optime vir) καὶ φιλοῦντα ἀντὶ φιλεῖν. Si reſpondere velis, ad nundinas Francofurtenſes autumnales Tigurum mitte literas ad Dominum Waſerum, qui mihi (ſi Tiguri adhuc immorer) reddet, ſin minùs, ad me tranſmittet. Iterum vale.

vale. Tiguri in patriâ 8. Cal. April. Anno vltimi temporis 1610.

Tui Studiosissimus Marcus Buelerus Tigurinus SS. Theologiæ studiosus,
εἰλικρινὴς καὶ ἀνυπόκριτος φίλος.

BVt now at length I will returne to my obseruations againe. I departed from Zurich vpon a Saturday being the seuen and twentieth of August, about two of the clocke in the afternoone (being conducted about two miles in my way by my friends Mr. *Thomannus* and *Marcus Buelerus*, who at our finall departing bedewed his cheekes with teares) and came to a place nine English miles beyond it called Maristella, which is hard by the riuer Limacus, about eight of the clocke in the euening. I passed the riuer in a boate, and lay that night in a solitary house by the riuer side. Betwixt Zurich and Maristella I obserued a passing faire and spacious country full of excellent faire corne fields. About eight miles beyond Zurich I passed by a certaine Chappell standing by the high way side wherein was an exceeding massy multitude of dead mens bones and skulles heaped together. These are said to be the skulles of the Souldiers of *Charles* the Great Duke of Burgundie (whom I haue before mentioned in my notes of Zurich) and the Switzers, who not farre from this place fought a great battell, in which there was great slaughter on both sides.

I departed from Maristella the next morning being Sunday and the eight and twentieth of August about seuen of the clocke, and came to the City of Baden commonly called ober Baden, two English miles beyond it, about eight of the clocke.

My

My obſeruations of Baden.

THis City is of ſome antiquity. For it is mentioned by *Cornelius Tacitus* that famous Hiſtoriographer that liued in the time of *Tiberius Cæſar*. I paſſed a bridge ouer the riuer at the entrance of the City. It ſtandeth in that part of Switzerland which is called Ergouia, and on the farther ſide of the riuer there lyeth the territory of Turgouia. On one ſide of the towne are certaine hilles, and on the other the riuer Limacus aforeſaid that runneth by Zurich, on which riuer they doe vſually paſſe in boates betwixt Zurich and this City. Againe, the City is ſo built that it ſtandeth on both ſides of the Limacus. It lyeth in the very *meditullium* of Heluetia, which is the reaſon that the confederates doe celebrate all their publique aſſembles that concerne the whole ſtate in this City. There ſtandeth a Caſtell vpon the toppe of the hill which doth now ſuffer great dilapidations. One thing I obſerued in the German Cities that I could not perceiue in any place of France, Sauoy, Italy, or Rhetia. Namely the heads of boares nailed vpon the dores of dwelling houſes of Cities and Townes. The firſt that I ſaw in Germany were in this City of Baden. For here I ſaw many of them hanged vpon the dores both at the entrance into the City, and in the faireſt ſtreete. Theſe heads are of certaine wilde boares that the people doe kill in hunting in the forreſts and woods of the country. Which hunting of wilde boares is more exerciſed by the Germans then by any other Chriſtian nation. And it is the cuſtome of the country whenſoeuer they haue killed any great boare to cut off his head, and erect it in that manner as I haue already ſpoken. The like I obſerued afterward in many other German Cities. I was in the faireſt Church of the City which is dedicated to our Lady, where I ſaw a great many pictures and images (for this

City

City is wholly Papisticall) and one very curious Altar made of wainscot. On the south side of the Church there standeth a little Chappell, wherein I saw an exceeding multitude of dead mens bones and skulles laid together at the west end thereof. I neuer saw so many dead mens bones together in all my life before. For the number of them was so great, that I thinke at the day of iudgement at the least ten thousand soules will challenge thē. Surely for what cause they heape together these bones (I confesse) I know not.

This Citie in times past was subiect to a proper Earle of her owne, who was intitled the Earle of Baden. But about the yeare 1188. *Henry* their last Earle of Baden being dead, the Earledome was translated by the meanes of a certaine Lady to the Earles of Kyburg. Againe after the death of *Hortmannus* the last Earle of Kyburg, who died about the yeare 1260, there rose a great contention about this Earledome. But at last *Rodolphus* Earle of Habspurg that was afterward elected King of the Romanes, got the possession of it, and after his death it was continually possessed by the Dukes of Austria till the Councell of Constance. At what time the Heluetians by the commandement of the Emperour *Sigismund* first seised vpon it, who haue euer kept it from that time till this day.

Thus much of the Citie of Baden.

I Departed from this City about tenne of the clocke the same Sunday, and tooke my iourney directly towards the Bathes which are within halfe an English mile of the Citie. For Master *Hospinian* of Zurich did earnestly counsell me to see them, as being a place very worthy my obseruation. But there hapned such a sinister accident vnto me vpon the way, that it was very difficult for me to find them out; whereby I verified the old speech, though indeed the same be properly spoken in another sense;

ſenſe ; *Difficila quæ pulchra.* For by reaſon that I was ignorant of the Dutch language, thoſe that met me by the way could not vnderſtand my ſpeeches, and ſo gaue me no certaine directions to finde out the place. Whereupon I went fiue Engliſh miles beyond it before I could learne any newes of it, euen to the famous Monaſterie of Kiningsfelden neere the Citie of Brooke. Which accident miniſtred occaſion vnto me to ſee certaine memorable monuments in this foreſaid Monaſterie, which I had not ſeene if this occurrent had not driuen me thither. Here I hapned to inſinuate my ſelfe into the acquaintance of an honeſt ſociable Scholler, who very courteouſly walked with me fiue miles backe to the bathes. For I was ſtroken with ſuch an ardent deſire to ſee them, that I could not be ſatisfied before I had beene there, though it were forth and backe tenne miles out of my way. Therefore I will firſt deſcribe them, and after returne to the diſcourſe of the Monaſtery againe.

My obſeruations of the Bathes of Baden.

CErtainly this is the ſweeteſt place for bathes that euer I ſaw, by many degrees excelling our Engliſh bathes both in quantity and quality. The antiquity of them is ſuch, that (as a certaine learned man told me in the ſame place) it is thought they were found out before the incarnation of Chriſt. The place is called Hinderhoue, being ſeated in a low bottome about a bow ſhot from the high way, and about halfe an Engliſh mile weſtward from the Citie of Baden. They are much the more cõmodiouſly & pleaſantly ſituate by reaſon of the ſweete riuer Limacus running by them, which diuideth them into two parts, the greater and the leſſer. For thoſe on this ſide the riuer are called the greater, and thoſe beyond

vond it the leſſer. The bathes are diſtinguiſhed aſunder by ſeuerall houſes that are nothing elſe then Innes ſeruing for the entertainment of ſtrangers. And whereas euery Inne hath his proper ſigne, the bathes haue their names from the ſame ſignes. As in one Inne which hath the ſigne of the Beare, the bathes in the ſame place being in number ſixe are called the Beare bathes, and ſo the reſt of the bathes haue their denominatiõ from their peculiar ſignes. In another Inne called the Sunne are eight, in a place called the Statehoue eleuen, at the ſigne of the Crowne ſeuen, at the Flower three, at the Oxe ſixe, in a place called by the ſame name that is the generall appellation of all the bathes, *viz.* Hinderhoue, ſeuenteene, in an open court *ſub dio* two publike bathes, whereof one is the greateſt of them all, in which I told ſeuen and thirtie poore people bathing of themſelues. For theſe two ſerue onely for the plebeian and poorer ſort. So that the totall number of them amounteth to threeſcore. None are admitted to theſe bathes in the Innes but the richer ſort, and ſuch as doe ſoiourne in the ſame. For many of the ſtrangers are tabled there for a certain ſtinted price by the weeke. And ſome of the thriftier ſort onely pay for their lodging, and procure them prouiſion from the Citie. For it is a place of great charge to them that pay for their weekely diet. Although the number of the bathes be ſo great as I haue already ſpoken: yet the originall fountaines that feede them all are but few, no more then two, which are ſo hot at the firſt ſpring thereof, that a man can hardly endure to touch them with his bare hands, the like whereof I will report hereafter of the bathes of the lower Baden in the Marquiſate. Howbeit the water of theſe bathes themſelues is of a very moderate temperature. Here was a great concurſe of people at the time of my being there, which was at the Autumne, euen the eight and twentieth day of Auguſt: as at the ſame time euery yeare many reſort thither from Zurich,

rich, Basill, Berne, and most of the Helueticall Cities, and from the citie of Constance, &c. the strangers that are to be seene in Hinderhoue, amounting sometimes to the number of a thousand persons, besides some few that lie abroad in the country for the bathes sake. Many of those people that lay at Hinderhoue when I was there, were Gentlemen of great worth that repaired thither from the foresaid Cities partly for infirmities sake, and partly for meere pleasure and recreation. Most of the priuate bathes are but little, but very delicate and pleasant places, being diuided asunder by certaine conuenient partitions wherein are contriued diuers windowes, to the end that those in the bathes may haue recourse to each other, and mutually drinke together. For they reach out their drinking glasses one to another through the windowes. The roomes ouer head are lodgings for the strangers. Here I haue obserued the people in the bathes feede together vpon a table that hath swimmed vpon the superficies of the water. Also I haue noted another strange thing amongst them that I haue not a little wondred at. Men and women bathing themselues together naked from the middle vpward in one bathe: whereof some of the women were wiues (as I was told) and the men partly bachelers, and partly married men, but not the husbands of the same women. Yet their husbands haue bene at that time at Hinderhoue, and some of them in the very place standing hard by the bathe in their cloathes, and beholding their wiues not onely talking and familiarly discoursing with other men, but also sporting after a very pleasant and merry manner. Yea sometimes they sing merily together, but especially that sweet & most amorous song of *Solus cum solâ*; I meane another mans wife, & another man naked vpward (as I haue aforesaid) in one bath. Yet all this while the husband may not be ielous though he be at the bathes, and seeth too much occasion of ielousie ministred vnto him. For the verie

name

name of ielouſie is odious in this place. But let theſe Germanes and Heluetians do as they liſt, and obſerue theſe kind of wanton cuſtomes as long as they will; for mine owne part were I a married man, and meant to ſpend ſome little time herewith my wife for ſolace and recreation ſake, truly I ſhould hardly be perſwaded to ſuffer her bath her ſelfe naked in one and the ſelfe ſame bath with one onely bachelar or married man with her, becauſe if ſhe were faire, and had an attractiue countenance, ſhe might perhaps cornifie me. For I might haue iuſt cauſe to feare leſt if ſhe went into the water with the effigies of a male lambe characterized vpon her belly, the ſame might within a few howers grow to be an horned ram (according to a merry tale that I haue ſometimes heard) before ſhe ſhould returne againe to my company. Here alſo I ſaw many paſſing faire yong Ladies and Gentlewomen naked in the bathes with their wooers and fauorites in the ſame. For at this time of the yeare many woers come thither to ſolace themſelues with their beautifull miſtreſſes. Many of theſe yong Ladies had the haire of their head very curiouſly plaited in locks, & they wore certaine pretty garlands vpon their heads made of fragrant and odoriferous flowers. A ſpectacle exceeding amorous. A certaine learned man that I found bathing himſelfe in one of the bathes, told me that *Henry Pantaleon* that famous Philoſopher and Phiſition of Baſil, (who made his abode two or three yeares in this place) hath written a peculiar booke of the vertue and effect of theſe bathes. Moreouer he affirmed that they are of very ſoueraigne vertue for the curing of theſe infirmities, *viz.* the tertian and quartan ague, the itch, the cholicke and ſtone; and it hath one moſt rare vertue that I neuer heard of any bathes in all the world. For he told me that they are of admirable efficacie to cure the ſterilitie of women, and make thoſe that are barren very fruitfull bearers of children. A matter verified and certainly confirmed

firmed by the experience of many women. The water of the bathes is mingled with great ſtore of brimſtone and a ſmall quantity of alum, (as *Munſter* affirmeth, from whom I deriue theſe few lines following concerning the vertue of the bathes) by meanes whereof it heateth and dryeth vp all noyſome and cold humours. Alſo it is good for thoſe infirmities which proceede from the cold of the head, as the lethargie, the apoplexie, the diſeaſes of the eares and eyes. It conſumeth the fleame, heateth and dryeth vp the ſtomach, helpeth the digeſtiue faculty, openeth the obſtructions of the liuer and ſpleene, aſſwageth the biting and fretting of the guts, appeaſeth the paine of the members that proceedeth from cold, and to conclude, it cleanſeth the skinne from ſpots and freckles. But it hurteth thoſe that haue a hot and drie complexion, and ſuch as are weakened with the conſumption. But old folkes of what ſexe ſoeuer they are, reape no benefit by theſe bathes. A place that imparteth his vertue after a partiall manner rather to the feminine then maſculine kinde. And ſo finally I end this diſcourſe of the Helueticall bathes of Hinderhoue with that elegant Elogium of *Poggius* the Florentine in praiſe of the ſame, euen that it is a ſecond Paradiſe, the ſeate of the Graces, the boſome of Loue, and the Theater of pleaſure.

Thus much of the Heluticall bathes of Hinderhoue commonly called the bathes of Baden.

I Departed from Hinderhoue about foure of the clocke in the afternoone the ſame Sunday, and about ſixe of the clock returned to the foreſaid Monaſtery of Kinings-felden ſituate in that part of Switzerland which is called Ergouia, being accompanied with my learned aſſociat of the ſame place, whom I haue before mentioned, who very kindly ſhewed me all the principall and moſt notable

ble things of the Monaſtery. This place doth now belong to the noble City of Berna, the Church thereof being tranſlated from Popery and ſuperſtitious vſes to the true ſeruice and worſhip of God, where euery ſunday there is a ſermon preached by a learned Miniſter. This Monaſtery was firſt founded about the yeare 1308. by a certaine Empreſſe called *Elizabeth* who was the daughter of *Meinhard* Earle of Tyrol and Goricia, and Duke of Carinthia, a woman much famouſed amongſt the hiſtorians for finding out the mines of ſalt in the Towne of Halles neare Gemunden in the higher Auſtria. Shee was wife euen the only wife of *Albert* the Emperor and King of the Romans, vnto whom ſhee bare (as hiſtorians doe record) no leſſe then one and twenty children. Shee impoſed the name of Kiningsfelden (which is a Dutch word compounded of two more that doe ſignifie the Kingsfields) vpon the foreſaid Monaſtery. The reaſon of which appellation was this. Becauſe in the ſame place her husband *Albert* aboue named was ſlaine betwixt the riuers of Arola and Riſus, by his nephew *Iohn* Duke of Sueuia, and afterward buried in this Monaſtery. But before I write any more of this Monaſtery I will relate a very notable hiſtory which I haue read in the third booke of *Munſters Coſmographie*, concerning the lamentable death of the ſaid Emperour in this place, hoping that it will be very gratefull to any reader whatſoeuer to reade ſo memorable a matter as I will now report. The foreſaid *Iohn* being the Emperors nephew by his eldeſt ſonne *Rodolph*, was lately come to a Princely eſtate by the death of his father, who was newly ſlaine in his chamber. And ſhortly after he beganne to play the ſcape-thrift, being much giuen to prodigall expences. Whereupon his grandfather reſtrained him from the managing of his eſtate, aſſigning the Dukedome of Sueuia which was now in his poſſeſſion, to the adminiſtration of ſome principall Stewards that ſhould haue the ouerſight of his lands and re-

uenewes, till he came to more maturity of yeares. And in the meane time maintained him in his owne Palace in a conuenient ſtate anſwerable to the degree of a young Prince. But *Iohn* beganne to murmure againſt his grandfather for that he curbed him of his former liberty, and being impatient of theſe matters conſulted with three Gentlemen more that were continually conuerſant with the Emperour (for they were the principall Squiers of his body) how he might be reuenged vpon his grandfather. The names of theſe were *Rodolphus de Wart*, *Walterus de Eſſenbach*, and *Huldricus de Palma*. It hapned vpon the eight day of May *Anno* 1308. within a ſhort ſpace after theſe *Catilines* had linked themſelues together in this miſchieuous league of conſpiracy, that the Emperour being in a merry humour at table where theſe foure ſate, did put certaine garlands of roſes vpon his ſonnes head that ſate at the ſame table. But theſe conſpirators were ſo farre from being merry with the reſt that they would not as much as eate any thing with them, but ſtill ruminated vpon their diabolicall plot how they might compaſſe it to maſſacre the Emperor, which they proſecuted in this manner. The Emperor after he had dined tooke horſe to ride towards the riuer Rhene, where he meant to take boate, and ſo to paſſe downe to the City of Rheinfelden. In his iourney he was accompanied with theſe foure only. When they were paſt a prety way in their iourney, theſe lewd miſcreants hauing the good Emperour alone by himſelfe, *Rodolphus* ſaid to his confederates how long ſhall we ſuffer this carl aſſe ride? and ſo taking the horſes bridle by the hand, when as the innocent Emperour rode on ſecurely (as he thought) and familiarly talked vnto them according to his wonted manner, Duke *Iohn* his nephew drew his poinado out of his ſheath, and with the ſame gaue the Emperour the firſt blow vpon the necke, wherewith he ſtrooke him downe from his horſe. Next came *Hularicus de Palma*, and with his fawchon cloue his

head

head and face asunder (ô most Cyclopical villaine) and the other two stabbed and grieuously hackled his body with many wounds. So this was the most tragicall end of this worthy Emperour that by the historians is much commended for his heroicall vertues, after he had reigned ten yeares, and most valiantly fought twelue seueral battels in the field, in all which he got a glorious victory of his enemies. But the Lady *Adrastia* (I meane the iust vengeance of God) pursued these impious blood suckers according to that elegant speech of the Lyrick Poet.

Rarò antecedentem scelestum
Deseruit pede pœna claudo.

Horat. lib. 3. Carmi. Od. 2.

For all foure of them came to most lamentable ends. Duke *Iohn* that gaue the first blow, after he had liued a most vncouth and solitary life in the desert forrests and woods amongst the dens of wild beasts, conueighed himselfe at length into Italy, where being sent by the Pope to the City of Pisa in Hetruria to the Emperour *Henry* the seuenth the successour of the foresaid Emperour *Albertus*, he was condemned to perpetuall imprisonment in the habit of an Eremitan Frier. *Huldricus de Palma* that cloue the Emperours head asunder, dyed miserably in a poore house in the City of Basil, his Castell being seised vpon by *Leopold* Duke of Austria, and deuided amongst his brothers, with all his other substance. *Rodolphus de Wart* after he had a long time hid himselfe, was at length detected with his man. Himselfe being tyed to a horse taile was after a most ignominious maner drawen to execution, and all his members very cruelly broken with the torment of the wheele: so was his man also. And the last of them *Walterus de Essenbach*, after he had liued a sheepheards life for the space of fiue and thirty yeares, at last dyed very obscurely. This worthy historie I haue thought good to prefixe before my ensuing discourse of this Monastery of Kiningsfelden by way of introduction thereunto; hauing taken occasion of this historical nar-

ration, partly by meanes of the denomination of this place of Kiningsfelden, and partly for that the Emperors body was buried there by his foresaid wife. Who erected the Monastery for that purpose, and for a perpetuall monument of that most execrable villany committed by those foure cut-throates aboue named, euen in the yeare 1308. before mentioned. And againe, the next yeare following it was translated therehence to the City of Spira, where it was intombed with a most mournefull solemnity vpon the fourth day of September, next to his father *Rodolphus Habspurgensis* the Emperour, as I will hereafter report in my Obseruations of Spira. Therefore I will now returne againe to the foresaid Monastery. The aboue said Empresse assigned this place for the habitation of Monks of the family of S^t. *Bennet*, and Nunnes of the order of S^t. *Clara*. Who although they liued apart in seuerall and distinct roomes of the Monastery, yet it is to be coniectured that as fire and flaxe, when they meete together, doe yeeld a flame; so these perhaps might sometimes haue some furtiue conuersation in hugger mugger *si non caste, tamen caute*. A thing that hath eftsoones happned in such Monasteries as are the receptacles of those promiscuous conuents of both sexes Monks and Nuns. The bodies of diuers royall persons were buried in this Monastery, besides the Emperour *Albert* whom I haue already mentioned. Whereof the principall was the foresaid Empresse *Elizabeth* foundresse of the house. Here also was buried *Agnes* her owne daughter by the foresaid *Albert*, and the wife of *Andrew* King of Hungarie, who after the death of her husband hauing renounced the world, and consecrated her selfe wholly to a religious life spent the remainder of her daies, euen eight and forty yeares in the city of Brooke neare adioyning to this Monastery, where at last shee was buried as I haue already said. Likewise here was buryed that famous *Leopold* the last of that name Duke of Austria, surnamed *gloria*

or

or *decus militiæ*, the glory of the military diſcipline; who was nephew to the Emperour *Albert* before mentioned, and fourth ſonne of *Albert* ſurnamed the *wiſe*, who intitled himſelfe the firſt Exarch of Auſtria.

This *Leopold* about the yeare 1385. cõcluded a peace betwixt the houſe of Auſtria & the Confederates of Switzerland, with an intent to aboliſh all manner of contention betwixt them. But ſhortly after this the hot broiles of wars began more fiercely by reaſon of certain tumults that roſe betwixt the Prefects of the country and the Citizens of Lucerne: ſo that many of the confederate cities roſe in armes againſt the Duke, who both aſſaulted and ſacked certaine townes that the houſe of Auſtria laid claime vnto. Whereupon the aduerſe armies confronting each other in the field, the Confederates ſurprized the Dukes forces in the yeare 1386. Againe the ſame yeare there was a freſh truce concluded betwixt them, which being ſhortly after violated, they muſtred vp their forces once more on both ſides that ſame yeare, and ioyned battell againe the ſecond time neare to the towne of Sempach in Switzerland, the Duke hauing adioined vnto him the ſtrength of many German Peeres and Noble perſonages, who aided him with the beſt power they were able. The Confederates vnderſtãding that the Duke was approched neare to Sempach aforeſaid, met him in a certaine vneuen place to his great diſaduantage, where he & the reſt of his Nobles being well horſed, were conſtrained to alight from their horſes, and abandon them. For they could ſtand them in no ſteed in that place, & ſo at length they came to hand ſtrokes, & fought a moſt vehement skirmiſh on both ſides. But the Duke & the Nobles being tired out with the extreme heat of the Sunne & their long fight, were forced to giue place to their enemies, ſo that they retired themſelues backe toward their horſes, but before they could come to thẽ, they were ſo eagerly purſued by the Switzers, that they were almoſt all

ſlaine in that conflict: Duke *Leopold* himſelfe loſt his life; *Otto* the Marqueſſe of Hochberg, *Iohn* Earle of Zollern, and many other Nobles of inferiour degree. After that the bodie of the Duke and of threeſcore of his Nobles were brought to this Monaſtery, where they were all buried. The monument of the Duke ſtandeth in the bodie of the Church, being incloſed within an yron grate, where there is written this Dutch Epitaph following, which my ſcholaſticall companiõ abouesaid copied out for me, and here I haue ſet downe the very ſame words, word for word, that he deliuered me, euen theſe.

In diſem grab ligend von vnſeren hochgebozen herſchafft von Oſterych, die Edlen Frauwen vnd herren.

Die hernach geſchriben ſtond. zum erſten frauw Elizabeta gebozne von Kerndten Kunigs Albzects von Rome gemachel, der vf der Hofſtat verloz ſyn leben. Demnach Agnes Iro dochter Wylund Kinigin in Ungern. Ferner auch vnſer gnediger Herr Herzog Lupold der Zu Sempach vozloz ſyn leben. 1386.

Hertzog Lupold der Alt, vnd frauw Catrina ſyn gemachall gebozne von Saphoy. Un frauw Catrina Iro tochter Herzogin von Leſſin. Herzog Heinrich vnd fro Elizabeta ſyn gemachel gebozne von Uirnburg.

Herzog Friderich Kunig Friderichs der von Rome.

Fro Elizabeta Herzog in von Luttringen.

Frauw

Frauw Gutta Graum von Ottingen Deren gedencken thund.

The same in English.

In this graue are buried of our most excellent house of Austria, these Noble Ladies and Lords.

First Lady Elizabeth of Kerndten, wife of Albertus King of the Romanes, which was slaine in his palace.

Next Agnes their daughter, sometimes Queene of Hungarie.

Item our gracious Lord Leopold that lost his life at Sempach. 1386.

Duke Leopold the old, & Lady Katharina of Sauoy his wife, and Lady Katharina their daughter, Dutchesse of Lessin.

Also Henry and Ladie Elizabeth of Virnburg his wife.

Duke Fredericke sonne of Fredericke King of Rome.

Lady Elizabeth Dutchesse of Lorraine.

Lastly Lady Gutta Countesse of Ottingen, whom forget not in your praiers.

Morouer in the Quire of the same Church I saw the Dukes picture made in his armour vpon the wall with fourteene of his Peeres painted in armes also on the right hand of him, and thirteene more on the left hand. Besides they shewed me a certaine long woodde chest in a high gallery, which the foresaid Duke filled vp with halters, wherewith he meant to haue hanged the noblest Captaines and other worthy persons of the Confederates. I obserued a thing in the Cloyster of this Monastery that moued no small commiseration in me: which by reason of the rareneſſe of the example I will not let passe vnmentioned. My companion shewed me a certain old man walking alone by himselfe, who hauing beene from his youth till within these late yeares, a learned man of singular gifts, & a most excellēt Schollar, was so much altred now in his decrepit age, that he had not only lost

his memory, being vnable to remember his owne name (an accident that I haue read hath hapned heretofore to two famous Orators, whereof the one was *Messala Corvinus* a noble Gentleman of Rome: the other *George Trapezuntius* a learned Orator of Greece, & principall Secretary to one of the later Popes) but also was come to that most miserable state, that he could not discharge the necessaries of nature after that ciuill & decent manner as other people do, but after a most loathsome & beastly fashion. Truly this man was a most notable example to put euery learned man in mind of his humane frailty, and to teach many proud princocke scholars that are puffed vp with the opiniõ of their learning, to pull downe the high sailes of their lofty spirits, and to keepe the golden meane in the leuell of their thoughts, since God is able to make the learnedest & wisest man in the world not only a child againe in his declining yeares, but also such a kind of odous creature by depriuing him of the vse of reason, and the light of vnderstanding, as doth equall the vnreasonable beasts of the field in a brutish filthinesse.

Thus much of the Monastery of Kiningsfelden.

FFom this Monastery I tooke my iourney to the city of Brooke being about foure furlongs beyond it, whither I came about 8 of the clocke in the euening, something applauding my selfe in a manner, & congratulating my owne good fortune & successe for that experience which I had gotten the same day by the sight of the citie of Baden, the bathes of Hinderhoue, & the noble Monastery of Kinings-felden. This daies iourney was but small, no more then sixe English miles.

Of this citie I can say but little, because I came in late, and went away betime in the morning. Onely I vnderstood that it is all Protestant, consenting with the Tigurines in religion. Here I found the kindest host that I had in my whole voyage out of England.

I departed from Brooke about sixe of the clocke in the morning the nine & twentieth of August being Munday, and came about seuen of the clocke in the euening to the Citie of Rheinfelden, this daies iourney being twentie English miles. I can say very little of this Citie, because I made my aboad there but a night, and departed therehence betime the next morning, euen about sixe of the clocke; onely one short note I will giue of it, and no more: That the ancient Earledome of Rheinfelden deriued his denomination from this Citie, a famous Prince (of whom I haue often read,) being the last Earle thereof, namely *Rodolphus* Duke of Suetia, vnto whom Pope *Gregory* the seuenth sent a golden crowne when he warred against the Emperour *Henry* the fourth, with this memorable (that I may not say prophane) inscription.

Petra dedit Petro, Petrus diadema Rodolpho.

I obserued that it professed the Popish religion, and that it is sweetly watered by the Rhene. About the townes end a little before I entred the Citie, I obserued a great gallowes supported with three great pillars of free stone, neere vnto which there was a wheele that serued for the execution of murderers, the like whereof I haue often seene in France (as I haue before mentioned) and many such in diuers other places of Switzerland.

I departed from Rheinfelden about sixe of the clocke the next morning being Tuesday, and the thirtieth day of August, and came to Basil sixe English miles beyond it about nine of the clocke. In this space I obserued a great multitude of verie faire Vineyards planted on both sides of the Rhene.

My

My obſeruations of Baſil, in Latine Baſilea.

THis noble Citie is ſituate in that moſt fertile territorie of Sungouia heretofore called Sequania, bordering vpon the confines of Switzerland, which though it ſtandeth not in the prouince of Heluetia, yet it is reputed one of the Helueticall Cities, both becauſe it confineth vpon the frontires of the country, and alſo for that it was incorporated into the confederation in the yeare 1501, ſince which time it hath continually maintained her liberty maugre all her enemies, and embraceth that popular gouernment that the other Cities doe. Who was the firſt founder of it I cannot certainly finde. For I haue not read it in any author. But I coniecture that it began to be built ſhortly after the dilapidations and ruines of the ancient Citie of * Auguſta Rauracorum, which was built not farre from this Citie by the ſame noble Roman Gentleman that was the founder of the Citie of Lyons, *Munatius Plancus*, whom I haue before mentioned. The ruines of which Citie are ſhewed at this day as notable monuments of the antiquitie and beautie therof, when it flouriſhed in ancient times. From this Citie Auguſta was Baſil alſo heretofore called Auguſta Rauracorum. Truly it is very likely that the founders of this Citie of Baſill firſt deriued much of the matter for the founding and beautifying of their Citie from the foreſaid Auguſta. In regard whereof the Citizens of Baſil haue very lately erected a moſt beautifull ſtatue of the foreſaid *Munatius Plancus* made of wood in his military ornaments, which I ſaw placed vpon a wooden pillar in the court of their Senate houſe, and honoured with a learned Elogium. *Munſter* proueth out of the thirtieth booke of the hiſtories of *Ammianus Marcellinus* that

* This City or at the leaſt the *Rudera* thereof now remaining are at this day called Augſt.

that moſt learned ſouldier that ſerued vnder the Emperour *Iulian* the Apoſtata, that Baſil was a flouriſhing and famous Citie in the time of thoſe colleague Emperours *Gratian* and *Valentinian* about 382 yeares after Chriſtes incarnation. As for the name of the Citie the authors doe ſomething differ. For ſome will haue it called *Baſilea quaſi Paſilea*, that is, a place of paſſage, becauſe there was a common paſſage from one banke to the other in boats vpon the riuer Rhene, before the bridge was built for the vſe of the Citie. But *Munſter* ſaith that *Ammianus* aforeſaid draweth the etymologie of it from the Greeke word βασιλεία which ſignifieth a kingdome, as being a royall and kingly Citie fit for the reſidence of a Kings court. Surely it is exceeding ſweetly ſituate, hauing on one ſide of the Rhene a pleaſant plaine that yeeldeth great abundance of wine and corne, but eſpecially corne; on the other ſide hils, in number three, whereon one part of the Citie ſtandeth. Alſo the ayre of this Citie is eſteemed as ſweet & comfortable as in any City of the whole world, as a certaine Engliſh Gentleman told me that ſoiourned in the Vniuerſity for learning ſake at the time of my being there, who affirmed that it was the moſt delectable place for ayre that euer he liued in. Againe it is as finely watered as euer I ſaw Citie, partly with goodly riuers, and partly with pleaſant ſprings or fountaines that doe inceſſantly flow out of delicate conduits. The riuers are theſe, the Rhene, the Pyrſa and the Wieſa. The Rhene diuideth the Citie in the middeſt, and maketh two ſeuerall Cities, the greater and the leſſer Baſil: the greater being on the farther ſide of the Rhene vpon the foreſaid hils, which Citie was eſteemed heretofore a part of the territory of the Sequani, and a member of the French kings dominion; the leſſer on the other ſide vpon the plaine, which was euer reputed part of Germany. But at this day both the Cities are accounted within the compaſſe of the German precincts. But becauſe I now ſpeake of

of the diuiſion into two parts by meanes of the riuer Rhene running betwixt them, I will mention a thing vnto thee (gentle reader) out of my poore experience in trauell, that if thou meaneſt to ſee theſe countries thy ſelfe, thou maieſt hereafter obſerue this particular matter as well as I my ſelfe haue done alreadie. The ancient Germanes and Heluetians obſerued this rule in former times at the founding of their Cities, that when they laid the foundation of any Citie hard by any famous riuer, they built one part of it on one banke of the ſame riuer, and the other on the oppoſite banke. Which thing I haue ſeene with mine owne eyes in three Heluetian cities, namely in Zurich ſituate by the foreſaid Limacus, Baden by the ſame riuer, and this citie of Baſil by the Rhene; and the like I haue heard is to be ſeene in two more Heluetian Cities, namely *Lucerne* vpon the riuer Vrſula, and Solodure vpon the Arola. After the ſame manner alſo the Citie of Lyons in France is built vpon the riuers of Arar and Rhodanus, Paris vpon the Sequana, the City of Vicenza in Italy vpon the Bacchilio, and Verona vpon the Atheſis. But the Cities of the other parts of Germany are not built thus, though they ſtand by goodly riuers; as Heidelberg by the Neccar, Mentz & Colen by the Rhene, Nimmighen by the Wahalis, Confluence by the Moſella and Rhene &c. euery one of them ſtanding wholy vpon one banke. But to returne againe to the Rhene by this Citie of Baſil, theſe two Cities the greater and the leſſer Baſil are vnited and conioyned together by a woodden bridge made ouer the riuer, which bridge is a very baſe and meane thing, being compacted together of many rough plankes and vneuen peeces of timber that hang ſomething looſe, ſo that a ſtranger being vnacquainted with the way will be afraid to ride ouer it. Yet by reaſon that it is of a conuenient breadth, both horſes and carts do paſſe ſecurely too and fro that way. I wondred to ſee ſo baſe a bridge belonging to ſo faire

faire a Citie. But a learned Gentleman of the Vniuersitie yeelded a good reason to me for the same. For he tolde me that the Citizens are afraid of the Duke of Sauoies assaulting of them, who if he should suddenly inuade them, the lesser Citie in the plaine he may perhaps take by force of armes, but they will preuent him from comming to the greater Citie on the hils by taking vp the bridge, which they can doe in a moment, by reason that the boords do so loosely hang together; whereas if it were a strong bridge, they could not dissolue it with so great expedition. I will speake something also of the abouenamed riuers Byrsa and Wiesa. These are much inferiour to the Rhene in greatnesse, but very commodious to the Citie. For the Byrsa dothcary pretie boats wherein are brought many necessaries to the Citie, as much timber that serueth for the building of their houses, and wood for fuell to make fire in their chimneies. This riuer springeth out of the famous mountaine Iura mentioned by *Cæsar* that diuideth the Heluetians from the Sequani, distant about one daies iourney from the city. The place where it riseth being inhabited by French men, and passing well wooded, which is the reason that the riuer doth communicate such store of wood to the Citie. The other riuer Wiesa springeth out of a contrary place, out of the blacke wood which is called in Latine *nigra Sylua*, being a part of that famous wood Hercinia mentioned by *Cæsar*. This riuer imparteth the same commodities to the Citie that the Byrsa doth and one more. For it yeeldeth great store of fish, especially trouts. As for the fountaines or publicke conduits of the Citie before mentioned, they are exceeding delectable & pleasant to behold. For whereas there are many market places in the citie, these conduits are erected in euery seuerall market place, which doe continually spout out water most pleasantly, as those of the citie of Brixia in Lombardie which I haue before spoken of, but these are both fairer & pleasanter then the Brixian conduits;

conduits; a commodity that miniſtreth no ſmall ornament to the citie. For they are in number many, and very curiouſly built. Each of theſe two cities is walled about with very ancient and faire walles of a conuenient height, adorned with battlements that do make a beautifull ſhew, eſpecially thoſe on the North ſide of the greater Baſil, being built vpon the very brinke of the banke of the Rhene. In the wals of both cities are ſeuen gates, fiue in the greater citie, and two in the leſſer. Vpon the outward wal of the gatehouſe of one of theſe foreſaid gates, euen the ſame gate where I entred the greater citie after I had paſſed the foreſaid bridge, I ſaw the picture of an exceeding huge Gigantean Switzer aduanced on horſeback on the right hand of the gate. He is painted in his armour like a martiall Captaine with his banner diſplaied in his hand, wherein is repreſented a ſtaffe which is the armes of Baſil. He is pourtraied ſomething leſſe then thoſe monſtrous kinde of Giants that are written of in ancient hiſtories, yet much greater (in my opinion) then the greateſt man that is now to be found in the whole world. It is reported by the Citizens that there was heretofore a certaine Switzer of a bigneſſe correſpondent to this picture. But I could finde no man that could tell me the true hiſtoricall narration of the matter, though I was very inquiſitiue of many. The ſtreets of the Citie are very faire, and neatly kept: the priuate buildings beautifull, many of them being of a goodly height, foure ſtories high, and for the moſt part built with timber.

I was at their Councell or Senate houſe which is like to be a very ſumptuous building when it is once finiſhed. For it was not throughly ended when I was there. Here I ſaw the ſtatue of *Munatius Plancus* of whom I haue before written.

The Churches of the city are in number eight, whereof foure are called Pariſh Churches, and the other foure Deacons Churches. The Cathedrall Church is dedicated

ted to our Lady, and ſtandeth in the greater City. A building of ſingular magnificence and beauty, the ſight whereof and that paſſing variety of worthy monuments in the ſame gaue me ſuch true content, that I muſt needs ſay I preferre it before the faireſt Church I ſaw in Germany, though the Cathedral Churches of Strasbourg, Spires, Wormes, Mentz, and Colen be greater; yet certainly for curioſity of architecture and exceeding decent keeping, the beſt of theſe is inferiour to this: only I except a part of the Church of Strasbourg, namely the tower which I will hereafter deſcribe; for I attribute ſo much to the ſame, that I giue the ſuperiority vnto it not only of all thoſe towers that I ſaw in my whole voyage, but alſo of al other towers whatſoeuer in Chriſtendome, as I haue heard very learned and famous trauellers report that haue ſeene both that and the faireſt towers of Europe. But to returne to this glorious and moſt elegant Church of Baſil the very Queene of all the German Churches that I ſaw, according as I haue before intitled our Lady Church at Amiens of the French Churches, truly I extoll it ſo highly that I eſteeme it the moſt beautifull Proteſtant Church that euer I ſaw, ſauing our two in London of *Paules* and *Weſtminſter*, which doe very little excell this in beauty (though ſomething in greatneſſe) if any thing at all. The body of it is garniſhed with two rowes of goodly pillars, ſixe in a ſide. Alſo it is beautified with a very faire paire of Organs that are decked with paſſing curious wainſcot worke, and a very ſumptuous Pulpit adorned with a moſt excellent peece of workemanſhip of wainſcot alſo. Likewiſe at the Weſt end of the body there are two very ſtately rowes of ſeates made of wainſcot with very exquiſite workemanſhip, and moſt artificiall deuices in the ſame. Ouer the which are raiſed three curious borders, in the middle whereof which is aduanced to a very conuenient heigth, this impreſſe or inſcription is written in golden letters vpon a blacke ground. *D. S.*

D. S.
In Honorem
Summi Basiliensis
Magistratus
Veræ religionis assertoris,
Iuris iustitiæq; defensoris,
quo ipsam loco
In Dei conspectu gratabunda
suspicit Ecclesia,
Eundem ipsi piâ deuotâq;
obseruantiâ,
Summissè consecrare
voluit.

Truly I obserued euery thing in the body of this Church disposed in such a comely order, and so trimly kept, that it did euen tickle my soule with spirituall ioy to behold the same, and so I thinke it will euery zealous and godly Protestant, in so much that I did euen congratulate and applaude the religious industry of the Basilians. And I am perswaded that one godly prayer pronounced in this Church by a penitent and contrite-hearted Christian in the holy Congregation of the citizens, to the omnipotent *Iehoua* through the only mediation of his sonne Iesus Christ, is of more efficacy, and doth sooner penetrate into the eares of the Lord, then a centurie yea a whole myriad of *Aue Maries* mumbled out vpon beads in that superstitious manner as I haue often seene at the glittering Altars of the Popish Churches. The Quire is very decently graced with many faire pillars, and the frontispice thereof maruailously adorned with gilt scutchins and armes of diuers royal and Princely Potentates. On the left hand of the body of the Church as you enter into the Quire, I saw the Sepulchre of that thrise-famous *Erasmus Roterodamus* that Phœnix of Christendome, and well deseruing man of the common-weale of learning, who was so delighted with the noble City of Basil, that he

he ſtudied here many yeares together, being a great benefactor to the City as I will hereafter mention, and at laſt finiſhed his life in the ſame. His body lieth interred vnder a flat ſtone, neare to the which is erected a beautifull pillar of red marble about three yardes high (according to my eſtimation) two foot thicke, and an ell broad, at the toppe whereof the effigies of his face is expreſſed, with this word *Terminus* (by which impreſſe I thinke is meant that death is the end of all things) written vnder it in golden letters: and vnder the ſame this epitaph cut in golden letters alſo.

Chriſto Seruatori S.
Deſ. Eraſmo Roterodamo viro omnibus modis Maximo, cuius incomparabilem in omni diſciplinarum genere eruditionem pari coniunctam prudentiâ poſteri & admirabuntur, & prædicabunt: Bonifacius Amerbachius, Hier. Frobenius, Nic. Epiſcopius hæredes, & nuncupati ſupremæ ſuæ voluntatis vindices, Patrono optimo, non memoriæ (quam immortalem ſibi editis lucubrationibus comparauit, ijs tantiſper dum orbis terrarum ſtabit, ſuperfuturo, ac eruditis vbique gentium colloquuturo) ſed corporis mortalis, quo reconditum ſit, ergô, hoc ſaxum poſuere. Mortuus eſt IIII. Id. Iul. iam ſeptuagenarius.
An. à Chriſto nato
M. D. xxxvi.

In the North ſide of the Quire I obſerued the monument of the Empreſſe *Anna*, vpon the which her image is made at length with her young ſonne *Charles* hard by her within an yron grate, and in the wall adioyning I read this epitaph.

D. O. M. S.
Annæ Auguſtæ
Burchardi Comitis Hohenburgenſis filiæ, Rodolphi
I. Imperatoris Auguſti, Comitis
Habſpurgenſis, &c. Coniugi, &
fœcundæ parenti Auſtriæ Principum, Sereniſſ. Alberti I. Imper. matri,
vnà cum Carolo filiolo, Anno*
1289. 19. Martij hìc ſepultæ.
S. P. Q. Baſilienſis, quum ſacram
hanc ædem nitori ſuo priſtino
reſtituendam curaret, honoris ergò, circitèr 316. poſt exequias Annos,
H. M. L. P.

* *Munſter* ſaith in the life of *Rodolphus* Habſpurgenſis, that ſhee had another ſonne buried with her, namely *Hartmannus* that was drowned in the riuer Rhene.

At the East end of the Church are two faire Cloiſters, wherein I obſerued a little common-weale of worthy monuments, whereof ſome are auncient and ſome new. Certainly I neuer ſaw ſo many epitaphs together in one Church in all my life. For moſt of thoſe that haue beene erected of late yeares, being inſerted into the walles of the Cloyſter round about, are beautified both with elegant epitaphs, and with prety little turned pillars of marble, or other faire kinde of ſtones, garniſhed with gilt ſcutchins, armes, and ſuch like curious workes. In one of theſe Cloyſters I ſaw theſe three epitaphs together, ſide by ſide, in one and the ſelfe ſame row written in certaine conuenient ſtones vpon the wall, and vnder the ſame as many ſeuerall flat tomb-ſtones, vnder which the bodies of thoſe famous men are interred that are nominated in the ſame epitaphs: The firſt of them was this.

Dñi Iacobñi Meierñi huius inclytæ vrbis Conſulem prudentiſſimñ, conſultiſſimumq́, pietatis ſanæ cultorem, ac promotorem primarium, omnis honeſtatis, quod in ipſo fuit inſtauratorẽ diligentiſſimñ, lapis ſubiectus contegit.

Anno ſalutis M. D. XXXII. F. F.

The ſecond is this.

*D. Io. Oecolampadius profeſſione Theologus, trium linguarñ peritiſſimus, author Euangelicæ doctrinæ in hac vrbe primus, & templi huius verus Epñs. Vt doctrinâ, ſic vitæ ſanctimoniâ pollentiſſimus, ſub breue ſaxñ hoc reconditus iacet.**

* Here he hath not expreſſed the yeare of his deathwhich was 1531. ſhortly after *Zuinglius* was ſlaine in Switzerland.

The third this.

Domino Simoni Grynæo almæ huius Academiæ rectori, & laude, & memoriâ ſempiternâ ob linguarum Latinæ Græcæ & Hebraicæ peritiam, omniſq́, philæ ad miraculñ vſq́, cognitionem, ob

Theologiæ veræ ſci-
entiam & vſum digno,
monumentũ hoc dicatũ eſt.

That which is omitted about the yeare of his death I will adde my ſelfe. He dyed *Anno* 1539.

In one part of the other Cloyſter I ſaw theſe two epitaphs ſomething neare together, the one of that famous man *Pantaleon* written in golden letters in a faire ſtone, inſerted into the wall directly ouer his tombe.

Trinuno
D. O. M. S.
Henrici Pantaleonis
Baſil. Philoſ. & Medici Epita.
Diſce tuam ſortem quicunq; hæc pelligis; iſtâ
exuuiæ recubant Pantaleonis humo.
Scin cuius, quem nec ſacræ latuere Camœnæ,
qui potis in numerũ cogere dulce melos.
Clinicus, & rerum naturæ conſcius omnis,
doctus & in faſtos didere geſta patrũm.
Teſtis erit ſacris phyſicis operata iuuentus,
regia quà Rhenus mœnia lambit aquis.
Teſtis erit generoſa armis quam vindice penna
claranit ſcriptis Teutonis ora ſuis.
Teſtis honos viuax, ampliſsima iura palati
queis auxit Comitem Maxmiliana manus.
Longa æui ſeries, trieteris & hebdomas annũm
bis quina, aduerſis intemerata malis.
Luſtra nouem phyſice, thalamus dena vnus & idem
vendicat, & ſenâ bis quoq; prole beat.
Sic famæ, ſic naturæ ſat vixit, & huius
pertæſus vitæ ceſſit in ætheream.
Vixit an. lxxii. M. viii. d. xxii. an. Ch. cIↃ. IↃ. *xcv. Martij iij.*

The other of that learned Ciuilian *Franciſcus Hotomannus*, which was erected aboue his tombe alſo, and written in golden letters with a deaths-head, and an houre-glaſſe ouer it.

Trinuno

Trinuno S.
Franciſcus Hotomannus
ex ant. & nob.
Hotomannorũ famil. apud Sileſ.
German. pop.
Lutetiæ Par. natus,
Pius integerq́ iuris inſtitiæq́
Antiſtes,
Ius C. Rom. Scrip. illuſtr.
Valent. Canar. & Auarici Bitur.
ann. mult. docuit:
De ſum. reipub. conſultus
ſap. reſpon.
Legation. German.
Sub Car. ix. Franc. Reg.
proſperè geſt.
Patriã ob ciuil. bell.
ſpont. linqu.
In Germ. ceu patr. alt.
conceſs.
Principib. obſcient. ac prob.
acceptiſs.
Baſileæ Rauracorum
pub. damno luctuq́
plac. fato funct.
B. A. LXV. M. V. D. XX.
⊖. A. clɔ. lɔ. XC. P. id. Feb.
Io. F. amiciq́ Baſileæ p.

Againe vnder the ſame I read this written vpon a flat ſtone that couereth his bones.

Fran. Hotomanni
I. C.
Mortales exuuiæ
Tantiſper aſſeruandas,
dum
Chriſto iubente

Immortales exurgant,
Amici
Sub hoc ſaxo
depoſuere.
Loco honoris ergô
Ab ædis curatorib.
liberal. conceſſo.
vix. ann. lxiij. Men. v. d. xx.
ob. prid. id. Febr.
ann.

IO. IO. XC.

Againe vpon the ſame ſtone theſe verſes are written.

Gallia progenuit, ſeruat Baſilea ſepultum,
Interitus expers nomen vbiq; viget.
Hunc pietas tumulum, tumulum hunc Aſtræa tuentur,
Aſtræa cultorem ſuum,
Cultoremq; ſuum pietas poſt fata tuetur
Aduerſa fata huic ſeculo.
Et ſi deſertas gemebundâ voce queruntur
Cultore priuatas ſuo:
Quin reditum ad ſuperos infeſtâ voce minantur,
Ni talis exemplum viri
Huius tu inſpector tumuli, pietate ſequaris,
Ni nos ſequamur poſteri.
Hoc ipſe è tumulo clamat poſt fata ſuperſtes,
Hoc ipſe mandat poſthumis.

In another part of the ſame Cloyſter I ſaw theſe three epitaphs together written in golden letters in the wall, with armes and ſcutchins ouer them, directly ouer the bodies of the perſons themſelues.

The firſt of that famous *Cœlius Secundus Curio*, of whom I haue before ſpoken in my deſcription of Turin.

Hoſpes haue, & diſce
Non Cœlius heic,
Sed Cœly σῶμα, imò σῦμα,

Spiri-

Spiritũ Christus habet.
Cætera nomen
veræ pietatis,
humanitatis,
singularis eruditionis,
prudentiæ,
insigniſq; conſtantiæ,
quum οὐμα in*
tunc verè erit
Cælius Secundus Curio.
hoſpes ſi didiciſti,
vale
Reliquit æt. ſu. an. lxvij.
Sal. cIↃ.IↃ. Lxix.
A. D. viij. K. L. D. C. B.

* The word which is here wanting was Hebrew, which (I confeſſe) I omitted, by reaſon that I am ignorant of the language.

The ſecond of one of his ſonnes.

Leoni
Curioni Cælij S. C. F.
Religionis purioris cauſâ
cum parentib. exuli.
nobili, integro,
ſincero
Peregrinationibus,
Captiuit. laboribus
attrito
An. Ch. M. D. C. I. die Octo. vi.
æta. ſuæ. an. lxv.
extincto
Coniux & liberi
amoris & pie-
tatis ergô
H. M. P.

The third.

Cælius Secundus Curio Auguſ-
tino filio dulciſs. ſanc-
tiſsq; polyhiſtori ac fa-

cundo Basil. Scholæ Rhetori. cuius corpus heic cum III. ſororib. lectiſs. iacet, ſpiritus cum Chriſto: nomen immortal. lib. ſcriptis viuit in terris. ſocio & hærede ſtudiorũ orbatus, dũ reuiuiſcit po.
vixit ann. xxiix.
obyt an. Do. cIↃ. IↃ. lxvij.
die xxiiii.
Oct.

Huius ad exemplũ iuuenes florentibus annis
viuere rite Deo diſcite, ritè mori.

Many other notable epitaphes I ſaw there, which the ſhortneſſe of my aboade in Basil and the vrgent occaſions of calling me away therehence would not permit me to write out, as of *Hierom Frobenius*, and *Michael Iſingrius*, two famous printers of the citie, &c. But what is now wanting I hope ſhall be hereafter ſupplied; for by Gods grace I will one day ſee Basil againe.

But one moſt elegant epitaph I will adde, which is to be found in this citie, and very memorable both for the fame of the perſon vpon whome it was made, and the worthineſſe of the Author that compoſed it. There was giuen me by a learned man, a ſtudent of the Vniuerſitie (of whome I was inquiſitiue for the antiquities of the citie) this excellent epitaph which he told me is extant in a Church of the leſſer Basil beyond the Rhene that belonged once to the Carthuſian Monkes, made vpon the death of that famous Ciuilian *Ludouicus Pontanus* a Roman borne, who died of the plague in this citie of Basil, *anno* 1439. at the time of the generall Councell celebrated here: the author hereof was *Æneas Syluius* who was afterward Biſhop of Rome (as I haue before written) by the name of *Pius ſecundus*, the learnedeſt Pope that

that hath beene these thousand yeares. The Epitaph is this.

Si mille aut totidem rapuisses vsq; virorum
Pestis, adhuc poteram parcere seua tibi.
Viuens quo nusquam fuerat præstantior alter,
Extinctum potiùs reddis iniqua lues.
Quem fletis leges, quem fletis iura, sacriq;
Nunc Canones: obijt, quem coluistis, herus.
Hic vos ornârat, vestras, vbicunq; fuerunt,
Soluerat ambages: nunc sine voce iacet.
Heu voces, heu verba viri diuina, memorq;
Ingenium: quo vis nunc tua multa loco est?
Heu Romane iaces, quo non Romanior vllus
Antè fuit, quo nec fortè futurus erit.
Te pater, & charus retur modò viuere frater,
Heu quantos gemitus ille vel ille dabit?
Te Roma atq; omnis plorabit Etruria, teq;
Tota petet lachrymis Itala terra pijs.
Te nunc Concilium, te nunc vlulatibus vnum
Ipsa quoq; extinctum quæritat Ecclesia.
Heu vanas hominum mentes, heu pectora cæca,
Cuiq; dies certum est fata dedisse suos.
Et nos, cùm superi statuent, veniemus ad illos,
Nemo parùm vixit, cui bona vita fuit.

I was in their theological schoole which is at the south corner of the church, vnto the which you cannot passe but through the Quire. It is a very decent and comely place, but inferiour to our Diuinity schoole of Oxford. At the vpper end is a seate for the Diuinity reader to sitte in: and all the middle from one end to the other is filled vp with very conuenient seates for the hearers. The walles are decked with Hebrew, Greeke, Latine, and Dutch sentences out of the Scriptures, and with the testimonies of those famous men of our reformed religion that haue been heretofore Readers in that place, as of *Andreas Carolostadius*, &c.

In

In this ſchoole I heard *Amandus Polanus* a Polenſdorf, that famous Diuine & learned Writer reade a diuinity lecture, but his audience at that time was very ſmall: I obſerued a certaine forme of teaching at this lecture which I neuer noted in any place before that time. For he did often repeat euery principall ſentence of note, a matter very auaylable for the hearers memory: not vſed by any publike profeſſour of Oxford. The like cuſtome I haue heard is obſerued by the profeſſours of many other Dutch Vniuerſities, eſpecially by thoſe of Leyden in Holland. In this roome alſo it was my good fortune not only to ſee, but alſo to conuerſe with in familiar diſcourſe (to my great ioy & comfort) that admirable ornament of this Vniuerſity *Ioannes Iacobus Grynæus* the ſonne of the foreſaid *Simon Grynæus* whoſe epitaph I haue aboue written. A man of ſuch ſpeciall marke that he may be well called a ſecond *Oecolampadius*, that is, a glittering lampe of Gods houſe. For he is a man famouſed ouer moſt of the Weſterne Vniuerſities of Chriſtendome for his learned lucubrations and moſt ſolid workes of Diuinity, which are diuulged to the world to the great benefite of Chriſtes Church. As the Eccleſiaſtical hiſtory of *Euſebius, Ruffinus, Socrates, Theodoret* he hath illaſtrated with a learned Chronographie. Alſo the workes of *Ireneus* Biſhop of Lyons, with arguments and obſeruations of diuers reading. An epitome of the Bible contayning the arguments of the bookes and chapters of the olde Teſtament. A ſhort interpretatiõ of the pſalmes 133. 110. 19. Alſo he hath written a commentary vpon the Prophets *Haggeus*, *Hababuc* & *Malachie*: a brief Chronologie of the Euangelicall hiſtory: A Sciographie of ſacred Theologie according to the three formes of methode, ſyntheſis, analyſis, and definition. Vnto the which he hath added threeſcore Theſes contayning the principall heads of our religion. Likewiſe he hath written a ſynopſis of the hiſtory of man. And two hundred ſeuerall

uerall Theſes diſputed in this Vniuerſity. A conſolatory booke in the time of the peſtilence. An excellent treatiſe to the Count *Palatine* of Rhene *de Eccleſiæ Palingeneſia*, which I haue often read with great pleaſure. All which workes haue bene printed in this Citie. This worthy man continueth to this day a publike Diuinitie reader of this Vniuerſity. And at that time when I was there did begin to interprete the Genealogie of Chriſte out of the firſt chapter of S^t. *Mathewes* goſpell, as he himſelfe tolde me. Hee is at this time betwixt ſeuenty & eighty yeares of age. They eſteeme him in Baſil an imitator of *Eraſmus* his phraſe as *Polanus* of *Cicero*. I found him very affable, and full of learned diſcourſe and ſingular variety of matter, and ſo facil and plauſible in his deliuery, that me thinkes that notable verſe of *Homer* in praiſe of *Neſtor* may be very properly ſpoken of him.

τῶ καὶ ἀπὸ γλώσσης μέλιτος γλυκίων ῥέεν αὐδή

Which is thus incomparably well interpreted by *Cicero*: *Cuius ex ore melle dulcior fluebat oratio.* He tooke great pleaſure in diſcourſing of our Engliſh Vniuerſities, and of the learned men of England in former times, as of *Venerabilis Beda*, (whome I haue before mentioned in my notes of Paris) and *Alcuinus* the ſchoolemaiſter of *Carolus Magnus*. And alſo he highly commended Queene *Elizabeth* and our preſent King *Iames*.

I obſerued one thing in the outſide of this Cathedrall Church (whereof I haue before written) that I neuer noted in any other, which although the reader perhaps will eſteeme but a meane thing and vnworthy the mention, yet for the nouelty of the matter I will ſpeake of it: it is nothing elſe but the tyle. A matter of rare curioſity. For this Church is ſo exquiſitly tyled, that it maketh a wondrous faire ſhew a farre off: the tyles being made of many colours, blew, yellow, and red, and wrought by way of checker-worke. In a little pretty greene yard or court walled

walled about adioyning to this Church and neere to the Rhene I noted the ſtrangeſt Tree that euer I ſaw, being of the Latines called *Tilia*, of the Dutchmen *Linda*, wch ſtandeth in the middeſt of the court, and ſpreadeth his boughes and limmes a great way forth in an equal compaſſe, at the leaſt thirtie foote broad (in my opinion) euery way. The boughes being ſupported with a great company of long poles to beare them vp the more orderly. I heard there is ſuch another tree in the Citie, but I ſaw it not. The like I ſaw ſtanding in the high way within a few miles of the Citie of Heidelberg, but it is much inferiour to this. In the outſide of the Weſt end of the Church there is erected a goodly Statue of Saint *George* on horſe-backe, thruſting his launce into the throate of the Dragon. Likewiſe I obſerued at the Weſt end of the Church a very plaine yard, which I therefore mention, becauſe in times paſt they were wont to celebrate notable iuſtes and tornaments in this place about the beginning of Lent, vpon that day which we commonly call Shroue-tueſday.

Amongſt the reſt there was one famous meeting here (as a certaine learned Gentleman of the Vniuerſity told mee, being alſo mentioned by *Munſter* in his deſcription of Baſil) vpon the yeare 1376. at what time one of the Leopoldes Duke of Auſtria exerciſed himſelfe at the aforeſaid game, with many other great Peeres. This tornament is ſomething memorable, becauſe at that time there was raiſed ſuch a tumult amongſt the Citizens, that the Duke was conſtrained to flie ouer the Rhene to the leſſer Baſil, with many of his Nobles, whereof ſome were taken priſoners, as *Rodolph* Earle of *Habſpurg*, *Rodolph* Marqueſſe of Hochberg, &c. But at length the matter was pacified after thoſe Citizens that were the ring-leaders of the ſedition, were executed for their malapertneſſe.

The Vniuerſitie is ſeated in the greater Citie, beeing

first instituted by that learned Pope *Pius secundus*, who was first called *Æneas Syluius* before his Papacie. It happened that when he made his abode in this Citie, he was so exceedingly delighted with the situation thereof, that within a short space after he made it a seminary of learning, endowing it with such priuiledges and liberties as Bononia in Italie and other Vniuersities did enioy. His first grant he confirmed at Mantua in the yeare 1459. and the second yeare of his Popedome. The Colledges are but few, no more then two in number, beeing distinguished by the names of the higher and the lower colledge, both which I visited. The lower was built by *Erasmus*, which hee hath inriched with maintenance. The higher hath no reuenewes or very little to maintaine the same; so that the greatest part of Students are tabled in the Citie at their one charge.

In a certaine roome of *Erasmus* Colledge I heard a very learned Greeke lecture read in one of *Homers* Iliads by Mr. *Zuinggerus* the publike professour of the Greeke tongue, who was the sonne of that famous *Theodorus Zuinggerus* a great Philosopher of this Vniuersity. Surely although the Academie be but small, yet it hath bred a great multitude of passing learned men within these threescore yeares of all principall faculties, especially Diuines, and many excellent Philosophers. For besides those famous men whose monuments and epitaphes I haue before mentioned, many worthy professours of learning haue spent their time in this noble Vniuersity as in a most sure harbour and pleasant receptacle of all the Muses. As *Sebastian Munster*, *Conradus Lycosthenes*, *Henricus Glareanus*, *Hieronymus Gemuseus*, *Ioannes Amerbachius*, and his three learned sonnes, *Bonifacius*, *Bruno*, and *Basilius*, whereof the two later haue most learnedly illustrated the workes of Saint *Hierome*; *Gulielmus Grataro'us* whome I haue before mentioned in my description of *Bergomo*; *Sebastianus Brandus*, *Theodorus Zuinggerus*

rus, and many other excellent men, whose memory will euer liue in their learned workes.

Amongst other calamities that this Citie hath in former times sustained, as the sacking of it by barbarous *Attila* King of the Hunnes, and the burning of it afterward by the Hungarians in the time of *Lewes* the fourth Emperour of that name, there happened two notable earthquakes (as I both heard of a learned man in the Citie, & also read in *Munsters* Cosmographie) that did not a little ruinate the same. Whereof the first was in the yeare 1346. The second 1356. at what time most of the principall buildings of the Citie, both sacred and ciuill were vtterly shaken, and rooted out of their foundations, the Citizens by good fortune escaping with their liues by flight iout of the Citie, yet one hundred of them were slaine with the fall of the houses. Moreouer the ruine of the buildings caused so great a fire by the collision of them together, as lasted many dayes, and destroyed both man and beast. A spectacle exceeding tragicall. For the repayring of which ruines many came to Basil from some of the Cities of Alsatia and Heluetia, and within a short space well repeopled the Citie, and beautified it with many stately houses that they raysed vp from the foundations. This Citie was heretofore Episcopal, the first Bishop thereof being one *Walanus* in the yeare 704. who liued in the time of *Pipin* King of France, the father of *Carolus Magnus*. And it was for the space of many yeares adorned with the residence of a Bishop whose Palace was in the lesser Basil till the yeare 1365. one *Ioannes de Wan* an Italian, being the last Bishop; a man of that turbulent spirit as vtterly ouerthrew the Bishopricke by his insolent behauiour.

Besides many other notable things that haue much ennobled this stately Citie, these two are esteemed not the least, namely that famous * Councell that was celebrated and kept here *anno* 1431. vnder the Emperour *Sigismundus*

* At this Councell it was decreed that the authority of a generall Councell was greater then of the Pope,

mũdus & the Popes *Eugenius* the fourth, & *Felix* the fifth: and that notable art of printing, which hath these many yeares much flouriſhed in this Citie, not ſo much for the excellency of the print (which indeed is no better here then in other Cities) as for the ſingular induſtrie and great labours of the Printers of the Citie (that haue bene as learned men as moſt of that faculty in Chriſtendome) namely *Ioannes Operinus*, the two *Frobenii*, *Iohn* the father, and *Hierome* the ſonne, *Michael Iſingrius*, *Sebaſtian Henricpeter*, *Ioannes Herugius*, *Nicolaus Epiſcopius*, *Ioannes Wolphius*, &c. Which worthy men haue taken as great paines to purge many ancient and learned authors both ſacred and prophane from thoſe manifold faultes and errours which by the iniurie of the times were crept into them, as *Hercules* did in times paſt in the cleanſing of *Augeas* ſtable. Of thoſe battels that haue beene waged neere to this Citie I finde two aboue the reſt moſt memorable: whereof the one was fought by *Iulius Cæſar* againſt *Arioviſtus* King of the Germanes, euen the laſt battel that was waged with him, at a place called S^t^. *Apollinaris*, which was one Dutch mile from Baſil, ſtanding in the ſame ſide of the Rhene which was heretofore accounted part of France: The other was waged neere to the Citie vpon the ſeuenth of September in the yeare 1444. betwixt the Armeniaci (ſo called from a certaine Earledome of *Aquitanie*, the Earle whereof was a great Commander in that Armie) vnder the conduct of *Ludouicus* Dolphin of France who was afterward the eleuenth King of that name; and the Heluetians. Which battell is much the more memorable by reaſon of the vnequall number of the fighters. For three thouſand of the Heluetians conquered twenty thouſand of the French men. But ſo that all the Heluetians loſt their liues in fight, in that manner as we reade the valiant Spartans did at the skirmiſh of Thermopylæ in Greece, when three hundred of thẽ being conducted by

by their valiant Captaine *Leonidas*, opposing themselues with a few other Grecians against the huge armie of the Persians.

The men of this Citie weare great codpieces and ruffe bandes as the Tigurines do. Also they weare a strange kinde of hat, wherein they differ from all other Switzers that I saw in Heluetia. It is made in the forme of a cap, very long crowned, whereof some are made of felt, and some of a kinde of stuffe not vnlike to shagge in outward view. It hath no brimmes at all, but a high flappe turned vp behind, which reacheth almost to the toppe of the hat, being lesser and lesser towards the toppe. This fashion is so common in the Citie, that not onely all the men generally doe weare it both Citizens and Academicks (in so much that *Amandus Polanus* wore the same in the Diuinity schoole) but also the women whatsoeuer both yong and old. Moreouer their women, especially maides doe weare two such plaited rowles of haire ouer their shoulders wherein are twisted ribbands of diuers colours at the endes, as the women of Zurich. I obserued many women of this Citie to be as beautifull and faire as any I saw in all my trauels: but I wil not attribute so much to them as to compare them with our English women, whome I iustly preferre, and that without any partialitie of affection, before any women that I saw in my trauels, for an elegant and most attractiue naturall beautie.

The diet in their principall Innes is passing good, especially at their Ordinaries. For the variety of meate and that of the better sort, is so great that I haue not obserued the like in any place in my whole iourney sauing at Zurich. But indeed it is something deare, no lesse then eight battes a meale, which are twenty pence of our money. They vse to sitte long at supper, euen an houre and a halfe at the least, or almost two houres. The first noble carowsing that I saw in Germany was at mine Inne in Basil.

fil. VVhere I saw the Germanes drink helter skelter very sociably, exempting my selfe from their liquid impositions as well as I could. It is their custome whensoeuer they drinke to another, to see their glasse filled vp incontinent, (for therein they most commonly drinke) and then they deliuer it into the hand of him to whome they drinke, esteeming him a very curteous man that doth pledge the whole, according to the olde verse:

Germanus mihi frater eris si pocula siccas.

But on the contrary side, they deeme that man for a very rustical and vnsociable peasant, vtterly vnworthy of their company, that will not with reciprocal turnes mutually retaliate a health. And they verifie the olde speech πῶθι ἢ ἄπιθι, that is, eyther drinke or be gon. For though they will not offer any villanie or iniury vnto him that refuseth to pledge him the whole, (which I haue often seene in England to my great griefe) yet they will so little regard him, that they will scarce vouchsafe to conuerse with him. Truly I haue heard Germany much dispraised for drunkennesse before I saw it; but that vice reigneth no more there (that I could perceiue) then in other countries. For I saw no man drunke in any place of Germany, though I was in many goodly Cities, and in much notable company. I would God the imputation of that vice could not be almost as truly cast vpon mine owne nation as vpon Germany. Besides I obserued that they impose not such an ineuitable necessitie of drinking a whole health, especially those of the greater size, as many of our English gallants doe, a custome (in my opinion) most barbarous, and fitter to bee vsed amongst the rude Scythians and Gothes then ciuill Christians: yet so frequently practised in England, that I haue often most heartily wished it were clean abolished out of our land, as being no small blemish to so renowned and well gouerned a Kingdome as England is.

It was my chance to heare very dismall and vnhappy

newes in this city of my moſt learned and worthy countriman Mr. *Hugh Broughton*. For there was diſperſed a fame for a little time about the Vniuerſity that he had vtterly abandoned his religion, and inſerted himſelfe into the Ieſuitical family at Mentz. But afterward I vnderſtood that it was a very falſe and malicious tale. For when I came to Mentz I heard of all the particulars by a certaine Engliſh Prieſt liuing amongſt the Ieſuites, who told me that there hapned a certaine vnlucky occaſion of acquaintance betwixt *Nicolas Serrarius* the Coryphæus of the Ieſuites of that City and Mr. *Broughton*, which miniſtred the originall matter of that ſcandalous rumour in many German Cities: but that he continued as vehement an aduerſary againſt the Papiſticall religion as euer he was. Thus at length I end my diſcourſe of this renowned City and Vniuerſity of Baſil with the remembrance of my famous countriman Mr. *Broughton*, who for his exquiſite skill in the ſacred languages of the Hebrew, Chaldean, Syrian, and Greeke hath purchaſed himſelfe a great fame in ſome of the worthyeſt Cities and Vniuerſities of Germany; the place of his aboade being the noble City of Amſterdam in Holland, when I was in the Netherlands.

Thus much of Baſil.

I Made my aboade in Baſil all Tueſday after nine of the clocke in the morning, all Wedneſday being the one and thirtieth and laſt of Auguſt, and departed therehence in a barke *ſecundo curſu* vpon the riuer Rhene betwixt fiue and ſixe of the clocke in the morning the firſt day of September being Thurſday, and came to the City of Strasbourg which is foure ſcore Engliſh miles beyond it, about eleuen of the clocke the next morning being Friday and the ſecond day of September. By the way I paſſed by two Cities, both ſeated on the right hand of the Rhene, whereof the one is called Neobourg, the other Briſac.

Briſac. Both theſe are Papiſtical. The Thurſday night it was my chaunce to lie about twenty miles on this ſide Strasbourg in my boate *ſub dio* vpon a wadde of ſtraw, hauing for my couerled the cold open aire which did not a little puniſh me: yet I comforted my ſelfe with the recordation of the old verſe,

Dulcia non meruit qui non guſtauit amara,

that I did not deſerue the ſweet iunkats of my little experience without ſome bitter pilles and hard brunts of aduerſe fortune.

But before I come to the deſcription of Strasbourg I will ſpeake ſomething of the Rhene, becauſe at Baſil where I firſt was imbarqued vpon the ſame, it extendeth it ſelfe in a greater bredth then I could ſee before. This noble Rhene being next to the Danubius the faireſt riuer of all Germany, which it diſterminateth from France, deriueth his originall ſpring from a certaine Mountaine of the Rhetical Alpes called Adula but a little way diſtant from the City of Curia aboue mentioned, which yeeldeth two ſeuerall fountaines, whereſhence riſe two riuers that meete together in one about fiue Engliſh miles aboue the ſaid Curia, whereof one is called the firſt Rhene, the other the ſecond. Betwixt theſe two fountaines and the ſpring of the Rhodanus that I haue aboue ſpoken of in my deſcription of Lyons, there is interiected no longer ſpace then of three houres iourney, the high Mountaine Godard (which is commonly eſteemed the higheſt of all the Alpine Mountaines) deuiding them aſunder. *Virgil* calleth this riuer *bicornis*: as

Extremiq; hominum Morini Rhenuſq; bicornis, Æneï. 8.

becauſe it hath in a manner hornes, and thoſe in number two, whoſe names are Lecca and Wahalis. In which reſpect other Poets alſo as well as he termed it *bicornis*. By theſe hornes are meant certayne armes as it were or ſecondary riuers deriued out of the ſame. For indeede in *Virgils* time it had two *cornua* only, which

about the entrance of Holland heretofore called Batauia doe diſgorge themſelues partly into the riuer Moſa, and partly into the weſterne Ocean. But within a few yeares after *Virgils* death it beganne to be called *tricornis* by the addition of a third riuer whoſe name is Iſella. Which *Druſus* the brother of the Emperour *Tiberius*, at what time he leuied armes againſt the Germans, conueighed out of the Rhene by the meanes of a large ditch that his ſouldiers digged out of the maine land for the ſame purpoſe, to the end that he might obiect the ſame as an *obex* or a barre for repulſing the violent inuaſion of the Batauians, which were the people of the country, againſt him. *Iulius Cæſar* cauſed the portraiture of this riuer (as *Tranquillus* writeth in his life) to be made in gold, and preſented in his triumph of France, as being the only riuer that deuided Germany and France, which he had with ſuch great difficulty made ſubiect to the Romans: the like whereof he did of the famous riuer Rhodanus, as I haue before written in my Obſeruations of Lyons. One moſt memorable and admirable thing I will report of this riuer, which I haue read in an eloquent Epiſtle of *Angelus Politianus* ſent to his friend *Iacobus* Cardinal of Pauie. A thing that he hath borrowed (as I coniecture) out of the booke of *Cornelius Tacitus de Germanorum moribus*, which was this. The Rhene had in times paſt one more ſtrange property then any riuer in the whole world that I could either heare or reade of in any hiſtory whatſoeuer ſacred or prophane, that whenſoeuer any infants were caſt into his channell (a thing that hath ſometimes hapned) if they were begotten out of lawfull wedlocke, the riuer as a iuſt reuenger of the mothers polluted bedde would preſently ſwallow it vp in his ſwift ſtreame: but if he found them to be begotten in the honeſt and chaſt couple of marriage, he would gently and quietly conueigh them vpon the toppe of the water, and reſtore them into the trembling handes of the wofull mother,

yeel-

yeelding safety vnto the silly babe as a most true testimony of the mothers impolluted chastity.

The end of my Obseruations of Switzerland.

My Obseruations of some parts of high Germanie.

SEeing I am now come into Germanie I wil speake something of the boundes of the country, and their names together with their etymologies, that are very elegant. Also I will make some short mention of Alsatia, the name of the territory wherein Strasbourg standeth, and so anon descend to the description of the City it selfe. Germanie is the largest region of all Europe, being diuided from France by the riuer Rhene, from Rhetia and Pannonia by the Danubius, from Sarmatia now called partly Polonia partly Prussia, likewise from Dacia (whereof the greatest part is now called Transyluania) by certaine mountaines. The other parts are bounded with the Ocean. This country had two names heretofore before it was called Germany, *viz.* *Teutonia* and *Alemannia*. *Teutonia* some will haue to be so called *quasi Tuisconia* from *Tuisco* the sonne of the Patriarch *Noah* by his wife *Arezia*, who after the generall inundation of the world, hauing all that vast country that lyeth betwixt the riuers Tanais and the Rhene, assigned vnto him by his father for a Kingdome to reigne in, came into these westerne parts of the world shortly after the deluge, and made his residence in some place neare to the Rhene. Others deriue it from one *Teutanes* (which deriuation is the better in my opinion, and more answerable to the name of *Teutonia*) who was the Lord of this country after the death of King *Tuisco*. Likewise the

name *Alemannia* hath foure etymologies. For some write that it taketh his denomination from *Alemannus* the surname of *Hercules*, who (as that ancient Chaldæan authour *Berosus* writeth) did heretofore reigne in this country. Others say that it commeth from *Mannus* the sonne of the foresaid *Tuisco*. But the best and most elegant etymologie of all is to deriue it (as some learned doe) from two German wordes which doe altogether agree with our English, euen from *All man*, as the people called *Marcomanni* (which are now those of Morauia) had their name from *Marck*, which signifieth the bound of a country, and the word *Man*. So that they which deduce the name of *Alemannia* from *All man* (as *Munster* doth) giue this reason for it, because the auncient Alemannes were very couragious and valiant men, yea they were *All men*: as when we in our English idiome doe commend a man for his valour, we sometimes say such a man is all courage, all spirit: so the *Aleman quasi All man*, he is all valour, euery part of him is *viril*, manly, and couragious, no jot effeminate, which indeede was verified by their fortitude and manly cariage in their warres against the Romans. Though this etymologie be passing good and deserueth (in my opinion) to be most approued aboue all the rest, yet I perceiue that *Philip Melanæthon* speaking according to the opinion of other writers, affirmeth that the *Aleman* is so called *quasi* Allerleyman a Dutch word which signifieth a promiscuous multitude, which heretofore conioyned themselues together to recouer their liberty, by reason of the tyrannicall insolencies of the Roman Captaines. Againe I obserue in reading of histories the first mention of this word *Aleman*, in the historie of the Emperour *Valerius Probus*, who of the *Franci* and *Alemanni* slew foure hundred thousand. The third name *Germania* which is the moderne appellation of the country, hath as elegant an etymologie as *Alemannia*. For it is called *Germania* from the Latin word *Germanus*,

which

which doth ſometimes ſignifie a mans naturall brother both by father and mother, *quaſi ex eodem germine natus*, one that iſſueth from the ſame ſtocke, that is, one that ſpringeth from one and the ſelfe ſame mothers belly. The reaſon of this etymologie is this: Becauſe the auncient Germans did with ſuch a brotherly affection ſhare dangers and fortunes of warre, that thoſe which remained at home by applying themſelues to the affaires of husbandrie, maintayned the wiues and children of them that were gone into the warres for the cõmon ſafety of their country; and againe thoſe that had beene a yeare abroad in warfare, returned home into their country to exerciſe tillage, & to nouriſh the families of thoſe men that were preſſed forth into the wars in their roome. Now though I doe in this place prefixe this diſcourſe of the bounds and the auncient names of this country by way of an introduction to my enſuing deſcription of the German cities, you muſt conſider that this particular country on the farther banke of the Rhene where Baſil, Strasbourg, Spira, Wormes, Mentz, &c. doe ſtand, was not heretofore in the time of the auncient Romans, as *Iulius Cæſar*, *Druſus*, and other valiant Worthyes that conquered it, called Germanie (for al this long tract was deuided from Germany by the riuer Rhene as I haue before ſaid about the beginning of this diſcourſe) but in thoſe times it was euer eſteemed for a part of Gallia, and ſo was reputed for the ſpace of many hundred yeares after, till the time of the Emperour *Charlemaine* and his ſucceſſors, and then it beganne to be called Germany as well as the other parts on the hither ſide or banke of the Rhene (which are indeed the true and ancient Germanie) ſince which time it hath continually retained the ſame name to this day. Hauing now ſpoken of the bounds and names of Germany, I will briefly mention this country wherein Strasbourg ſtandeth, and ſo at length after ſo long a preamble (which I hope will not be irkſome to a iudicious reader)

relate the particulars of the City it selfe. The name of the country is Alsatia (as I haue before written) but commonly called in Dutch Elsaſſ. It is deuided into two parts, the higher and the lower Alsatia: a territory very populous, frequented with goodly Cities and townes (whereof these are the chiefest, Strasbourg, Rubeaquum commonly called Rufach, and Colmaria) inriched with precious mines of siluer, and is accounted so fertile a plot of ground that some doe not doubt to call it the garden of Germany. Heretofore it was called the lesser France, and that for the space of fiue hundred yeares. Afterward it was conuerted to a Landgrauiat, and for many yeares acknowledged a Landgraue for the supreme Lord thereof, as the territory of Hassia doth at this day, and as Thuringia did heretofore.

Thus much of the bounds and diuers names of Germanie, and of the territorie of Alsatia.

My Obseruations of Argentina or *Argentoratum, commonly called Strasbourg the Metropolitan City of Alsatia.*

SInce I came into England I found these verses following in praise of Strasbourg and the famous tower of the Cathedrall Church, in a certaine elegant booke that a Gentleman a kinde friend of mine and my neighbour in my country of Somersetshire, one Mr. *George Sidenham* the sonne and heire of my right Worshipfull friend Sir *Iohn Sidenham*, very louingly communicated vnto me, which by reason of the elegancy thereof I haue thought expedient to prefixe before my description of this noble City, hoping that they will be very pleasing to the learned Reader.

Vrbs

VRbs antiqua iacet (primi coluere Triboces)
Argentoratum, ripis contermina Rheni.
Diues opum, & nulli veterum virtute secunda,
Siue fidem spectes, & religionis honorem.
Siue forum, canosq; Patres, sanctumq; Senatum,
Iustitiæq; decus: seu limina culta Lycei,
Insignesq; viros: seu duro mœnia saxo
Condita, & armatas aduersa in prælia vires,
Marmoreasq; domos, atq; ardua tecta domorum.
Hâc templum augustum, cœlataq; turris in vrbe
Vertice prospiciens alto (mirabile dictu)
Surgit, & excelsum caput inter nubila condit.
Tota toreumatibus, pictisq; excisa columnis,
Tota patens luci, & leni perflabilis aurâ,
Et cono insignis galeæ, & testudine circum
Quadruplici septa, & nullo violabilis ictu.
Prima solo posuit quondam fundamina duro
Steinbachiâ natus de gente Eruinus, & omne
Ad galeam duxit * opus, & testudine sepsit.
Tempore quo imperij gessit Rodolphus habenas
Habspurgus, Comitum Germanus origine Cæsar.
Nunc illam multis seruantq; fouentq; minores
Impensis, magnoq; locant in honore, suosq;
Maiores hâc laude æquant. Nam fulmine tactam
Sæpiùs immensi repararunt sumptibus æris.
Iamq; adeò nuper, foribus quà maxima templi
Stant adyta austrinis, sociâ testudine iuncta,
Excelso fabricam posuerunt pariete muri
Intùs vt exactas mortalibus indicet horas,
Et Solis Lunæq; vias, noctesq; dieisq;
Et menses, fastosq; in longum digerat æuum.
Mirum opus ingenij, mirandâq; arte paratum.
Quale laboriferi nescisset radere tornus
Praxitelis, Coûs nec depinxisset Apelles,
Nec Polycletæus duxisset in ære caminus.
Quale nec Ætnæus olim Telchines in antris,

Nec

* A fault but something tolerable.

Nec rigidus Steropes, nec qui polit arma Tonanti
Mulciber æterna potuisset fingere massa.
Quale nec hoc toto quisquam conspexit in orbe,
Nec facilè aspiciet, seu Gallica regna pererret,
Seu totam Italiam lustret, seu Teutonis orbem
Viribus ingenij superantem climata mundi
Toties inuisat, seu Persica rura peragret,
Siue adeat Libyen atq; vltima littora Thules.

STrasbourg standeth in the lower Alsatia, and is situate in a very pleasant and delectable plaine about a quarter of an Englisn mile distant from the Rhene, yet well watered with three other riuers, as the Kintzgus, the Illa, and the Bruschus, whereof the last runneth through a part of the City; a place of such passing fatnesse and fertility (as a certaine Englisn Merchant told me called *Robert Kingman* an Herefordshire man borne, but then commorant in Strasbourg with his whole family when I was there) that for amenity of situation and exceeding plenty of all things that the hart of man can wish for, it doth farre excell all the other Cities of the same territorie, though some of them are very faire, as Rubeaquum, Selestadium, Colmaria, &c. in so much that when I did throughly contemplate the sweet champaignes, meadowes, lakes, vineyards, and gardens about the same, I said to my selfe that I might very iustly call the *circumiacent* plaine about this City *flumen Alsatiæ*, that is, the most principall and fruitfull place of all Alsatia, as *Flauius Vopiscus* an ancient historiographer did heretofore terme the fields of Rosea neare to the City of Bononia, *flumen Italiæ*. This part of the country with some other bordering places thereof was once inhabited by a kinde of people called * Triboces, before such time as it was called Alsatia, wherehence it was called *Tribocum regio*. So ancient is this City that it is thought it may contend with any German City whatsoeuer for antiquity, sauing those

* These are mentioned by Cæsar.

thoſe three that I haue before mentioned, namely Treuirs, Zurich, and Solodurum. Nay *Munſter* doth not doubt to affirme (but ſpeaking after other men) that it was built at the ſame time that thoſe Cities were, ſo that as the City of Treuirs had her denomination from *Trebeta* the ſonne of *Ninus* King of the Aſſyrians: ſo was this city firſt called Trebesburgum (as the ſame *Munſter* reporteth) or Tyrasburgum from the very ſame founder. And afterward by the changing or addition of ſome letters it was called Strasburgum. Againe there are others that attribute the change of the name from Trebesburgum to Strasburgum (as the foreſaid author writeth) to the tyrannie of *Attila* King of the Hunnes, who after he had demoliſhed this City with many other noble cities of Germany, did with ſuch extreme furie deface the walles thereof, that he opened a free way and paſſage for all manner of people whatſoeuer promiſcuouſly to enter the ſame, which accident gaue occaſion of the name Strasbourg, that is, a City that yeeldeth a common way for all men to paſſe through: for Stroſſ in the high Dutch ſignifieth a way. Alſo the ſame *Attila* impoſed an other name vpon it, which it retayned but a little while, *viz. Polyodopolis*, which ſignifieth as much as the former name Strasbourg. For it is compoſed of three Greeke wordes. πολὺς which ſignifieth many. ὁδὸς a way. And πόλις a City, that is, a City that a man may many wayes paſſe through. But the name Argentina was impoſed vpon it from the Latin word *Argentum* that ſignifieth ſiluer, becauſe when the City was ſubiect to the Roman Empire, ſome *Quæſtor* in the behalfe of the Senate of Rome made his reſidence and kept his *Audit* in this City to gather vp all the rents and tributes due to the Romans in thoſe parts, as being their gazophylacium, that is, a place where their checker-chamber was for the ſafe keeping of the Roman treaſure, euen as Lyons was heretofore appointed a checker City for the Romans in the Prouince

Prouince of France, where they had ſuch an other Officer aſſigned for the ſame purpoſe, I haue before written in my obſeruations of that Citie.

There are many goodly things in this renowned City that do much beautifie the ſame. As the loftineſſe of the building, the multitude of their houſes, the beauty and ſpaciouſneſſe of their ſtreetes and the cleane keeping thereof, the great frequency of people, their ſtrong walles made of hard ſtone, and adorned with ſtately battlements, diuers towers, ſtrong bulwarkes, faire gates, mighty and deep trenches that are moated round about: and of thoſe walles I obſerued two ſeuerall, being by a conuenient ſpace diſtant aſunder, and each of them inuironed with a deepe ditch. Truly theſe double walles do much grace the Citie. But the principall things of all which do eſpecially illuſtrate and garniſh Strasbourg are but two, which becauſe they are the moſt matchleſſe and incomparable fabrickes of all Chriſtendome, no Citie whatſoeuer in all Europe yeelding the like, I will ſomething particularly diſcourſe thereof. Theſe are the Tower of the Cathedral Church and a Clocke within the Church. But before I ſpeake of eyther of theſe I wil firſt make relation of their Church, becauſe that is as it were the maine body, whereof theſe two are the principall and fayreſt members.

The Cathedrall Church is dedicated to our Lady, and commonly called the Minſter of Strasbourg. It was firſt founded about the yeare 508. by *Clodoueus* the firſt Chriſtian King of France, who was the founder of the principal church of Zurich alſo, which is called by the name of Saint *Felix* and *Regula* as I haue before ſaid. At the entrance of the Church are three dores made of maſſie braſſe, and decked with many hiſtorical matters of the old and new Teſtament, which are very curiouſly expreſſed in pretty little images ouer the ſame dores. Within the Church, about the weſt end of the body thereof,

there

there is a faire paire of Organs that were new mending when I was there, and like to be passing beautifull when they are throughly ended. For the Citizens bestowed great charges in gilding of them. I obserued one thing in this Church that I neuer saw in any Church before, euen a Well in the South side of the body: the water whereof serueth for diuers vses, as to sprinkle the Church to the end to keepe it cleane, also for the baptizing of their Children, &c. But this Church yeeldeth the superiority to the Cathedral church of Basil that I haue before so much commended (sauing only for the two foresaid matters which I will hereafter describe) for I could not perceiue as much as one monument in the whole Church. They haue a very religious exercise in this Church. For twise euery day in the weeke here is a sermon preached by a learned Diuine. The other Churches in the citie are sixe in number.

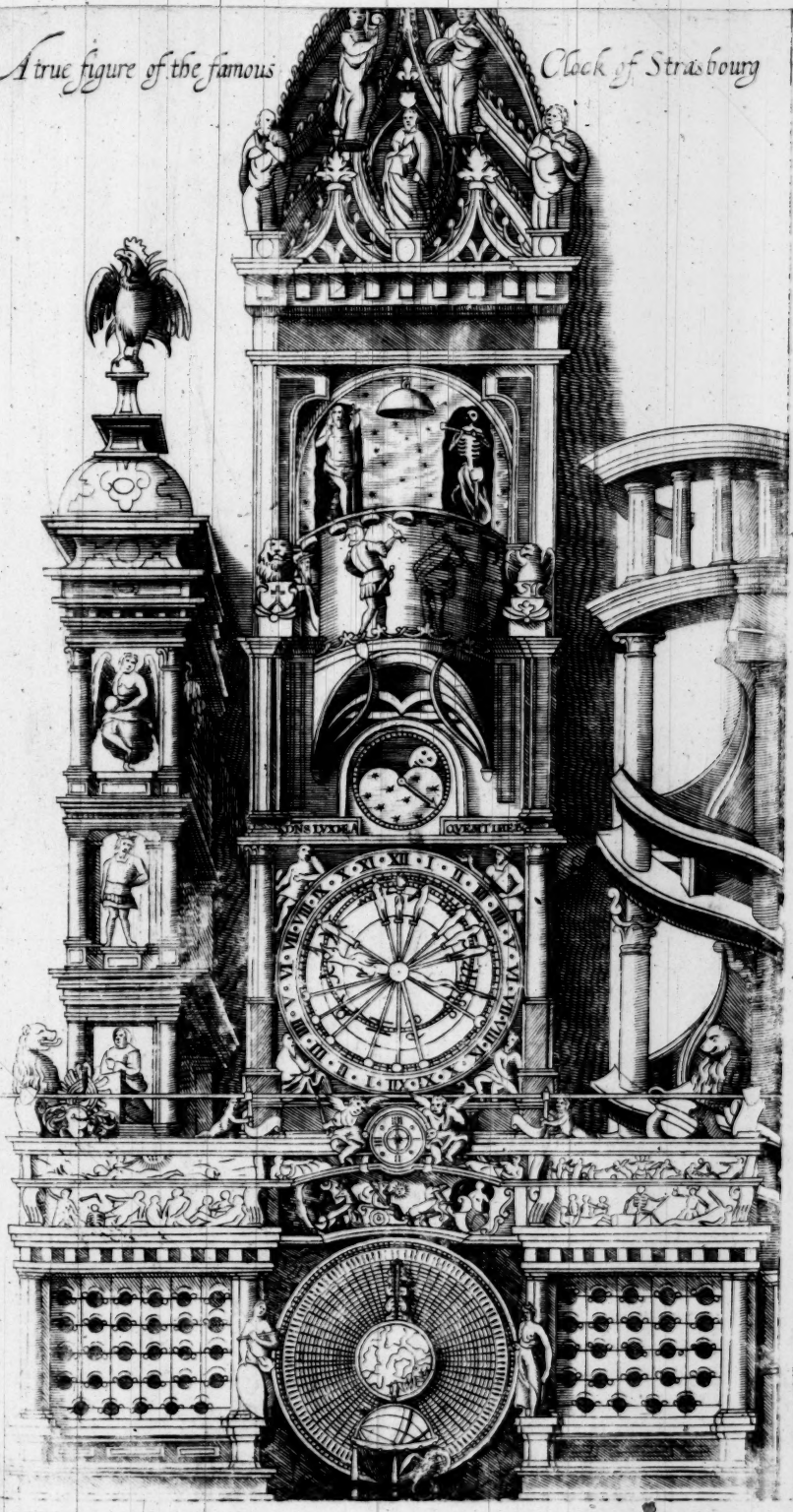
Hauing now spoken of the Church, I will next mention those two memorable things that I haue already named. But I will first begin with the Tower, in regard it is the faireſt of the two. Surely the same is by many degrees the exquisiteſt peece of work for a Tower that euer I saw, as wel for the height, as for the rare curiosity of the architecture; so that neither France, Italy, nor any City of Switzerland or vast Germany, nor of any Prouince or Iſland whatsoeuer within the precincts of the Christian world can shew the like. It was begun in the yeare 1277. at what time *Rodolph* Earle of Habspurg was Emperour of Germany, and was continually building for the space of eight and twenty yeares together, till it was brought to full perfection. The principall Architect was one *Erwinus* of Steinbach (as the Author of those excellent Hexameter verses which I haue prefixed before this description of Strasbourg doth testifie) who contriued the whole modell of the worke himselfe, and was the chiefe Mason in the performing of this peereleſſe

peereleſſe Machine, which he raiſed from the very foundation to the toppe with ſquare ſtones moſt artificially and rarely cut. The ſtaires that leade vp to the tower, are made windingly, being diſtinguiſhed with foure ſeuerall degrees, and where the thickneſſe doth begin to be acuminated in a ſlender toppe, there are eight degrees more of thoſe winding ſtaires that riſe aboue the firſt foure. The ball which ſtandeth vpon the higheſt toppe of all, ſeemeth to thoſe that are beneath vpon the ground, no greater then a buſhel, yet the circumference thereof is ſo large that it will well containe fiue or ſixe ſufficient and ſtout men vpon the ſame. The manifold images, pinnacles, & moſt curious deuices carued in ſtone that are erected round about the compaſſe of the Tower, are things of ſuch ſingular beautie, that they are very admirable to behold, and ſuch as will by reaſon of the rare nouelty of the worke, driue a ſtranger that is but a nouice into a very extaſie of admiration. Alſo the altitude of it is ſo ſtrange, that from the bottome to the toppe it is ſaide to containe fiue hundred ſeuenty foure Geometrical foote; which much exceedeth the famous Italian Towers, as that of Cremona which is eſteemed the loftieſt of all Italy, Saint *Markes* of Venice, which although it be but two hundred eightie foote high, yet the Venetians doe account it a Tower of notable heigth, as indeed it ſeemeth to all thoſe that come to Venice by Sea; likewiſe the ſlender tower of Vicenza is very high: but they all are much inferiour to this vnmatchable tower of Straſbourg. Wherfore to conclude this diſcourſe of this tower, I attribute ſo much vnto it, that I account it one of the principall wonders of Chriſtendome.

The ſecond notable thing is a Clock (as I haue already ſpoken) which ſtandeth at the South ſide of the Church neere to the dore. A true figure or repreſentation wherof made according to the forme it ſelfe as it ſtandeth at this day in the Church I haue expreſſed in this place.

Truly

A true figure of the famous Clock of Strasbourg



Truly it is a fabricke ſo extraordinarily rare and artificial that I am confidently perſwaded it is the moſt exquiſite piece of worke of that kinde in all Europe. I thinke I ſhould not commit any great errour if I ſhould ſay in all the world: the bolder I am to affirme it, becauſe I haue heard very famous trauellers (ſuch as haue ſeene this Clocke and moſt of the principall things of Chriſtendome) report the ſame. It was begun to be built in the yeare 1571. in the moneth of Iune by a moſt excellent Architect & Mathematician of the Citie of Strasbourg, who was then aliue when I was there. His name is *Conradus Daſypodius*, once the ordinary profeſſour of the Mathematicks in the Vniuerſitie of this Citie: A man that for his excellent art may very fitly be called the Archimedes of Strasbourg; and it was ended about three yeares after, euen in the yeare 1574. in the ſame moneth of Iune about the feaſt of Saint *Iohn* Baptiſt. This worke contayneth by my eſtimation about fifty foote in heigth betwixt the bottome and the top; it is compaſſed in with three ſeuerall rayles, to the end to exclude all perſons that none may approach neere it to diſſigure any part of it, whereof the two outmoſt are made of timber, the third of yron about three yardes high. On the left hand of it there is a very ingenious and methodical obſeruation for the knowing of the eclipſes of the Sunne and Moone for thirty two yeares. At the toppe whereof is written in faire Roman letters

Typi Eclipſium
Solis et Lunæ
ad annos xxxii.

On the ſame hand aſcendeth a very faire architectonical Machine made of wainſcot with great curioſity, the ſides being adorned with pretty little pillers of marble of diuers colours, in which are three degrees, whereof each contayneth a faire Statue carued in wainſcot: the firſt the Statue of *Vrania* one of the nine Muſes, aboue which her

her name is written in golden letters, and by the sides these two words in the like golden letters, *Arithmetica* & *Geometria*. The second the picture of a certain King with a regall Scepter in his hand. But what King it is I know not. Aboue him is written *Daniel* 2. Cap. The last is the picture of *Nicolaus Copernicus* that rare Astronomer, vnder whom this is written in faire Roman letters: *Nicolai Copernici vera effigies ex ipsius autographo depicta*. At the very toppe of this rowe or *series* of worke is erected a most excellent effigies of a Cocke which doth passing curiously represent the liuing shape of that vocal creature, and it croweth at certaine houres, yeelding as shrill and loud a voice as a naturall Cocke, yea and such a kinde of sound (which maketh it the more admirable) as counterfeyteth very neere the true voyce of that bird. The houres are eleuen of the clocke in the morning, and three in the afternoone. It was my chance to heare him at the third houre in the afternoone, whereat I wondred as much as I should haue done if I had seene that famous wooden Pigeon of *Architas Tarentinus* the Philosopher so much celebrated by the ancient Historians flie in the ayre. On the right hand also of this goodly architecture there is another row of building correspondent to the foresaid in heigth, but differing from it in forme. For the principall part thereof consisteth of a paire of winding staires made of free stone, and most delicately composed. I could not perceiue for what vse they serue, so that I coniecture they are made especially for ornament. Againe in the middle worke betwixt these two notable rowes that I haue now described, is erected that incomparable fabrick wherein the Clocke standeth. At the lower end whereof, iust about the middle, I obserued the greatest astronomicall globe that euer I saw, which is supported with an artificiall Pelican wounding his breast with his beake; wherewith they typically represent Christ, who was wounded for the saluation and redemption

redemption of the worlde: and about the middeſt goeth a compaſſe of braſſe which is ſuſtayned with very elegant little turned pillers. Oppoſite vnto which is a very large ſpheare beautified with many cunning conueighances and wittie inuentions. Directly aboue that ſtandeth an other orbe which with a needle (this is a mathematical terme ſignifying a certaine inſtrument about a clocke) pointeth at foure houres only that are figured at the foure corners thus: 1. 2. 3. 4. each figure at a ſeuerall corner. At the ſides of the orbe two Angels are repreſented, whereof the one holdeth a mace in his hand, with which he ſtriketh a braſen ſerpent euery houre, and hard by the ſame ſtandeth a deaths head finely reſembled; the other an houre glaſſe, which he moueth likewiſe hourely. Notable obiects tending to mortification. Both the lower endes of this middle engine are very excellently graced with the portraiture of two huge Lyons carued in marble. This part of the third fabricke wherein ſtandeth the clocke, is illuſtrated with many notable ſentences of the holy Scripture written in Latin. As, *In principio creauit Deus cælum et terram.* Gene. 1. cap. *Omnis caro fœnum,* Pet. 1. cap. 1. *Peccati ſtipendium mors eſt.* Rom. 6. *Dei donum vita eterna per Chriſtum.* Rom. 6. *Aſcendiſti in altum, cepiſti captiuitatem.* Pſal. 68. Againe vnder the ſame are written theſe ſentences in a lower degree: *Ecce ego creo cælos nouos et terram nouam.* Eſaiæ. 65. *Expergiſcimini et letamini qui habitatis in puluere.* Eſa. 26 *Venite benedicti patris mei, poſſidete regnum vobis paratum. Diſcedite à me maledicti in ignem eternum.* Math. 25. Aboue theſe ſentences diuers goodly armes are aduanced and beautified with fayre Scutchins. Vnder the ſame many curious pictures are drawne which preſent onely hiſtories of the Bible. Again aboue that orbe which I haue already mentioned, there is erected an other orbe or ſpheare wherein are figured the houres diſtinguiſhing Time, and a great com-

pany of mathematicall conceits which doe decipher some of the most abstruse & secret mysteries of the noble science of Astronomy. Likewise an other Orbe standeth aboue this that I last spake of, within the which is expressed the figure of an halfe moone and many glittering starres set forth most gloriously in gold, and againe without are formed foure halfe moones and two full moones. Aboue the higher part of this Orbe this impresse is written: *Quæ est hæc tam illustris, similis auroræ, pulchra vt Luna, pura vt Sol?* At the sides of it beneath, this poesie is written, which is thus distributed: *Dominus lux mea*, on the left hand; & this on the right hand, *Quem timebo?* Also aboue the same Orbe I obserued an other very exquisite deuice, euen seuen little pretty bels of brasse (as I conceiued it) standing together in one ranke, and another little bell seuerally by it selfe aboue the rest. Within the same is contriued a certaine vacant or hollow place wherein stand certaine artificial men so ingeniously made that I haue not seene the like. These doe come forth at euery quarter of an houre with a very delightfull and pleasant grace, holding small hammers in their hands, wherewith they strike these foresaid bels, euery one in order *alternis vicibus*, and supply each other with a pretty diligence and *decorum* in this quarterly function. Vnder the place where these two men doe strike those foresaid bells, these two sacred Emblemes are written: *Ecclesia Christi exulans:* And, *Serpens antiquus Antichristus.* The highest toppe of this fabricke is framed with such surpassing curiositie that it yeeldeth a wonderfull ornament to the whole engine, hauing many excellent little portraitures and fine deuices contriued therein of free stone, and garnished with borders and workes of singular art. Moreouer the corners of this middle worke are decked with very beautifull little pillers of ash-coloured marble, whereof there stand two in a place, those aboue square, those beneath round.

Thus

Thus haue I something superficially described vnto thee this famous Clocke of Strasbourg, being the Phœnix of al the clocks of Christendom. For it doth as far excel al other Clocks that euer I saw before, as that of the Piazza of S^t. *Marks* in Venice, which I haue already mentioned, that of Middelborough in Zeland which I afterward saw, and all others generally, as farre (I say) as a fayre yong Lady of the age of eighteene yeares that hath beene very elegantly brought vp in the trimming of her beauty, doth a homely and course trull of the Countrie, or a rich orient pearle a meane peece of amber.

But I am sorry I haue not made that particular relation thereof as that excellent fabricke doth deserue. For these few obseruations which I haue written of it I gathered in little more then halfe an houre, where I had no mans assistance to instruct me in the principall things that I doubted off, determining then to make a full description of those particulars that I haue expressed in the effigies thereof, had I not beene barred of opportunity by the Sextin that at that time that I was in the middest of my curious suruay of the same, was to shut vp the Church dores. Howbeit I wish that that little which I haue written of it (if it shall happen to be read by any of the wealthy Citizens of London) may bee an encouragement to some wealthy Fraternity to erect the like in Paules Church, or some other notable Church of London for the better ornament of the Metropolitan Citie of our famous Island of great Britaine. A thing that I heartily wish I may one day see come to passe. Hauing therefore now ended this discourse of the Clocke (whereof I wish all English Gentlemen that determine hereafter to see Strasbourg, to take an exact view, as a matter most worthy of their curious obseruation) I will returne to the relation of some other memorable things of this Citie.

The Armourie of Strasbourg, which it was not my

fortune to see, was reported vnto me by a Gentleman of the Vniuersity to be a most worthy and beautifull place, furnished with such admirable variety of all māner of munition fit for warre-fare, that no Citie of all Germany can shew a fairer, saiuing only Dresden in Saxony where the Duke keepeth his Court.

Thus much of the Clocke of Strasbourg.

MAny of the buildings of Strasbourg are very faire and of a goodly heigth, foure stories high, especially their publique houses, as their Councell house, &c. But the greater part of their houses are built with timber. This thing I specially obserued in the houses of Strasbourg, which I noted else where in diuers other cities of Germany both before I came thither and afterward, as in Basil, Mentz, Heidelberg, Spira, &c. that both the endes of their houses doe rise with battlements, and a great many of these houses of Strasbourg I saw built in that manner that not only the endes, but also the sides are garnished with battlements, a forme of building much affected by the Germans, and indeede it giueth no small grace and ornament to the house. Here also I obserued one of the faireſt shambles that I saw in all my trauels. In the front of one of the citizens houses I saw fifteene of the first Roman Emperours very gallantly painted.

There is in this City a Vniuersity, but a very obscure and meane thing, nothing answerable to the maiesty of so beautifull a City. For it hath but one Colledge, which I visited, being both for building and maintenance one of the poorest Colledges that euer I saw, in so much that I cannot report any memorable thing of it, only it hath a prety Cloister belonging vnto it.

I obserued that some of the women of this City doe vse that fashion of plaiting their haire in two long locks hanging downe ouer their shoulders, as before in Zu-

rich

rich and Basil. But it is not a quarter so much vsed here as in Basil. And as for those strange kinde of caps that the women promiscuously with the men doe weare in Basil (as I haue before said) none of them are vsed here, but most of the women, especially their Matrons doe weare very broade caps made of cloth, and furred, and many of them blacke veluet caps of as great a bredth.

The battels that haue beene fought in former times neare Strasbourg haue not a litle famoused the citie. For here fought the Emperour *Iulian* the Apostata about the yeare 360. with the Alemanne forces, at what time eight of the Alemanne Kings hauing vnited their power together, conueighed their armies ouer the Rhene, and incountred the Emperour in this place, but with very vnfortunate successe. For the Romans got the victory of the Alemannes, and tooke their corpulent King *Chondomarius* prisoner in battell. Againe about the space of twenty yeares after that ouerthrow, the Emperor *Gratian* slew no lesse then thirty thousand Alemannes neare this City. Also the Emperor *Philip* that succeeded *Henry* the sixth, made warre against Strasbourg about the yeare 1200. and at last surprized the same by force of armes.

It was first conuerted to Christianity in the time of the Emperour *Nero* by the preaching of S^t. *Maternus* one of the Disciples of S^t. *Peter* the Apostle, who was assisted in that holy worke by his two companions *Valerius* and *Eucharius*. But not long after that it renounced the Christian religion, till the Bishops of the City of Mets reconciled them againe vnto Christ, in regard whereof the City continued a long time vnder the Diocesse of the Bishop of Mets. But at last *Dagobert* King of France created one *Amandus* a holy man of Aquitanie, Bishop of Strasbourg about the yeare 630. and instituted a goodly Bishoprick in the city, being then a member of the Kingdome of France (as I haue before said) which he endowed with most ample rents and reuenewes. Euer since

which time the City hath had a Bishop of her owne, the seate of the present Bishop being the ancient towne of Taberna commonly called Zabernia in Alsatia; where the Bishops of Strasbourg haue these many yeares made their residence.

The gouernement of Strasbourg hath beene often changed. For it was first subiect to the Lords of the City of Treuirs; after that to the Roman Empire, to whom it was tributarie for the space of fiue hundred yeares till the time of the inclination thereof: this City being the seate of residēce for the Roman Lieutenant that was first constituted here by *Iulius Cæsar* himselfe, and commonly called *Comes Argentoratensis*, who resided here with a garrizon of Souldiers for the defence of the City against the Germās, hauing the administration of al that tract of Alsatia vnder the people of Rome, yet his authority was subiect to a superior Roman Gentleman that was resident in Mentz, who was cōmonly called *Dux Moguntinus*. Thirdly to the French men, especially in the time of their King *Dagobert*. But in processe of time it came into the hands of the German Emperors, from whose iurisdiction being afterward in a manner exempted, it doth at this day enioy full libertie, a golden peace, and tranquillitie of estate, being gouerned after a most excellent aristocraticall forme of common-weale, the particulars whereof I cannot as yet report vnto thee, because I spent so little time in the City, no more then one whole day, that I was not able to informe my selfe so fully in their gouernment as I wished to haue done.

The religion of the City is the same that the reformed Churches of Germanie doe embrace, which it hath euer most constantly professed vnto this day since the maine reformation beginne in Germanie shortly after *Martin Luthers* oppugning of the venall indulgences in the Vniuersitie of Wittemberg. The principall instaurators of the Euangelical doctrine in the city were those

valiant

valiant champions of Iesus Christ *Martin Bucer*, *Wolphangus Fabricius Capito*, and *Gaspar Hedio*. Whereof the two last died in this City, and were here buried. But the present religion professed amongst them is not altogether conformable vnto ours in England. For they embrace the Lutheran doctrine, wherein they differ something from our Church of England, as in the *omni*-presence of Christ, the consubstantiation, &c.

Besides many other learned men of great note, fiue most worthy ornaments of learning hath this famous citie bred, with remembrance of whom I will end my description of Strasbourg. These fiue were *Ioannes Sturmius*, *Ioannes Sleidanus*, *Iacobus Micyllus*, *Ioannes Guinterius*, and *Ioannes Piscator*: which haue much ennobled this City by their rare learning. The first partly by his honorable Ambassages vndertaken for the commonweale of Strasbourg to diuers forraine States, hauing spent nine yeares amongst them: and partly by his excellent works, being as sweet a Ciceronian as any Vniuersity of Christendome did yeeld. The second by his manifold learned bookes, especially by that historie worthy of immortall praise digested into sixe and twenty bookes (commonly called his Commentaries) which he wrote concerning the state of religion in Germanie, and those memorable accidents that hapned in the Empire after the Coronation of *Carolus Quintus*: both these men died in Strasbourg, and doe there lie buryed. The third hath written many excellent workes of great learning, which haue purchased him immortality of fame. The fourth is *Ioannes Guinterius* borne in the towne of Andernach situate by the Rhene, who hath consecrated his name to posteritie as well as the rest by his learned writings. He was a notable Physition, and learned Greeke reader in the Vniuersity of this City: he also died in this City, and was here buried. The fifth and last *Ioannes Piscator* (who when I was in Germanie was aliue, and flourished with

great fame of learning in the citie of Herborne, where he was publike reader of Diuinity) hath as much famoused this noble Citie with his learned lucubrations as any of the foresaid writers, being such solid workes of Diuinitie as haue exceedingly profited those members of Christs Church which doe embrace the reformed religion.

Thus much of Strasbourg.

I Remained in Strasbourg all Friday after eleuen of the clocke in the morning, and departed therehence the Saturday following being the third day of September, about eleuen of the clocke in the morning. A little beyond the townes end of Strasbourg I passed a wooden bridge made ouer the Rhene that was a thousand foure score and sixe paces long. For I paced it. The longest bridge that euer I passed. But it is nothing faire. For the boordes and plankes are verie rudelie compacted together. At one end thereof there is erected a little house, where a certaine officer of the city dwelleth, that remayneth continually there at the receipt of custome to receiue money of euery stranger that passeth that way for the maintenance of the bridge; the common pay being something lesse then our English farthing.

About sixe of the clocke in the afternoone I came to a Protestant towne called Litenawe, where I lay that night. This towne is about sixteene English miles distant from Strasbourg.

But because I will from henceforth cease to vse that often repetition of this word English in the computation of the German miles, I will exclude that word hereafter, and put downe mile only: whereby I vnderstand the English mile as much as if I did expresse the word. For I am desirous to reduce the computation of the long Dutch miles to our English account. My reason is, because

cauſe as I haue already caſt vp the generall ſumme of all the miles betwixt the place where I was borne in Somerſetſhire and the Citie of Venice, and that according to our Engliſh miles: ſo likewiſe I determine after I come to the end of Germanie, or arriue at London, to caſt vp the number of al the miles betwixt Venice and my country according to our ordinarie miles of England. But becauſe a man cannot altogether ſo preciſely and exactly reduce the German miles to our Engliſh, as to ſay the ſpace betwixt two ſuch Cities or townes containeth iuſt ſo many Engliſh miles, neither more nor leſſe: I doe therefore aime and giue the neareſt coniecture that I can by the tracing of their ground. For this is my generall rule, to reduce an Heluetian mile which is the longeſt of all the German miles, to fiue Engliſh, being in ſome places of Switzerland as much as ſixe of our miles: euery mile betwixt the Cities of Strasbourg and Mentz to foure Engliſh, thoſe in that ſpace being called the middle German miles, which are afterward almoſt as great in all that ſpace betwixt the ſaid Citie of Mentz and Colen. And finally thoſe of the Netherlands which beginne at the City of Colen, and are commonly eſteemed the leaſt miles of Germanie, to three Engliſh.

I departed from the foreſaid Litenawe a little after ſeuen of the clock in the morning the next day being Sunday, and came to the City of Baden the Metropolis of the Marquiſate of Baden, about foure of the clocke in the afternoone. This dayes iourney was ſixteene miles. I found almoſt as great difficulty in finding out this Baden ſo famous for her bathes, as I did when I went to the bathes of Hinderhoue neare the higher Baden, as I haue before mentioned. For by the way I had this miſchance, that whereas I paſſed all the way betwixt theſe two places in woods and vaſt deſerts, glancing ſometimes by meere chance vpon ſome poore hamlet, I found the waies to be ſo exceeding intricate, that after I had wandered

dered almoſt three miles about the wood alone by my ſelfe, at length to my great diſcontent I returned to a village where I had beene about two houres before. So that I was for the time in a kinde of irremeable labyrinth, not knowing how to extricate my ſelfe out of it, till at the laſt an honeſt clowne that dwelt thereabout in the country, brought me into my right way, and gaue me ſuch certaine directions, that after that time I miſſed my way no more betwixt that and Baden.

About a mile and halfe on this ſide Baden I obſerued a ſolitarie Monaſterie ſituate in a wood: being deſirous to ſee it I went to the place, and craued to enter into it, but I could not by any meanes obtayne acceſſe into the houſe: but one of the Friers (for here dwell fiue Franciſcans of the Mendicant familie) to the end to giue me ſome kinde of recompence and amends for my repulſe, like a very good fellow beſtowed vpon me a profound draught of good Rheniſh wine, which gaue great refection to my barking ſtomache. A courteſie that I neither craued nor expected. Alſo he told me that their fraternity was much infeſted by the Lutheran faction of the country. As I departed therehence towards Baden I met one of the foreſaid fiue riding homeward, who immediately returned againe, and hauing ouertaken me he diſcouered his griefe vnto me after a very penſiue and diſconſolate manner. For he told me that he had loſt his *Breuiarium*, and asked me whether I had found any ſuch booke. This *Breuiarium* is a certaine kinde of Popiſh booke containing prayers to their Saints and other holy meditations, which Prieſts and Friers doe as frequently vſe as we Proteſtants doe the *Bible*. The firſt of them that I ſaw was in Venice. At laſt the Frier after very diligent ſeeking hauing found his precious jewell, returned home once more, and when he met me, told me with a cheareſull counntenance and mery heart that he had found that for the which he had before ſo much deiected his ſpirits.

One

One notable accident happened vnto me in my way a little before I came to this Monaſtery and the citie of Baden, of which I will here make mention before I write any thing of Baden. It was my chance to meete two clownes commonly called Boores, who becauſe they went in ragged cloathes, ſtrooke no ſmall terrour into mee; and by ſo much the more I was afraid of them, by how much the more I found them armed with weapons, my ſelfe being altogether vnarmed, hauing no weapon at all about me but onely a knife. Whereupon fearing leaſt they would eyther haue cut my throate, or haue robbed me of my gold that was quilted in my ierkin, or haue ſtripped me of my clothes, which they would haue found but a poore bootie. For my clothes being but a threed-bare fuſtian caſe were ſo meane (my cloake onely excepted) that the Boores could not haue made an ordinary ſupper with the mony for wch they ſhould haue ſold them; fearing (I ſay) ſome enſuing danger, I vndertooke ſuch a politike and ſubtile action as I neuer did before in all my life. For a little before I mette them, I put off my hat very curteouſly vnto them, holding it a pretty while in my hand, and very humbly (like a Mendicant Frier) begged ſome money of them (as I haue ſomething declared in the front of my booke) in a language that they did but poorely vnderſtand, euen the Latin, expreſſing my minde vnto them by ſuch geſtures and ſignes, that they well knew what I craued of them: and ſo by this begging inſinuation I both preſerued my ſelfe ſecure & free from the violence of the clownes, and withall obtained that of them which I neither wanted nor expected. For they gaue me ſo much of their tinne money called fennies (as poore as they were) as paid for halfe my ſupper that night at Baden, euen foure pence halfe-peny.

My Obſeruations of Baden

THis Citie is called the lower Baden in reſpect of the higher Baden of Switzerland that I haue already deſcribed: both which are about 140. miles diſtant aſunder. It is but little, being ſeated on the ſide of a hill, well walled, and hath no more then two Churches, whereof one is within the walles, adioyning to their Market place, being dedicated to Saint *Peter* and *Paul*, and was built by their firſt Marqueſſe, as a learned man of the Citie told me. The other ſtandeth without the walles. The Citie is inuironed round about with hilles greatly repleniſhed with wood. It is the capitall Citie of the countrie where it ſtandeth, which taketh her denomination from this citie, being called the Marquiſat of Baden. For there is a Marqueſſe of this citie, and of the whole territorie belonging to the Marquiſat, who is a ſoueraigne Prince of great power and authority. Sometimes he keepeth his Court in this citie, as in the winter time; the Palace of his reſidence beeing a very ſumptuous and Princely building. But all the Sommer time he is moſt commonly reſident partly at the towne of Turlowe a principall member of his Dominion and Principality, whereof I will hereafter make relation; and partly at his ſtately Caſtell of Milberg which is about foure miles diſtant from the foreſaid Turlowe. Alſo in former times their Prince was wont to keepe his Court in a certaine ancient Caſtell of great ſtrength that I ſaw eaſtward ſtanding vpon the ſide of a hill, and diſtant ſome halfe mile from the citie. A place of great antiquity.

The Marquiſate of this Citie and the circumiacent territorie was firſt inſtituted by the Emperour *Barbaroſſa* about the yeare of our Lord 1153. who created one *Hermannus* an Italian Nobleman of the citie of Verona, and a kinſman of his, the firſt Marqueſſe. A higher dig-

nity

nity then his predeceſſours of that country enioyed, who intituled themſelues no more then Earles of Baden. The ſaid *Hermannus* inlarged this princely title by the addition of another Marquiſate, namely that of Hochberg in Briſgoia not farre from the citie of Friburg, both which Marquiſates he attained vnto by the marriage of a certaine German Counteſſe whoſe name was *Iudith*. Since which time all the ſucceeding Princes of Baden haue euer ſtiled themſelues Marqueſſes of Baden & Hochberg, to the preſent Prince *Frederick* now liuing. This Prince is a Proteſtant, but of the Lutheran religion. A man that granteth full liberty of conſcience to thoſe his ſubiects that wil not be reclaimed frō the Popiſh religion; ſo that he ſuffereth Maſſes, and ſuch other Papiſtical ceremonies in this citie of Baden (which I vnderſtood to be wholy Popiſh) without any ſuch reſtraint as other German Princes doe vſe, eſpecially the Count Palatine of Rhene & the Lanſgraue of Caſſia, who (as I haue heard) do not permit any exerciſe of the Romiſh religion in any part of their Dominions.

But hauing thus farre digreſſed from my diſcourſe of Baden, vpon the occaſion of mentioning the firſt inſtitution of the Marquiſate & the religion of the preſent Prince, I will now returne to the deſcription of the city. There is one thing that maketh this citie very famous, namely the Bathes, which are of great antiquity. For authors doe write that they were found out in the time of *Marcus Antoninus* ſurnamed *Philoſophus* the ſeuenteenth Emperour of Rome, about the yeare of our Lord 160. who was ſo delighted with the bathes of this place that he built the citie for their ſakes. Truly they are very admirable for two reſpects. Firſt for the heate. Secondly for the multitude. As for the heate it is ſo extreme that I beleeue they are the hotteſt of all Chriſtendome, eſpecially at their fountaines, whereof I my ſelfe had ſome experience. For I did put my hand to one of the ſprings, which

which was ſo hot that I could hardly endure to handle the water, being of that force that it would ſcald my fingers very grieuouſly if I had ſuffered it to runne vpon them till I had but told twenty. Yea the heate is ſo vehement, that it is reported it will ſeeth egges, and make them as ready to be eaten as if they were boyled in water ouer the fire. Alſo if one ſhould caſt any kinde of bird or pigge into the water at the original ſpring, where it is much hotter then in the bathes themſelues that are deriued from the ſame, it will ſcalde off the feathers from the one, and the haire from the other. Likewiſe the multitude of them is maruailous, which I will report, though many incredulous perſons will (I beleeue) applie the old prouerbe vnto me, that trauellers may lie by authority. The number of them I heard doth amount to three hundred ſeuerall bathes at the leaſt. Which I did much the more wonder at becauſe when I was at the bathes of Hinderhoue by the Heluetical Baden, I ſaw ſo great a company there, euen ſixty (which I eſteemed a maruailous number in compariſon of the fewneſſe of our Engliſh bathes at the City of Bathe in my country of Somerſetſhire, where wee haue no more then fiue) that I thought there were not ſo many particular bathes ſo neere together in any one towne of Europe. But in this lower Baden the number of them is ſo exceedingly multiplied, that it will ſeeme almoſt incredible to many men that haue euer contained themſelues within the limits of their owne natiue ſoyle, and neuer ſaw the wonders of forraine regions. For whereas the bathes of the lower Baden are diſtinguiſhed by ſeuerall Innes, in number thirteene, but after an vnequall manner, ſo that ſome Innes haue more and ſome leſſe: that Inne wherein I lay, whe was at the ſigne of the golden Lyon, contained more bathes then all theſe foreſaid threeſcore of Hinderhoue. For in the ſame Inne were no leſſe thē threeſcore & fiue ſeuerall Bathes, as a learned man told me that laie in a houſe

a houſe adioyning to my Inne. All theſe bathes are deuided aſunder by a great many roomes of the houſe, and couered ouer head; the ſpace that is limited for each bath being ſquare and very narrow, ſo that in one and the ſelfe ſame roome I obſerued foure or fiue diſtinct bathes. All theſe bathes are of an equall heate, none hotter or colder then an other. Alſo I heard that they are moſt frequented in the Sommer time, contrary to our Engliſh bathes & thoſe at Hinderhoue, wch are vſed only at the ſpring and autume. The water of the bathes is mingled with matter of three ſeuerall kindes, brimſtone, ſalt, and alume, as *Munſter* writeth: vnto whome I am beholding for this ſhort enſuing diſcourſe of the vertue of theſe bathes, as I was before in the deſcription of the bathes of Hinderhoue. Thoſe that haue tried them haue found the vertue of them to be very ſoueraigne for the curing of diuers diſeaſes, as the aſthma, which is an infirmity that proceedeth from the difficulty of the breath, the moiſtneſſe of the eyes, the crampe, the coldneſſe of the ſtomacke, the paine of the liuer and ſpleene proceeding from cold; alſo it helpeth the dropſie, the griping of the bowels, the ſtone, the ſterility of women: It appeaſeth the paine of a womans wombe, keepeth off the white menſtruous matter, aſſwageth the ſwelling of the thighes, cureth the itch and bliſters or whelkes riſing in any part of the body; and to be ſhort, it is ſaid to be of greater efficacie for curing of the gowte then any other bathes whatſoeuer either of Germany or any other country of Chriſtendome.

I ſaw one thing in this citie that I did not in any other place of Germany. For that morning that I went therhence, I ſaw a muſter of a band of gallant ſoldiers in the Market place.

Thus much of Baden in the Marquiſate, commonly called lower Baden.

I Departed from Baden about eight of the clocke in the morning the fifth day of September being munday, and came to the towne of Turlowe eighteene miles beyond it, about sixe of the clocke in the afternoone. The things that I obserued betwixt these two places are these. After I was passed a few miles beyond Baden, I suruayed an exceeding pleasant and fruitfull country full of corne fieldes, whereof some are so ample, especially one that I noted aboue the rest, that it containeth at the least sixe times as much in compasse (according to my estimation) as the best corne field of that famous mannour of Martock in Somersetshire neere to the parish of Odcombe where I was borne. Also that country is passing euen and plaine, and wonderfully repleniſhed with wood. The townes betwixt any cities I finde to be very frequent and faire, hauing gates, and some of them walls. One towne I passed betwixt Baden and Turlowe called Etlingen, that is very memorable for the antiquity thereof. For according to a faire inscription lately written in the towne wall neere to one of their gates, it appeareth that it was built about *M C X* yeares before Christs incarnation. It much grieued me that a certaine occasion called me away so suddenly that it depriued me of the opportunity to write it out, otherwise I had ranked that with these memorables of Germany. In this towne was that famous Historiographer *Francus Irenicus* borne, who hath written twelue bookes of the German Cities. I obserued also marualous abundance of fruits in the Marquisate of Baden, especially of peares, insomuch that the very hedges in the high-way neere to any towne or village haue great store of pearetrees growing in thē. Likewise I noted a wonderful great company of frogges in most places of this territory, especially in their lakes. So that a man can hardly walke by any lake but he shall see great abundance of frogs leape into the water out of the bankes wherein they shrowd themselues. I obserued also

likewiſe in moſt places not only of this territory but alſo in moſt of the other parts of high Germany neare to any Towne or Village, an extraordinary great quantity of cabbages, coleworts, turnips, and radiſhes, which are ſowen in their open fields, where are to be ſeene hundreds of acres ſowen in one of their fields. I neuer ſaw the like either in France or Italie. For their ſtore is ſo great that I am perſwaded they haue a hundred times more of theſe commodities then we in England, though equall and indifferent quantity of ground be oppoſed to each other. Moreouer I perceiued that becauſe God hath ſo plentifully bleſſed them with theſe commodities, they are not ſuch niggards of them as to watch them in the field, to the end to preſerue them from ſtrangers, but rather they giue free leaue to any paſſengers to treſpaſſe them, by going boldly into their ground, and taking a conuenient quantity of theſe things for their owne vſe. For their turnips and radiſhes are ſo toothſome and pleaſing to the palate, that I haue often ſeene many a poore traueller with a farthing loafe in his hand (for bread is ſo cheape in many places of Germany, eſpecially in ſome of the higher parts, that a man may buy a conuenient loafe for two of their little tin coynes called fennies that value but little more then an Engliſh farthing) goe into their common fields, and take ſo many turnips and radiſhes out of a plot, that he hath made an indifferent meale to ſatisfie nature & aſſwage hunger for one poore farthing; though his meale in an Inne or victualing houſe might perhaps coſt him twenty times as much how thriſty ſoeuer he were.

I could ſee no Snaile in all Germanie but red, like thoſe that I ſaw a little on this ſide the Alpes in Sauoy as I haue before written. In euery part of the country I eſpied great ſtore of hemp which the women doe beate out of the ſtrannes with certayne prety inſtruments made of wood (ſuch as I haue before mentioned in my deſcripti-

on of the Grisons country) not decorticating it, or as we call it in Somersetshire, scaling it with their fingers, with that extreme labour and difficulty as our English women doe. I neuer saw country so well wooded (Lombardie only excepted) as all this territory betwixt Baden and Turlowe, the Martian Forrest otherwise called *Nigra Sylua*, so spoken of in many authors, spreading it self ouer the country, through part whereof I haue trauelled. Also I attribute very much to all the other parts of Germanie that I trauelled through for singular plenty of wood.

My Obseruations of Turlowe.

THey are so strict in Turlowe for the admittance of strangers into the towne, the gates being continually guarded with Halberdiers appointed for the same purpose, that a stranger can very hardly obtaine the fauour to come into the towne. So that before I could enter within the gates, I was constrained to send certaine testimonies that I had about me to the Prefect of the Princes Court, whom I found afterward to be a very courteous and affable Gentleman, and one that vsed me very graciously.

This is a very prety towne, though but little, situate in a most fruitfull playne, hauing on the North-east-side a certaine hill that is planted round about as full with vineyards as can be. Vpon the top of this hill standeth a very high and eminent tower which in some places of Germanie is to be seene at the least forty miles off as I thinke. From this tower hath the towne his name, being called in Latin *Turlacum* from the Latin word *turris*, which signifieth a tower. The Emperor *Rodolph* that was Earle of Habspurg before his inauguration to the Empire,

Empire, conquered this tower together with the towne, at what time he made warre vpon the Marqueſſe of Baden. This towne was added to thē Marquiſate by the Emperour *Frederick* the ſecond, who out of his imperial bounty beſtowed the ſame vpon the Prince for the better inlarging of his territory. The towne is well walled, adorned with faire gates, and with one ſtreete amongſt the reſt that yeeldeth a beautifull ſhew, euen the ſame wherein the Princes Palace ſtandeth, the houſes being of a goodly heigth. The religion of the towne is Lutheran according to that of their Prince, the principall Paſtor being intitled the Superintendent of Turlowe. Alſo the towne is beautified with a goodly Schoole which yeeldeth a notable Seminarie of learning. For therein are read moſt of the liberall ſciences. The Princes houſe is a very magnificent and beautifull Palace, but it was not my good hap to ſuruay the inward beauty thereof. For no ſtrangers can be permitted to enter into any of the German Princes Palaces without great difficulty, whereof I had experience againe afterward at Heidelberg at the Court of the Count Palatine of Rhene. The Prince of Baden was not reſident in Turlowe when I was there, but at his ſtately Caſtell of Milberg fiue miles from it, where with certaine German Earles and diuers other noblemen of the country, he ſolaced himſelfe at hunting of Deere. I ſaw the Caſtell a farre off, which ſeemed to be a building of great ſtrength and magnificence.

Thus much of Turlowe.

I Departed from Turlowe the ſixth day of September being Tueſday about eleuen of the clocke in the morning, and came to a ſolitary houſe ſtanding in the middle way betwixt Turlowe and Heidelberg, about ſeuen of the clocke in the euening, where I lay that night. This houſe was fourteene miles beyond Turlowe. After I had trauelled a quarter of a mile beyond Turlowe, I obſerued a

matter that made me wonder. For I ſaw almoſt a thouſand hay-makers diſperſed abroade in ſeuerall great meadowes about the towne. The like I obſerued all that day in my iourney forward. At the firſt ſight of this I imagined that it was their only hay-harueſt, and that they had not mowed their meadowes at all before that time: but after more mature conſideration of the matter, when as I called to my remembrance the late hay-harueſt that I ſaw in Switzerland about thirteene dayes before, I conceiued that it was their ſecond harueſt. For the fertilitie of their meadowes is ſuch that they mow them twiſe in a Sommer. The like whereof I haue noted in ſundry places of England: but in Germanie it is much more common then with vs, in ſo much that I thinke they vſe it a hundred to one more then we in England.

I departed from the foreſaid ſolitary houſe the ſeuenth day of September being Wedneſday about ſixe of the clocke in the morning, and came to the noble City of Heidelberg twelue miles beyond it about noone, being almoſt wet to the skinne with a vehement ſhower of raine

My Obſeruations of Heidelberg.

Iulius Cæſar Scaliger hath written theſe verſes vpon Heidelberg.

NObilis Imperio Franconia dextra potenti
Belligero nulli Marte ſecunda viget.
Cum victis ab ſe pepulit vectigal Alanis,
Libera Germano nomine Franca fuit.
Nec contenta ſuis anguſtis finibus (illi
Quæ par virtuti terra futura foret?)
Egreditur: ſuperat. Germani ô pectus honoris.

Victo

Victoris victos nomina ferre sat est.
Non aliunde venis, Francusue est Hectoris vllus.
Quid petis à victo stemmata? tota tua es.

The territorie wherein this City standeth is called the lower County Palatine, or the lower Palatinate (whereof Heidelberg is the Metropolitan City) a very fertill soile, especially the plaine part thereof that yeeldeth abundance of all necessaries for the sustenance of man, as store of wheate of the finest sort, barlie, coleworts, cabbages, turnips, and radishes, such as I haue before spoken of in the Marquisate of Baden. This plaine is fairely beautified with goodly meadowes and pastures also which do feede plenty of fat bullocks and sheepe. Likewise the hilly part is plentifully furnished with vineyardes and chest-nut trees, & much frequented with Deere, Goates, and Kids. Neare the City great store of Hearnes doe nestle themselues in the woods vpon the hils. This short discourse of the commodities of the territorie I thought good to prefixe before my description of the City by way of an introduction to the ensuing Treatise. Therefore now I will relate the particular matters of the City it selfe. And I will deriue my beginning from the etymologie of the name. Some deriue this word Heidelberg from Heydelber which doth signifie black-berries, such as doe grow vpon brambles, because in former times there were more of them growing about this City then in any other part of the country. Some from Heydelbeern, that is, myrtle trees, which doe yet grow plentifully vpon the hilles about the City. Of this opinion is that learned *Paulus Melissus*, who calleth Heidelberg *vrbem myrtileti*. Againe there are others that draw the name from the Dutch word Heyden that signifieth a Nation, because this place was euer wel inhabited with people by reason of the opportunity of the seate. Moreouer there are some that affirme it is called Heidelberg *quasi* Adelburg, that is, a noble City, in regard of the nobili-

ty, the elegancie, and ſweetneſſe of the ſituation thereof. Wherefore ſeeing there is ſo great diuerſity of opinions amongſt the learned about the deriuation of the name, I will not diſpute the matter which is beſt or worſt, but referre it to be diſcuſſed by the learned cenſure of the iudicious reader. Truly the ſituation thereof is very delectable and pleaſant. For it ſtandeth *in conualli inter fauces montium*, that is, in a narrow valley which is on both ſides beſet with hils, and thoſe very commodious. For they are planted with many fruitfull vineyards. Alſo it is moſt pleaſantly watered with the famous riuer Neccarus otherwiſe called Nicrus, that runneth by the north ſide of the City. And it is of ſo great note, that they commonly eſteeme it the third riuer of Germany next to the Danubius and the Rhene. It riſeth in Sueuia euen in the black Forreſt w^ch is called in Latin *Nigra Sylua* about the ſpace of foure houres iourney from the fountaine of Danubius, and at length exonerateth it ſelfe into the Rhene, being before multiplied with ſome other riuers, as the Cocharus and the Iaxus, which doe infuſe themſelues into the Neccar not farre from the towne of Wimpina in Sueuia abouesaid. I obſerued a goodly wooden bridge built ouer the Neccar, the faireſt certainly that I ſaw in Germany, but not the longeſt, ſupported with ſixe huge ſtony pillars ſtrongly rammed into the water, and very fairely couered ouer head with an arched roof of timberworke. At the farther end whereof there ſtandeth a faire tower on the banke of the Neccar which doth very much beautifie the bridge. This riuer is very commodious to the City of Heidelberg in two reſpects. Firſt for that being nauigable it carieth a kind of rude boate called of the Latines *ratis* (ſuch as I haue ſeene in diuers other places of Germany, and alſo in France vſed vpon their greater riuers for carrying of hay, timber, wood, &c.) which is moſt commonly laden partly with timber for building, and partly with wood for fire that commeth out of the

Forreſt

Forreſt called Ottonica a part of the Hercynia not farre from the city of Heidelberg; and by this Neccar the ſaid commodities are brought firſt to Heidelberg for the furniſhing of the City, and from that to the Rhene, wherewith it mingleth it ſelfe a little on this ſide Spira, and therehence to all the weſterne Cities and townes ſituate on both ſides of the Rhene as farre as the towne of Bing. Secondly, becauſe it miniſtreth great abundance of good fiſhes to the City, eſpecially the delicate barbils.

The City is ſtrongly walled, and hath foure faire gates in the walles, and one very goodly ſtreete aboue the reſt both for breadth and length. For it is at the leaſt an Engliſh mile long: and garniſhed with many beautifull houſes, whereof ſome haue their fronts fairely painted, which doe yeeld an excellent ſhew. Alſo it hath ſixe Churches. Namely that of the holy Ghoſt S^t. *Peters*: The Church in the Princes Palace: The French Church: a Church in the ſuburbes: And the Predicatorie church which belonged once to the Dominican Friers. But the Church of the holy Ghoſt which adioyneth to their great market place, is the faireſt of all, being beautified with two ſingular ornaments aboue the other Churches that doe greatly grace the ſame: the one the Palatine Librarie, the other the monuments of their Princes. The Palatine Librarie is kept by that moſt excellent and generall Schollar M^r. *Ianus Gruterus* the Princes Bibliothecarie, of whom I haue reaſon to make a kind and thankefull mention, becauſe I receiued great fauours of him in Heidelberg. For he entertained me very courteouſly in his houſe, ſhewed me the Librarie, and made meanes for my admiſſion into the Princes Court. Well hath this man deſerued of the common-weale of good letters, becauſe he hath much benefited and illuſtrated it by his elegant workes, as his *Animaduerſions* vpon all the workes of *Seneca* the Philoſopher, and his *Fax artium*, which though it be nothing but the compiling together of o-

ther mens workes, yet the ſingular induſtrie that he hath ſhewed in it together with his fine methode, doth deſerue no ſmall praiſe. A man that for his exquiſite learning hath beene receiued into the friendſhip of ſome of the greateſt Schollars of Chriſtendome, eſpecially of *Iuſtus Lipſius*, betwixt whom diuers elegant Epiſtles haue paſſed that are publiſhed to the world. I obſerued him to be a very ſweet and eloquent diſcourſer. For he ſpeaketh a moſt elegant and true Ciceronian phraſe which is graced with a facill & expedite deliuerie. In ſo much that I dare parallell him in a manner for the excellency of his Latin tongue with Mr. *Grynæus* of Baſil whom I haue before ſo much extolled. But I will ceaſe to praiſe my friend Mr. *Gruterus*, becauſe his owne worth doth more truly commend him then I ſhall euer be able to doe with my inelegant ſtile, and ſo I will returne to that famous Palatine Librarie. It is built ouer the roofe of the body of the Church. A place moſt beautifull, and diuided into two very large and ſtately roomes that are ſingular well furniſhed with ſtore of bookes of all faculties. Here are ſo many auncient manuſcripts, eſpecially of the Greeke and Latin Fathers of the Church, as no Librarie of all Chriſtendome, no not the Vatican of Rome nor Cardinall *Beſſarions* of Venice can compare with it. Beſides there is a great multitude of manuſcripts of many other ſorts, in ſo much that Mr. *Gruterus* told he could ſhew in this Librarie at the leaſt a hundred more manuſcripts then Mr. *Iames* the publique Bibliothecarie of Oxford could in his famous Vniuerſitie Librarie. For what bookes that Librarie hath or hath not he knoweth by Mr. *Iames* his *Index* or *Catalogue* that was printed in Oxford. Amongſt other bookes that he ſhewed me one was a faire large parchment booke written by the great grandfather of *Fredericke* the fourth that was the Count Palatine when I was there. Truly the beauty of this Librarie is ſuch both for the notable magnificence of the building,

and

and the admirable variety of bookes of all ſciences and languages, that I beleeue none of thoſe notable Libraries in ancient times ſo celebrated by many worthy hiſtorians, neither that of the royall *Ptolomies* of Alexandria burnt by *Iulius Cæſar*, not that of King *Eumenes* at Pergamum in Greece, nor *Auguſtus* his Palatine in Rome, nor *Traians* Vlpian, nor that of *Serenus Sammonicus*, which he left to the Emperor *Gordianus* the yonger, nor any other whatſoeuer in the whole world before the time of the inuention of printing, could compare with this Palatine. Alſo I attribute ſo much vnto it that I giue it the precedence aboue all the noble Libraries I ſaw in my trauels, which were eſpecially amongſt the Ieſuits in Lyons, Spira, and Mentz. Howbeit Mr. *Gruterus* will pardon me I hope if I preferre one Librarie of my owne nation before the Palatine, euen that of our renowned Vniuerſitie of Oxford, whereof the foreſaid Mr. *Iames* is a keeper. For indeede I beleeue it containeth a few more books (though not many) then this of Heidelberg. There hapned one diſaſter vnto me when I was in this Libratie. For ſhortly after I came within it, and had ſurvayed but a few of the principall bookes, it chanced that two yong Princes of Anhalt which are deſcended from the moſt ancient Princely family of all Germanie, came ſuddenly into the roome vpon me, being vſherd by their golden-chained Gentlemen. Whereupon I was conſtrained to withdraw my ſelfe ſpeedily out of the Librarie, all the attendance being giuen vnto the Princes: by which ſiniſter accident I loſt the opportunity of ſeeing thoſe memorable antiquities and rarities which Mr. *Gruterus* intended to haue communicated vnto me, and ſo conſequently I my ſelfe the ſame to my country. Let this therefore ſuffice for the Palatine Librarie.

The ſecond ornament of this Church of the Holy Ghoſt is the Chappel wherein the monuments of their Princes are contained. This ſtandeth at the Eaſt end of the

the Church, being a moſt elegant roome, and is incloſed on one ſide with certaine yron dores made lattiſe-wiſe, and for the moſt part locked, that I could not procure the meanes to ſee them, my learned friend Maiſter *Gruterus* being buſie with the foreſaid young Princes. Therefore for theſe monuments I muſt truſt my eares (the worſt witneſſes) rather then my eyes. There I heard were buried theſe Princes, *Rupertus Senior* Duke of Bauaria, Count Palatine of Rhene, and King of the Romanes, the founder of the Church of the holy Ghoſt; and his wife Elizabeth, who dyed about the yeare 1410. alſo two Counts Palatine *Rodolphus* & *Ludouicus* vnder one altar, whereof the firſt died *anno* 1209. the other 1319. againe *Frederick* that died in the yeare 1476. alſo *Wolphangus* Count Palatine of Rhene that died in the yeare 1558. All theſe lye within the ſaid Chappell with other Princes and Princeſſes. But the Epitaphes which I thinke are elegant to grace the memory of ſo great perſons, I could not obtaine. Notwithſtanding what is wanting of thoſe Epitaphes within the Chappell, ſhall be a little ſupplyed with one moſt excellent Epitaph that I found in the body of the Church written vpon the monument of *Philip* Count Palatine of Rhene, one of their worthieſt Princes, who was very famous in his life time for many memorable acts, eſpecially for freeing the noble citie Vienna from the ſiege of the Turkes. Seeing I was fruſtrated of the other Princes Epitaphes in the Chappell which I hoped to haue brought with me into England, being very vnwilling to leeſe this alſo which I ſaw was worthy the carrying ouer the Sea, I apprehended it with my pen while the Preacher was in his pulpit: for I doubted leaſt if I had differred it till the end of the ſermon, the dores might haue bene ſodainly ſhut, & ſo I ſhould haue bin defeated of the opportunity. The monument it ſelfe is in that ſide of the Church where the pulpit ſtandeth, being inſerted into one of the main pillers of the church,

and

and inuironed round about with a pretty incloſure or rayle made of yron worke. There is repreſented his Statue at length carued in milke-white Alabaſter with his glittering Armour gilted, holding a ſhort Pole-axe in his right hand, and a ſword in his left; that part of the monument where his Statue ſtandeth, is wonderfull curiouſly wrought with very exquiſite workes in ſtone, wherein are repreſented many pretty hiſtories. At the toppe are erected his armes and ſcutchin. Vnder the which, betwixt his armes and the higher part of his Statue, his Epitaphe is written in touchſtone. It ſeemeth a double Epitaph. For one is Latin, and the other Dutch. The Latin after theſe tedious preambles I do now at length preſent vnto thee.

Cætera qui circum luſtras monumenta viator,
Hæc quoq; non longa eſt perlege pauca mora.
Si Ducis audita eſt forſan tibi fama Philippi,
Clara Palatinæ quem tulit Aula domus:
Qui modò Pannoniam defendit ab hoſte Viennam,
Et ſoluit trepidos obſidione viros;
Tunc cum Threicii vaſtarent omnia Turcæ,
Et tremerent ſubito Norica regna metu.
Mox etiam impleuit magnum virtutibus orbem,
Vtilis hinc armis, vtilis indè togâ.
Illius hâc tegitur corpus venerabile terrâ,
Hic animam, hic vitam reddidit ille Deo.
Quò te ſi pietas, ſi quid mouet inclyta virtus,
Iunctaq; cum ſummâ nobilitate fides:
Huic opta vt cineres placidâ cum pace quieſcant,
Condita nec tellus durior oſſa premat.
Nam pius ad cœli ſublatus ſpiritus arces,
Cum Chriſto viuit tempus in omne ſuo.
Deceſſit 4. Non. Iulij.
Anno Dñi *M. D. Xlviij.*
Ætatis ſuæ Xliij. cuius P. F. Memoriæ Dux
Otto Henricus Comes Palatinus

Frater

Frater amantiſsimus M. H. F. C.
Anno Dom. M. D. L.

Thus much concerning the Church of the Holy Ghoſt.

BEſides this foreſaid Church, there are two things more which doe very notably adorne and beautifie this ſtately Citie, the firſt the moſt gorgious Palace of the Prince, which is commonly called in Duch *Das Curfurſtelich Sloſs*. The ſecond, the famous Vniuerſitie. The Princes Palace I will firſt ſpeake of. It is exceeding difficult for a ſtranger to enter into one of the Germane Princes Courts (as I haue before ſaid in my deſcription of Turlowe) except hee hath ſome friend liuing in the ſame, which I found verified by mine owne experience at the Count Palatines Court. For I could not poſſibly be admitted without ſome ſpeciall and extraordinarie fauour, which was this. Maſter *Gruterus* vnderſtanding by my owne report, that I was acquainted with our Noble Ambaſſadour Sir *Henry Wotton* then reſident with the Signiorie of Venice, the fame of whoſe excellent learning and generoſe qualities hath greatly ſpread itſelfe in Heidelberg (for there hath hee beene heretofore, and Honorably entertained at the Princes Court) counſelled me to goe to a learned Doctor of the Ciuill Lawe dwelling in the Citie, whoſe name was Maſter *Lingelſemius*, heretofore Tutor to *Fredericke* the fourth, who was then the Count Palatine when I was in Heidelberg, (and therfore the better able to procure his friend acceſſe to the Court) and a familiar acquaintance of Sir *Henry Wotton*. Whereupon I repaired to his houſe, inſinuating my ſelfe partly with a token from Maſter *Gruterus*, and partly by the meanes of Sir *Henry Wottons* name, which was ſo acceptable vnto him, that hee entertained me after a very debonaire and courteous maner, and ſent one of his men with mee to the Prefect of the Princes

Court

Court, who gaue me admittance into the Palace; I noted the ſituation thereof to be very pleaſant. For it is ſeated at the South ſide of the Citie vpon the ſide of an eminent hill, hauing as ſweete an ayre as any Palace whatſoeuer in all Germanie. At the foote of the ſame hill on the left hand, there is a very faire building, which ſerueth for the Chancerie houſe of the Palatinate, wherein matters of controuerſie are handled; and from thence there is a very tedious & difficult aſcent by a ſteepe ſtonie way to the Palace it ſelfe. I learned at the Court that there was heretofore an other Palace beſides this, ſituated vpon the very top of the ſame hill, which hapned to be vtterly deſtroyed in the yeare 1537. as it appeareth by certaine elegant Elegiacal verſes that worthy *Iacobus Micyllus* of the Citie of Strasburg, wrote to his learned friend *Ioachimus Camerarius* about the yeare and day of the ruine thereof, by a certaine memorable yet rufull accident; for the fire of heauen it ſelfe conſumed it. The *Telum triſulcum Iouis* (I meane the lightning) ſtriking caſually a heape of Gunpowder that was kept in a certaine roome of the Palace, which no ſooner tooke fire, but immediatly in the very twinckling of an eye it burnt vp the whole building, and ſcattered the ſtones (a moſt lamentable ſpectacle to behold) farre aſunder, ſome downe to the preſent Palace where the Prince now dwelleth, and ſome to the Citie, to the great detriment of both places. The ruines of the ſame Palace are yet ſhewed (as I heard) vpon the top of the hill. But now I will returne againe to the Princes palace where hee keepeth his reſidence; euery thing that I ſaw there, did yeeld matter of ſpeciall marke and magnificence. The father of *Fredericke* the fourth, and Prince *Fredericke* himſelfe haue beene great builders. His father built all the part of the Palace on the left hand of the firſt Court, which is beautified with a very ſtately frontiſpice, and diſtinguiſhed with great varietie of notable workmanſhip. But Prince *Fredericke* hath

hath built an other part of the Palace which doth farre excell that; euen all that gorgeous building at the entrance, which by reason of the most admirable and rare sumptuousnesse of the Architecture, being built all with square stone, and garnished with goodly statues, doth adde infinite grace to that part of the Palace. Both the Fronts of the Palace whereof I now speake, as well that without looking towards the Citie, as the other within towards the Court, doe present workmanship of great state, as I haue already said. But there is great difference betwixt them. For the inward Front is much more glorious and resplendent then the other. The principall ornament that graceth it, is the multitude of faire statues (which the outward Front wanteth) very loftily aduanced towards the fairest part of the Court, whereof there are foure distinct degrees or *Series* made one aboue another. The same statues are carued in a singular faire milkwhite stone, which seemeth as beautifull as the fairest Alabaster, and formed in a very large proportion, expressing all the parts of a mans body, and done with that artificiall curiositie, that I beleeue were those famous statuaries *Polycletus* and *Praxiteles* aliue againe, they would praise the same, and confesse they were not able to amend them. For they imitate the true naturall countenance and liuing shape of those heroicall and Princely Peeres, whom they represent. Most of them are the statues of the famous Palatine Princes to the last of them *Fredericke* the fourth. Also Emperours, Kings and Queenes are there pourtrayed. This Front is rayled to a very great height, and decked with marueilous curious deuices at the top, all which ornaments concurring together doe exhibite to the eyes of the spectator a shew most incomparable. Truely for my owne part I was so exceedingly delighted with the sight of this rare frontispice, that I must needes confesse I attribute more vnto it, not out of any partiall humour or ouerweening phantasie,

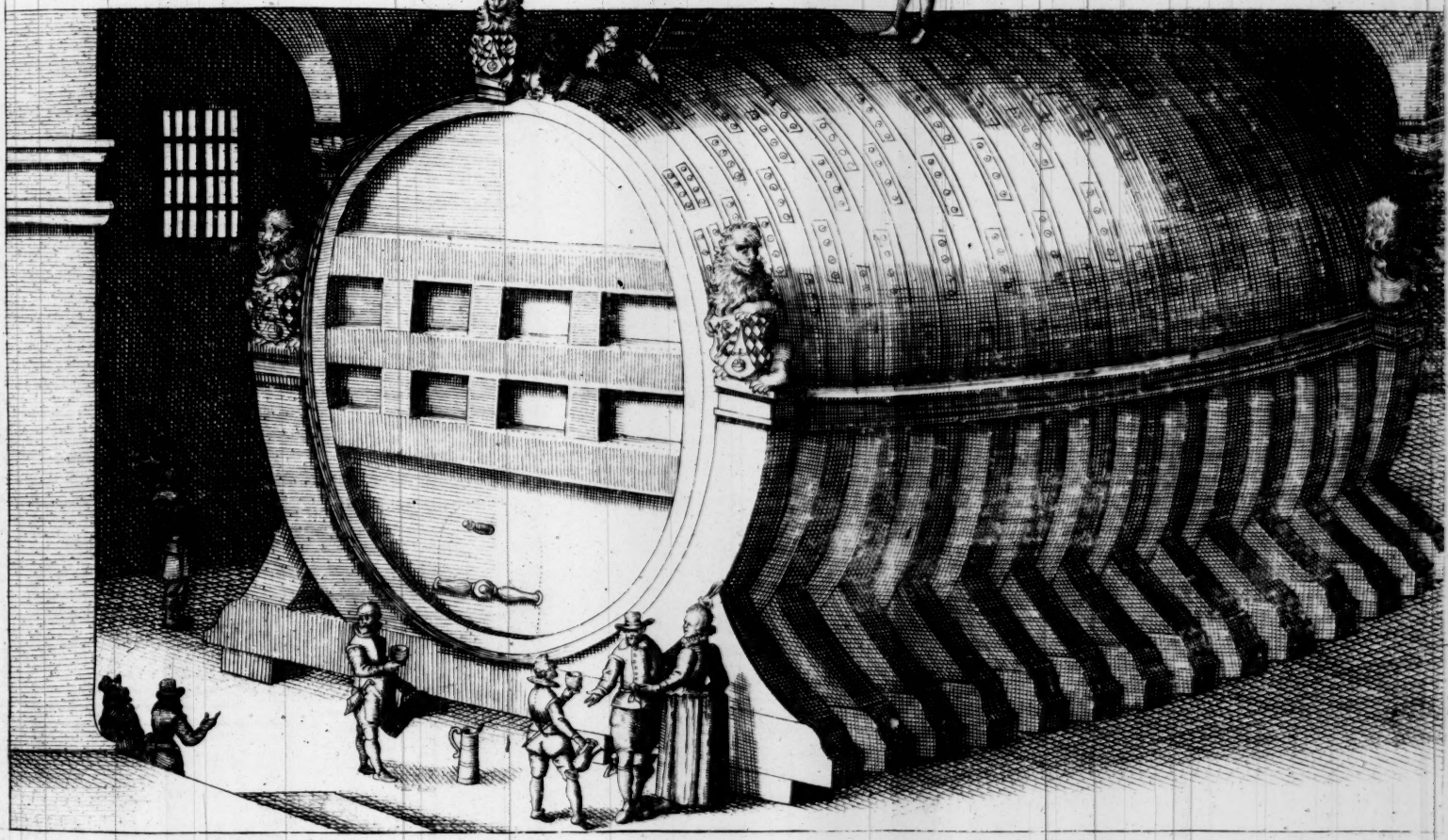
taſie, but according to the vpright ſincerities of an impartiall opinion, then to the Front of any Palace whatſoeuer I ſaw in France, Italy or Germanie. Yea, I will not doubt to derogate ſo much from the Fronts of the French Kings palaces which I ſaw both in Paris and Fountaine Beleau; of the Duke of Venice, of that exquiſite building before mentioned which belongeth to one of the ſixe Companies or Fraternities of Venice, adioyning to S^t. *Roches* Church, where I heard that heauenly muſicke; ſo much I ſay doe I derogate from the fronts of al theſe Palaces, that the faireſt of them doth vale bonnet (in my opinion) to this royall inward front of the Count Palatines Palace. The lower part of the ſame front doth containe one of thoſe ſixe Churches whereof I haue before made mention, *viz.* The Courtly Church, where the Prince & his family of the Court heareth diuine ſeruice and ſermons, and the higher part many gorgeous roomes for the Princes vſe: wherein many noble Peeres of Germanie and France ſolaced themſelues when I was at the Court, the number of whom was ſo great that I heard there were then reſident at the court forty worthy perſonages of great note out of both Nations, beſides their followers, Gentlemen that ruffled it very gallantly. But to conclude my narration of this part of the Palace, certainly it is ſo regall a ſtructure that I coniecture it coſt at the leaſt forty thouſand pounds ſterling. This Prince hath newly built a very ſtately long porch alſo at the entrance of the Palace, which was not throughly finiſhed when I was there.

There is a notable thing to be ſeene in this Palace, the ſight whereof it was not my hap to enioy, becauſe I heard nothing of it before I went out of the Palace: a matter of great antiquity. Namely certaine ancient ſtony pillars, in number fiue, which the Emperor *Carolus Magnus* aboue eight hundred and fifty yeares ſince brought from the City of Rauenna in Italie, and placed them

them afterward in his Palace of Ingelheim a place of high Germany within a few miles of the City of Mentz, where he was borne, and oftentimes kept his Court. The ſame pillars were of late yeares remoued from the ſaid Ingelheim to Heidelberg by the Prince *Philip* of whom I haue before made mention in my diſcourſe of the Church of the holy Ghoſt, who erected them in this Palace whereof I now ſpeake, and are there ſhewed for a principall ancient monument to this day.

But ſome of the Gentlemen of the Princes family did ſufficiently recompence my loſſe of the ſight of theſe ancient pillars by ſhewing me a certayne peece of worke that did much more pleaſe my eies then the ſight of thoſe pillars could haue done. For it is the moſt remarkable and famous thing of that kinde that I ſaw in my whole iourney, yea ſo memorable a matter, that I thinke there was neuer the like fabrick (for that which they ſhewed me was nothing elſe then a ſtrange kinde of fabrick) in all the world, and I doubt whether poſterity will euer frame ſo monſtrouſly ſtrange a thing: it was nothing but a veſſell full of wine. Which the Gentlemen of the Court ſhewed me after they had firſt conueighed me into diuers wine cellars, where I ſaw a wondrous company of extraordinary great veſſels, the greateſt part whereof was repleniſhed with Rheniſh wine, the totall number containing one hundred and thirty particulars. But the maine veſſell aboue all the reſt, that ſuperlatiue moles vnto which I now bend my ſpeech, was ſhewed me laſt of all ſtanding alone by it ſelfe in a wonderfull vaſt roome. I muſt needes ſay I was ſuddenly ſtrooken with no ſmall admiration vpon the firſt ſight thereof. For it is ſuch a ſtupendious maſſe (to giue it the ſame epitheton that I haue done before to the beauty of S^t. *Marks* ſtreete in Venice) that I am perſwaded it will affect the graueſt and conſtanteſt man in the world with wonder. Had this fabrick beene extant in thoſe ancient times when the Coloſſus

A Sciographie or Modell of that Stupendious vessell which is at this day shewed in the Palace of the Count Palatine of Rhene in the citie of Heidelberg



loſſus of Rhodes, the Labyrinths of Ægypt and Creta, the Temple of *Diana* at Epheſus, the hanging gardens of Semiramis, the Tombe of *Mauſolus*, and the reſt of thoſe decantated miracles did flouriſh in their principall glory, I thinke *Herodotus* and *Diodorus Siculus* would haue celebrated this rare worke with their learned ſtile as well as the reſt, and haue conſecrated the memory thereof to immortality as a very memorable miracle. For indeede it is a kinde of monſtrous miracle, and that of the greateſt ſiſe for a veſſell that this age doth yeeld in any place whatſoeuer (as I am verily perſwaded) vnder the cope of heauen. Pardon me I pray thee (gentle Reader) if I am ſomething tedious in diſcourſing of this huge veſſel. For as it was the ſtrangeſt ſpectacle that I ſaw in my tra uels: ſo I hope it will not be vnpleaſant vnto thee to reade a ful deſcription of all the particular circumſtances thereof: and for thy better ſatisfaction I haue inſerted a true figure thereof in this place (though but in a ſmall forme) according to a certaine patterne that I brought with me from the City of Franckford, where I ſaw the firſt type thereof ſold. Alſo I haue added an imaginary kinde of repreſentation of my ſelfe vpon the toppe of the ſame, in that manner as I ſtood there with a cup of Rheniſh wine in my hand. The roome where it ſtandeth is wonderfull vaſt (as I ſaid before) and capacious, euen almoſt as bigge as the faireſt hall I haue ſeene in England, and it containeth no other thing but the ſame veſſell. It was begunne in the yeare 1589. and ended 1591. one *Michael Warner* of the City of Landauia being the principall maker of the worke. It containeth a hundred and two and thirty fuders, three omes, and as many firtles. Theſe are peculiar names for certaine German meaſures. Which I will reduce to our Engliſh computation. Euery fuder counteruaileth our tunne, that is, foure hogsheads, and is worth in Heidelberg fifteene pound ſterling. So then thoſe hundred two and thirty fuders

are worth nineteene hundred and foureſcore pounds of our Engliſh money. The one is a meaſure whereof ſixe do make a ſuder, the three being worth ſeuen pounds ten ſhillings. The firtle is a meaſure that counteruaileth ſixe of our pottles: euery pottle in Heidelberg is worth twelue pence ſterling. So the three firtles containing eighteene pottles, are worth eighteene ſhillings. The totall ſumme that the wine is worth which this veſſell containeth, doth amount to nineteene hundred foureſcore and eight pounds and eight odde ſhillings. This ſtrange newes perhaps will ſeeme vtterly incredible to thee at the firſt: but I would haue thee beleeue it. For nothing is more true. Moreouer thou muſt conſider that this veſſell is not compacted of boords as other barrels are, but of ſolid great beames, in number a hundred and twelue, whereof euery one is ſeuen and twenty foot long. Alſo each end is ſixteene foote high, and the belly eighteene. It is hooped with wonderous huge hoopes of yron (the number whereof is ſixe and twenty) which doe containe eleuen thouſand pound weight. It is ſupported on each ſide with ten maruailous great pillars made of timber, and beautified at both the ends and the toppe with the images of Lyons, which are the Princes armes, two Lyons at each end, a faire ſcutchin being affixed to euery image. The wages that was paid to the workeman for his labour, (the Prince finding all neceſſary matter for his worke, and allowing him his dyet) came to two thouſand three hundred and foureſcore Florens of Brabant, each Floren being two ſhillings of our money, which ſumme amounteth to eleuen ſcore and eighteene pounds ſterling. When the Cellerer draweth wine out of the veſſell, he aſcendeth two ſeuerall degrees of wooden ſtaires made in the forme of a ladder which containe ſeuen and twenty ſteps or rungs as we call them in Somerſetſhire, and ſo goeth vp to the toppe. About the middle whereof there is a bung-hole or a venting

ting orifice into the which he conueigheth a prety instrument of some foote and halfe long, made in the forme of a spout, wherewith he draweth vp the wine, and so powreth it after a prety manner into a glasse or &c. out of the same instrument. I my selfe had experience of this matter. For a Gentleman of the Court accompanied me to the toppe together with one of the Cellerers, and exhilarated me with two sound draughts of Rhenish wine. For that is the wine that it containeth. But I aduise thee gentle Reader whatsoeuer thou art that intendest to trauell into Germany, and perhaps to see Heidelberg, and also this vessell before thou commest out of the City; I aduise thee (I say) if thou dost happen to ascend to the toppe thereof to the end to tast of the wine, that in any case thou dost drinke moderately, and not so much as the sociable Germans will perswade thee vnto. For if thou shouldest chance to ouer-swill thy selfe with wine, peraduenture such a giddinesse wil benumme thy braine, that thou wilt scarce finde the direct way downe from the steepe ladder without a very dangerous precipitation. Hauing now so copiously described vnto thee the vessell, I haue thought good to adde vnto this my poore description certaine Latin verses made by a learned German in praise of the vessell, which I haue selected out of the coppy that I bought at Franckford, being printed at the Vniuersitie of Leyden in Holland by one *Henry Haestenius Anno* 1608. and dedicated to a certaine Noble man called *Hippolytus* Lord President of the Princes Chancerie Court.

The verses are these.

O Tia dum vario partiri quemq; labore,
Exercere suas experiorq; vices.
Nauta rates, enses miles, rus curuus arator,
Piscator tractat retia, pastor oues.
Me quoq; dum studium nouitatis dulce tenebat,
Nescio quod rari verso laboris opus.

Vas immane, ingens, quod fortè iacere videbam,
Vas maius nostro robore pondus erat.
Diogenis tanti præ pondere Vasis habebat
Dolioli parui parua figura nihil.
Nec qui proiectis turbabat montibus æquor
Hoc versare Cyclops sustinuisset onus.
Nec, qui ducebant, potuissent ducere plures
Troianum, Troiæ flebile robur, equum.
Voluendo tanto desperabundus abibam,
Par oneri nec enim, nec satis vnus eram.
Quis mihi conanti tantum superare laborem
Attulerit sociam certus amicus opem?
Vos Oratores, quos has Fredericus in oras
Misit in auxilium pacis, adeste, precor.
Forsan erit, nostrâ per vos hac mole leuatâ,
Nonnihil hoc vestrum quo releuetur onus.
Ergo iugum mecum superate quod indicat arcem,
Quà vas artifices hoc statuere manus.
Nec dubia est, facilis nos semita ducet euntes,
Omnibus est signis & via nota suis.
Est locus excultis genialis & vtilis hortis,
Collibus apricis, pampineisq; iugis.
Quà Nicer excelsas Pater alluit inclytus arces,
Et prono Rhenum spumifer amne subit.
Quà myrtillorum montem probat esse Melissus,
Qui Myrtilleti nomen in astra tulit.
Hìc specimen naturæ loci, geniusq; locauit,
Copiæ & hìc cornu fertile, dixit, habe.
Vbertas rerum nullis felicius aruis,
Hìc Bacchi, hìc Cereris copia tanta venit.
Horrea distendant vt fruges sæpè, coloni
Respondet votis tam benè cultus ager.
Sæpè per autumnum superantia munera Bacchi,
Condere ritè suas copia nescit opes.
Quin sua sæpè nocet lasciuis copia Faunis,
Quo nimìs occæcat prodigus vsus opûm.

Et

Et dubitamus adhuc dare pectora grata datori
Noſtra Deo, tantis cœlitùs aucta bonis?
Sed deſignatis ne collibus altiùs iſtis,
Terminus hic poſitus, progrediamur, erit.
Collibus Heroes priſci his habitaſſe feruntur,
Seruat adhuc ſedes ſigna decuſq; Patrum.
Sed præter veterum monumenta auguſta Parentum
Nil prius Aonidum vertice collis habet.
Dum licuit cultos hos olim intrauimus hortos,
Et poſthac tempus viſere forſan erit.
Nunc age, fas magni Vas inſtar viſere montis,
Diuinâ ſtructum Palladis arte cadum.
Vel Cuppam, vel quo te molem nomine dicam,
Seu monſtrum, ſaluâ te pietate, vocem.
Authorem primam ſi Palladavaſis habemus,
(Nam rerum artificem tot poſuere Deam.)
Inuideat Bacchus, fiatq; iniuria Diuæ,
Cum Baccho quid enim maſcula Pallas habet?
Vitiſator Dux acer ades; tibi noſtra parentet,
Te Muſa authorem Dux Caſimire canit.
Pro charo Princeps dum ſceptra Nepote gerebas,
Pace Palatinam multiplicante domum.
Inter, quæ domus alta colit, decora alta Parentum,
Qui tantæ, optabas, conderet artis opus.
Nobilis author adeſt, vrbs quem Landauia miſit,
Fine potita ſuo gloria ponit opus.
Ponit opus, decus acre Ducum, non quale priorum,
Ætas vel vidit, nulla vel auſa manus.
Non, mihi ſi præſtent mirandam Dædalus artem
Ipſe, Syracuſius vel faber ille ſuam:
Immanem molem ſatis hanc deſcribere poſſem,
Antè ſuo voluam pondus onuſq; loco.
Clara Rhodos iactet miraclum immane Coloſſum,
Et Laurentiacum Bætica terra ſuum,
Et Bataui currum, qui præuolat ocyor Euro,
Quodq; fide maius nullo agitatur equo.

Quiſq; ſuum iactet: par huic tamen eſſe negamus
Dolium, onus, molem, pondus, & artis opus.
Laude opus hoc dignum eſt: oculos cum cætera paſcant,
Spectaculum ventres hoc ſatiare poteſt.

Thus finally I ſhut vp the deſcription of this ſtrange Veſſell with a certaine admirable thing that I heard reported of it in Frankford, after my departure from Heidelberg, that the ſame being full of Wine was once drunke out in the ſpace of eight dayes, at the time of a certain noble meeting of Princely Gallants at the Court.

Seeing I am now writing of the memorables of the Princes palace, I will make mention of the Prince himſelfe that is the Lord of the Palace, and of his Princely titles or Electorall dignitie. But firſt of his titles. Thus he is moſt commonly ſtiled: *Sereniſsimus Princeps, &c. Elector, Comes Palatinus ad Rhenum, Sacri Romani Imperij Archidapifer, & Bauariæ Dux.* He is the chiefe Elector Prince of the Empire aboue the other ſecular Princes, which are the Duke of Saronie, and the Marqueſſe of Brandenburg, hauing the ſuperioritie of them in theſe two reſpects. Firſt in that hee giueth his Suffrage in the election of the Emperour before them. Secondly, becauſe he taketh prioritie of place aboue them at any imperiall Diet. For he ſitteth on the right hand of the Emperour, being the next man to the King of Bohemia. The reaſon why he is intitled *Archidapifer* (which word doth ſignifie the principall Sewer to the Emperour) is becauſe he is chiefe Sewer to the Emperour, and attendeth him at Table the firſt meale that hee maketh after his Election, according to an ancient cuſtome that hath beene continually obſerued at the Emperours election any time theſe ſixe hundred yeares and a little more, by the firſt inſtitution of *Otho* the third Germane Emperor of that name. As for his title of *Palatinus* added to *Comes*, the opinions of the learned doe much differ about the

the etymologie of the word; for ſome ſay it is deriued from the word *Palas* which was heretofore the name of a Countrey called *Capellatium*, inhabited in former times by the ancient *Intuergi*, a people that dwelt in that part of the Palatinate where Heidelberg now ſtandeth. Of this opinion is *Gaſpar Peucerus* and learned *Beatus Rhenanus*. Whereof the later citeth a place out of *Ammianus Marcellinus* for the better confirmation of the matter. Others draw the word *Palatinus* from *Palatium*, becauſe the Count Palatine is an eminent Peere of the Emperours Palace: for indeede Counts Palatine were heretofore the Prefects of Palaces, eſpecially in the Courts of Emperours, where they bare the like authoritie to him that was in times paſt *Maior Domus* in the French Kings Court. Againe, there are ſome that affirme it hath his name from a certaine Caſtle ſituate in the middle of the Rhene called Pfaltz, which word ſignifieth in the high Dutch a Palace. It was my chance to paſſe by this foreſaid Caſtle in my iourney by water vpon the Rhene betwixt the Cities of Mentz and Colen, as I will hereafter report. From the ſame word Pfaltz this Prince is moſt commonly called the Pfaltzgraue of Rhene; but that etymologie, which I approue aboue the reſt, is the deriuation of *Palatinus* from *Palas* the Name of the Countrey: for it maketh more for the dignitie and honour of the Prince, to deriue his name from that then from any other thing, becauſe it argueth the greater antiquity of his title. For *Ammian⁹ Marcellin⁹* that calleth the tract about Heidelberg *Palas*, liued for more then a thouſand & two hundred yeares ſince, euen in the time of the Emperor *Iulian* the Apoſtata. Moreouer the addition of theſe words *(Ad Rhenum)* to *Comes Palatinus* groweth herehence, becauſe the greater part of his territorie doth lye by the riuer Rhene. As for the originall of this renowned ſtocke of the *Caſimires* (for that is the gentilitiall name of the Count Palatines familie) it is deriued from *Arnolphus*

surnamed *Malus* the eldest sonne of the Emperor *Arnolphus* by his first wife *Agnes*. So that it is aboue seuen hundred yeares old. Likewise the Electoral dignity of this Princely familie is of good antiquity. For it beganne about the yeare 1003. At what time the hereditarie succession of the Empire was conuerted to an election; *Henry* the Count Palatine being the first Elector of this familie, who with other Princes Spiritual and Temporal elected *Henry* the second surnamed * *Sanctus* (the first of all the German Emperors that was chosen by the Suffrages of the Elector Princes) into the Empire in the yeare aboue said; but now I will speake a little of him that was Count Palatine of Rhene at the time of my being in Heidelberg, namely *Fredericke* the fourth of that name, who died as I vnderstand this last Sommer. He was a man of most heroicall and Princely parts. He matched in the Princely house of Orange. For he marryed the noble Lady *Ludouica* daughter to *William* that worthy Prince of Orange that was slaine at the towne of Delph in Holland, and sister to that renowmed Prince *Maurice* generall Commander of the Armies of the vnited Prouinces: hee was much addicted to learning, and accounted a great Mecœnus and patron of the Muses. And (which is the principall thing of all) hee was a singular *Nutritius* and foster-father of the Church. For hee professed the same reformed Religion that wee doe in England, and hath vtterly rooted Poperie out of his Dominion, which first began to be suppressed in the Palatinate by *Fredericke* the second of that name Count Palatine of Rhene, in the yeare 1546. Besides hee deserueth great praise for one most princely vertue, euen his royall hospitalitie; for he hath the fame to be the most magnificent House-keeper of all the Germane Princes, the Duke of Saxonie (though his superiour in largenesse of Dominion and opulencie of estate) the Marquesse of Brandenburge, the Duke of Brunswicke, and all the other Soueraigne

* Hee was so called for his most rare continencie, because though he had a most faire Lady to his wife called *Cunegunda*, and did cõtinually lie in the same Bed with her: Yet both of them with a mutuall consent abstained from carnall copulation & preserued their virginitie till their death. The like example I thinke is not to bee found at this day in Christendome.

raigne Princes of Germanie, being inferiour vnto him in this most laudable exercise of Hospitalitie; who was sometimes so passing bountifull, that I haue heard there haue beene a hundred seuerall Tables in his Palace filled at one meale with ghests, and very bountifully furnished with meate. It was my chance when I came to the Citie of Colen, to see his Effigies very curiously made, answerable to the life, according to the originall patterne whereof I haue procured another Figure to be made, as truely correspondent to the first, as my Caruer could by imitation attaine vnto, and haue placed it here for the better ornament of this discourse of the Count Palatine. Likewise I haue added sixe Latine verses, which I found subscribed to his Effigies in the foresaid Citie of Colen, with mention of which I wil end this treatise of the titles attributed to the Count Palatine of Rhene, and the narration of Prince *Fredericke* the fourth.

Imperij Proceres armis, opibusq; superbos
Suspicis? Heroum fortia facta placent?
FRIDRICVM aduerte: huic facies & Martia Virtus,
Iustitia, & pura huic cum pietate fides.
Sceptra quibus magni moderatur magna leonis.
Temporibusq; facit cedere prisca suis. Gru. Hold scul.

Thus much of the Pfaltzgraues Palace, his Electorall dignitie, titles, and Princely hospitalitie.

Whereas

Whereas I ſaid before that there are two things which doe notably beautifie this Citie, beſides the Church of the Holy Ghoſt, namely the Princes Palace, and the Vniuerſitie; hauing ended my deſcription of the former two, I will now make relation of the Vniuerſitie, being verie ſorie that I cannot diſcourſe ſo largely thereof as I would. For that little time that I ſpent in Heidelberg (which was no more then one whole day) I beſtowed in ſeeing the Palatine Library, the principall Church, and the Princes Court. So that I omitted to ſee any of their Colledges, and therefore vnable to ſatisfie thy expectation of thoſe things which perhaps thou wilt moſt require at my hands. Only I can tell thee the founder of the Vniuerſitie was *Rupertus* the elder, whom I haue before mentioned, Count Palatine of Rhene, and King of the Romanes, the ſame that founded the Church of the holy Ghoſt. This laudable worke he began in the yeare 1346. The Colledges are but three in number, whereof that which is called the Colledge of Wiſedome is the faireſt, in which their theologicall exerciſes are handled. The ſecond is the Caſimirian Colledge, wherein are exerciſes of all the liberall ſciences. The third is called the Burſa, wherein all faculties are profeſſed alſo: although this Vniuerſitie be but little, yet it hath partly bred, and partly entertained many ſingular men of rare learning, that haue both eternized their owne names, and greatly graced this Vniuerſitie with the excellent fruits of their ſtudies that they haue communicated to the world. For here liued and died famous *Rodolphus Agricola* that moſt learned Friſian of the noble Citie of Groninga. The elogium of whoſe excellent learning written by *Eraſmus* (as I find it in his Chiliades, euen in the firſt Chiliad in the nine and thirtieth adage of the fourth Centurie) becauſe it is very memorable, and doth greatly illuſtrate the glorie of this rare man, I will here expreſſe, whoſe words are theſe. *Hoc equidem adagium eò libentius refero, quod mihi refricat*

refricat nouatq; memoriam pariter ac desiderium Rodolphi Agricolæ *Frisij, quem ego virum totius tùm Germaniæ, tùm Italiæ publico summoq; honore nomino: illius, quæ genuerit: huius, quæ literis optimis instituerit. Nihil enim vnquam hic Cisalpinus orbis produxit omnibus literarijs dotibus absolutius: absit inuidia dicto. Nulla erat honesta disciplina, in quâ vir ille non poterat cum summis artificibus contendere. Inter Græcos Græcissimus, inter Latinos Latinissimus. In carmine Maronem alterum dixisses: In oratione Politianum quendam lepore referebat, maiestate superabat. Oratio vel extemporalis adeò pura, adeò Germana, vt non Frisium quempiam, sed vrbis Romanæ vernaculum loqui contenderes. Eloquentiæ tam absolutæ parem adiunxerat eruditionem. Philosophiæ mysteria omnia penetrauerat. Nulla pars musices quam non exactissimè calleret. Extremo vitæ tempore ad literas Hebraicas ac Scripturam diuinam totum animum appulerat. Atque hæc conantem fatorum inuidia virum terris eripuit nondum annos natum quadraginta, sicut accipio.* Thus much *Erasmius* of *Rodolphus Agricola*, whose testimonie consisting of so many sweete words I was the more willing to alledge, because it is an introduction to a most elegant Epitaph written vpon the said *Agricola* by that famous and learned Venetian Gentleman *Hermolaus Barbarus* Patriarch of Aquileia; which Epitaph (as it is extant vpō the monument of him in one of the lesser Churches of Heidelberg) was communicated vnto me by a learned Gentleman of the Vniuersitie (and mentioned also by *Erasmus* himselfe in the same adage whence I haue deriued the premisses) who told me that *Agricola* was buried there *Anno* 1485 in the habite of a Franciscan Frier, according as I haue sometimes obserued secular men buried in Italy.

The Epitaph is this.

Inuida clauserunt hæc marmore fata Rodolphum
Agricolam, Frisij spemq; decusq; soli:

Scilicet

Scilicet hoc vno meruit Germania laudis
Quidquid habet Latium, Græcia quicquid habet.

Hauing now insisted vpō the praise of worthy *Rodolphus Agricola* in regard he was buried in this renowned city, I wil briefly name some other learned men of this noble Vniuersity, & so finally end this discourse of Heidelbeg. Here liued *Ioannes Dalburgius* counseller to *Ludouicus* Count Palatine of Rhene, and afterward Bishop of Wormes, a man of singular learning. Here also professed that admirable Hebrician *Conradus Pellicanus*, who read the Hebrew lectures; and *Sebastian Munster* his successor in the same lecture which he read there fiue years, as he himselfe doth write. Likewise he wrote some part of his Cosmographie in this Vniuersitie, as Mr. *Gruterus* told me: here *Ioannes Virdungus* that notable Mathematician professed the Mathematicke disciplines. Here *Gulielmus Xylander* borne in the renowned citie of Augusta, and famoused ouer all Christendome for his excellent learning, especially in the studie of humanitie, read Philosophie and Astrologie for the space of many yeares; and also did at last shut vp his vitall daies in this citie. Here that Phœnix and miracle of her sexe *Olympia Fulvia Morata* an Italian Gentlewoman borne, spent a good part of her time in sacred meditations, and most sweete exercises of learning, after she had abandoned the vanities of the Duke of Ferraraes Court in Italy, and the popish religion; who by her incessant study profited so much in the Greeke and Latine tongues, that she hath immortalized her fame by her most elegant writings, and added some grace to Heidelberg euen by leauing of her precious bones there. Here *Victorinus Strigelius* publikely professed after he had before bene a professor in the two Vniuersities of Iene and Leipzicke. Here *Ioannes Willingus* a singular Diuine and preacher of the Court florished. Here preached that worthy man *Gaspar Oleuian*: here those rare diuines three shining lamps of Christs Church, *Emanuel Tremellius* a Iew

borne

borne as I haue before written in my note of Venice; *Zacharias Vrſinus*, and *Petrus Boquinus* read with no leſſe profit then praiſe the publike lectures of diuinity. Whereof the firſt hath infinitely profited the Church by his excellent tranſlation of all the old Teſtament out of Hebrew into Latine with his learned copartner *Francis Iunius*, and their ſound ſcholiaes vpon the ſame. The other two haue like moſt valiant champions of Chriſt, eſpecially *Vrſinus*, fought the Lords battell againſt the enemies of Gods true religion, partly with their eloquẽt tongues, and partly with their elegant quilles. The one of them, I meane that holy *Vrſinus*, hauing beſides many other moſt learned tracts of diuinity, written ſo incomparably learned a Catechiſme, and ſo profitable vnto Gods Church, that I thinke there was neuer any booke of the like ſubiect ſince the time of the Apoſtles worthy to be paralleled with it; the other beſides many excellent theologicall tracts that he hath written, hath moſt manfully defended the old and ancient Chriſtianiſme againſt the new and counterfaited Ieſuitiſme. Here alſo liued *Paulus Meliſſus* that excellent Poet and worthy Knight *Palatine*. Here *Bartholomew Kicherman* that notable artiſt profeſſed Logicke and Philoſophy. Here finally flouriſhed thoſe foure famous men at that time that I was in Heidelberg; *Dauid Pareus* publike profeſſor of Diuinity, *Dionyſius Gothofredus* an excellent ciuill Lawyer, Doctor *Lingelſemius* and *Ianus Gruterus* whom I haue before mentioned, ſuch as greatly gratified me in the citie. All theſe from the firſt to the laſt haue bene ſo excellent and learned writers that they haue gotten themſelues ſuch a celebrity of name, as will neuer be extinguiſhed while the fabricke of the world doth laſt.

Thus much of Heidelberg.

I Departed from Heidelberg the eight day of September being Thurſday about nine of the clocke in the morning,

morning, and came to the City of Spira which is twelue miles beyond it, about fiue of the clock in the afternoone. Betwixt these two Cities I passed through a great wood, which by reason of the manifold turnings and windings of the way like a company of voluminous Męanders, did so exceedingly perplexe me, that I got out of the same with no small difficulty. About three miles before I came to Spira I was ferried ouer the Rhene in a boate.

My Obseruations of Spira commonly called Spier.

THis City hath had two names, Spira and Nemetum; whereof Spira was the ancientest: which *Peucer* affirmeth to haue been imposed vpon the City from the Greeke word σπεῖρα, which amongst many other significations signifieth also a Prętorian cohort. Because whereas *Constantius Chlorus* the father of *Constantine* the Great was esteemed either the first founder or the inlarger there of, (in which I haue read he buried his mother *Claudia* the daughter of *Flauius Claudius* the Emperour, and the predecessour of the Emperour *Aurelianus*) he placed a Prætorian cohort in this City for the defence both of the same place and of the territorie about it. Therefore seeing it doth manifestly appeare (saith *Peucer*) that *Constantius* made his *Rendeuous* about these places neare adioyning to Spira, the coniecture is neither absurd nor aliene from the historicall truth, that Spira had her denomination from certaine Grecian cohorts. But in processe of time this name Spira was conuerted to Nemetum from certaine people called Nemetes, who inhabited that territorie where the City now standeth, which name it retained for the space of many yeares till the yeare after Christs incarnation 1080. at what time it recouered her old name againe, by reason that a certaine Bishop whose name

name was *Rudiger* (as *Munſter* relateth the hiſtory) did include a certaine village called Spira neare adioyning to the ſaid Nemetum (which indeede was the true remnant of the ancient Spira built in the time of the foreſaid *Conſtantius*) within the walles of the City. And by this meanes the old but not the firſt name Nemetum (receiued from the foreſaid people Nemetes) was extinct: and the other name of Spira (the true ancient appellation firſt attributed vnto it at the time of her originall foundation) roſe againe. Since which time it hath continually retained the ſame name to this day, but with an addition of the name of the people Nemetes. For it is commonly called *Spira Nemetum*. Againe *Munſter* differing from the opinion of learned *Peucer* draweth the name of Spira from a certaine riuer ſo called, that iſſueth out of certaine hils not farre from the City. Which riuer (ſaith he) gaue the name to the ancient village, and hath ſince communicated the ſame vnto the City it ſelfe, becauſe it runneth at this day through the City. But I preferring the opinion of *Peucer* had rather deriue it from the Greeke word σπεῖρα ſignifying a band of Souldiers (which me thinks is the more elegant deriuation) then from the riuer Spira.

The ſituation of it is very pleaſant. For it ſtandeth in a fertill plaine, being watered partly by the foreſaid riuer Spira that runneth through it, and partly by the noble Rhene, which indeede waſheth not the walles thereof as it doth Baſil, Mentz, and Colen, and many other Cities and Townes, but is remote from it about the ſpace of one furlong. The compaſſe of it is ſomething larger then that of Heidelberg, and is inuironed with goodly walles that are exceedingly beautified both with battlements, and with very lofty * towers being of ſuch a heigth that they equall the towers of many of our Engliſh Churches, the like whereof I haue not ſeene in any place in my whole iourney, ſauing only one in Padua called

*Theſe towers and the walles were built by one of their Biſhops called Rudiger, of whom I haue already ſpoke.

led Antenors tower whereof I haue before ſpoken. Alſo many of theſe towers haue peculiar gate-houſes belonging to them, which doe greatly garniſh the City, and make it very conſpicuous a farre off. The ſtreets are many, and very faire as well for breadth as length; eſpecially the great ſtreete that leadeth to the Cathedrall Church, which is on both ſides fiue and thirty paces broade; for I paced it: and decked with many ſumptuous buildings that yeeld the farre fairer ſhew, becauſe ſome of the principalleſt haue their fronts very curiouſly painted. Alſo that exquiſite forme of building their houſes (whereof I haue made mention before in my deſcription of Strasbourg) by garniſhing both the endes with battlements, which are by little and little acuminated till they riſe to a ſharpe toppe, doth eſpecially adorne their buildings. Which faſhion I obſerued in Heidelberg alſo, and in moſt Cities both of higher and lower Germanie.

The Churches of the City are in number ſixteene, whereof foure are Collegiat, foure that are called Pariſh Churches, foure of Mendicant Friers, three of Nunnes, and one of Ieſuits. Their Cathedrall Church is dedicated to our Lady, (which our eloquent but Apoſtate countryman *Robert Turner* in a Tract intitled *Triumphus Bauaricus*, affirmeth to be as great a grace to this City as a white tooth to an Æthiopian) a very magnificent ſtructure that yeeldeth a moſt gorgeous ſhew a farre off by reaſon of the foure lofty turrets built at the corners therof, which to thoſe that come towardes the City do preſent a prety kinde of forme not vnlike to a cradle. This Church was founded about the yeare 1030. by the Emperour *Conrade* the ſecond ſurnamed *Salicus*. Who vpon the twelfth day of Iulie the ſame yeare placed the firſt fundamentall ſtone with his owne handes. But by reaſon that God called him out of the world before he could accompliſh his worke, he inioyned his ſonne *Henry* the

third in his death-bedde, who ſucceeded him in the Empire, to finiſh the building that he beganne, which was accordingly performed by his ſaid ſonne.

I obſerued more monuments of Emperors and royall Perſons buried in the Quire of this Church then in any other whatſoeuer in my whole voyage. For here lie the bodies of eight German Emperors and two Empreſſes, beſides many other worthy wights of both ſexes. The Emperors I will reckon by degrees in order as they reigned. The firſt was *Conradus Salicus* the ſixteenth German Emperor, and the firſt of the imperiall familie of Franconia, who was founder of the Church as I haue already ſaid. Here was he buried after he had reigned fifteene yeares, his body being tranſlated hither from the City of Vtricht in the Netherlands, where he died in the yeare 1039. Alſo his wife *Giſela* the daughter of *Lotharius* king of France was buried in the ſame place about fiue yeares after. The ſecond was *Henry* the third the ſeuenteenth German Emperor ſurnamed the *Blacke*, the foreſaid *Conradus* his ſonne by his wife *Giſela*, who died in the yeare 1056. of his age forty, of his Empire ſeuenteene, being choaked with a great morſell of bread. There was he interred the fifth day of Nouember which was the ſame day that he was borne. Their monuments I ſaw in the middle of the Quire, being not built with that royall magnificence as the Tombes of great Potentates are in this ambitious age. There were ſome other royall Peeres of the ſame ſtocke or familie buried there alſo: but euery one hath not his ſeuerall epitaph. For this one ſhort epitaph ſerueth for them all.

Filius hìc, pater hìc, auus hìc, proauus iacet iſtìc,
Hìc Proaui coniux, hìc Henrici ſenioris.

By *Proaui coniux*; is meant the Empreſſe *Giſela*, by *Henrici ſenioris* the Empreſſe *Bertha*. The third was *Henry* the fourth, the eighteenth Germane Emperour ſurnamed the elder, the former *Henry* his ſonne by the Empreſſe

presse *Agnes* the daughter of the Duke of Aquitanie: this is that heroicall and martiall Emperour that fought sixtie two battels in the field, in most whereof hee got the victorie: hee died in Liege vpon the seuenth day of Auguſt, in the fiftie and sixe yeare of his age after he had reigned fortie nine yeares, and in the yeare of our Lord 1106. his body was brought to Spira fiue yeares after his death (during al which time it was kept aboue ground in the foresaid Citie of Liege, and depriued of the honour of buriall by the Popes commandement) where he was interred neere to his wife *Bertha* the daughter of *Otto* an Italian Marqueſſe; ſhee was buried there about nineteene yeares before, in the yeare 1087. her body being translated thither from the Citie of Mentz. The fourth was *Henry* the fifth, the nineteenth Germane Emperour, surnamed the yonger, the foresaid *Henry* the fourths sonne by his wife *Bertha*: his body was brought thither from Vtricht, where he died the tenth day of Auguſt 1125. after hee had reigned nineteene yeares. The fifth is *Philip* borne in the Citie of Bamberg, once Duke of Sueuia, the foure and twentieth German Emperour, and the fifth sonne of that famous and victorious Emperour *Fredericke Barbaroſſa* by his wife *Beatrix*: hee was slaine by *Otto* Palatine of Wittelbach in his Chamber in Bamberg, when his Phyſition did let him bloud vpon the tenth day of Iuly in the yeare 1208. after he had reigned ten yeares. His body was first buried in the Cathedrall Church of Bamberg neere the Emperour *Henry* surnamed the Holy, and afterward by the Emperor *Fredericke* the second brought to Spira. His monument is graced with no other Epitaph, but this short inscription:

Philippus Bambergenſis.

The sixth *Rodolphus Habſpurgenſis* the two and thirtieth German Emperor, who died in a towne called Germersheim seated vpon a banke of the Rhene, the eighteenth

day of Auguſt in the yeare 1291. of his age ſeuentie and three, of his Empire nineteene: from the ſame hee was brought to Spira ſhortly after his death, and buried here with the reſt. The ſeuenth *Adolphus Naſſouienſis* the ſucceſſor of the foreſaid *Rodolphus*, who after hee had reigned eighteene yeares, was ſlaine neare this Citie vpon the ſixth day of Iuly in the yeare 1298. by *Albertus Auſtriaçus* afterward Emperour and the ſonne of the Emperour *Rodolphus Habſpurgenſis*. For they fought a Duell, that is, a ſingle combat in a field hard by Spira, where *Albert* ſuddenly inuaded *Adolphus* as ſoone as hee was diſmounted from his horſe; for as *Adolphus* was riſing vp to take horſe againe, *Albert* preuented him, and with his ſword did cut his throate. The eight and laſt Emperour is the foreſaid *Albert*, of whom I will make no more mention in this place, but that hee was buried here. Becauſe in my diſcourſe of the Monaſterie of Kiningsfelden in Switzerland I haue written a large hiſtory of his moſt lamentable end, and of the tranſlating of his body to this place.

Beſides the Monuments of all thoſe renowmed perſons intombed in the Quire, I alſo ſaw in the ſame place a memorable inſcription in Latine verſes concerning the perſons themſelues, which becauſe I was barred of the opportunitie to write them out before I departed out of the place, by good fortune I procured the ſame of a learned man of the Citie, who recited them to me perfectly by heart, euen theſe.

Famoſi Reges, clari Comitesq́, Ducesq́,
Et Reginarum nobilis vſq́ phalanx:
Hoc in magnifico (dum ſtabunt ſecula) templo
Veſtrarum laudum fama perennis erit.
Quippè domo noſtrà, cui munera magna dediſtis,
Haud fruſtrà placuit corpora veſtra tegi.
Speraſtis precibus animas quandoq́ leuari,
Hic facilem ad ſuperos ſpes erat eſſe viam.

Viuite

Viuite felices æternâ laude sepulti,
Quorum animas cœlum, corpora terra tenet.

In the body of the Church I saw many things very worthy the obseruation. But two of them are more memorable then the rest. Therefore I will name them first. These were matters concerning Saint *Bernard* Abbot of Claraual in Burgundy. The one his salutation to the Virgine *Mary*. The other a coppy of a certaine Epistle that he wrote to the Bishop of Spira &c. His salutation to the Virgin *Mary* is a most notable matter, which I was the more willing to obserue, because I had both read, and often heard of it before I came thither. The history is this. When Saint *Bernard* came at a certaine time to this Citie of Spira, he went to the Cathedrall Church to serue God, and as soone as he came within the first dore at the west end of the Church, he kneeled very deuoutly vpon his knees, and zealously eleuating both his hands he saluted the image of the Virgin *Mary* (which is shewed to this day at one corner of the outside of the Quire on the right hand thereof as you enter in to the Church from the west dore) with these three salutations, which for the better confirmation of the memory of the matter to posterity were shortly after written in three seuerall places of the Church where he kneeled, being the space of thirty fiue foote distant a sunder. The first was this, written in capitall letters in the same manner as I present it to thee.

O
CLEMENS
MARIA.

Which wordes are cut in brasen letters within a round peece of blew marble. But the word *Maria* is written otherwise thē the rest. For it is contriued in that manner that the 5. letters of her name are seuerally made in the 5.

leaues of a roſe, which are very curiouſly repreſented in the ſame peece of marble. In the middle ſtone where he kneeled the ſecond time, is written his ſecond ſalutation.

O
DVLCIS
MARIA.

In the third his laſt ſalutation.

O
PIA
MARIA.

It is reported that the image did vtter a voyce at that time to Saint *Bernard* very like to a liuing and articulate voice of a man, by way of thanking & commending him for his deuotion. But what the ſpeech was I could not reade in any authentick author (though I know *Robert Turner* whome I haue mentioned a little before, writeth in his *Triumphus Bauaricus*, that the image made this anſwere: *Gratus ades nobis Bernarde*,) nor heare from the report of any learned man. Yet I was very inquiſitiue for the matter in Spira amongſt the learned of all ſorts both Proteſtants and Papiſts, no man being able to tell me. But the anſwere that Saint *Bernard* made to the image I meane to conceale till ſome other edition of my booke after my future trauels, (if God ſhall mercifully prolong my life to accompliſh ſome other outlandiſh voyage) and that for certaine reaſons of no meane importance which I will not diſcouer to the world.

The other memorable thing of Saint *Bernard* that I ſaw in the body of this Church, was a coppy of a certaine

certaine Epistle that he wrote to the Bishop of Spira, the Clergie, and the people of the citie, to the end to exhort them to ioine their helpe and assistance vnto those heroicall Princes that did in his daies vndertake that famous voyage vnder the conduct of *Godfrie* Duke of Bouloigne to conquer the holy land, and eiect the barbarous Saracens and Paynims that had possessed the same. Howbeit in this epistle he maketh no mentiõ at al of the foresaid *Godfrie*. I finde that S^t. *Bernard* liued about forty sixe yeares after he wrote this epistle. For whereas it is very likely that hee wrote it about the time of the Councell of *Clermont* in France which was assembled by Pope *Vrban* the second, of purpose to animate the Christiã Princes to vndertake that honourable expedition or the expugning of the holy land; that Councell was holden *anno* 1094. and S^t. *Bernard* died 1140. about the end of the raigne of the Emperour *Lotharius* the second. Surely the sight of the epistle did much comfort my heart, and in a manner refocillate my spirits. It is written in a very ancient peece of Parchment (which seemeth to be very neere fiue hundred yeares old, as being written either in the time of S^t. *Bernard* himselfe, w^ch is almost so long since, or very shortly after) and hanged vpon one of the pillers on the right hand of the church. First of all this in red letters: *Hæc est epistola quam beatus Bernardus tempore illo ad passagium ad hortandum misit Domino Episcopo Spirensi, Clero, et populo vniuerso.* Next followeth Saint *Bernards* owne supercriptiõ w^ch was this. *Domino et patri* * *karissimo venerabili Episcopo Spirensi, et vniuerso, Clero, et populo, Bernardus Clareuallensis vocatus Abbas in spiritu fortitudinis abundare*: then followeth the epistle it selfe in the latine tongue, which because I cannot cõmunicate to my country for a meere nouelty (for it hath bene commonly printed in all the editions of Saint *Bernards* workes, being in number the three hundreth two and twentieth epistle) I will

* Thus was this word written euen with the leter ſ at the beginning, according to that olde and obsolete manner.

not ſet downe in Latin, ſuppoſing that many learned men will cenſure it for a ſuperfluous labour, ſeeing it hath bene theſe many hundred yeares ſo common in the world. Yet ſince it was my hap to finde it out as I walked alone in the Cathedrall Church of Spira whereof I now write, being indeed a moſt excellent treatiſe in reſpect of the worthineſſe both of the argument and the author; I thought it not impertinent to tranſlate it according to my meane skil into our vulgar tongue (which I neuer heard to be done before by any man whatſoeuer:) ſubmitting my ſimple tranſlation to the fauorable cenſure of the curteous reader.

The Epiſtle I ſay it ſelfe is this.

I Am to treate with you about a buſineſſe of Chriſt, in whom is all our ſaluation. This I ſpeake that the authority of the Lord may excuſe the vnworthineſſe of the perſon of the ſpeaker, and that the conſideration of ſelfe-vtility may excuſe it alſo. Iwis I am but a meane man, yet I do not meanely deſire you all in the bowels of Ieſus Chriſt. Now then there is that occaſion of my writing vnto you that I dare preſume to ſalute the whole community of you with my letters. More gladly would I do it by word of mouth, if as I want not will, ſo alſo I had opportunity to performe it. Lo [a] now (my brethren) is the acceptable time, lo now is the day of plentifull ſaluation. For the earth hath moued and trembled, becauſe the God of heauen hath begunne to lay waſte his owne land. His I ſay wherein he hath bene ſeene to teach the word of his Father, and man with men to conuerſe for the ſpace of thirtie yeares and more. His certainly, ſince he hath illuſtrated it with ſo many miracles, and dedicated it with his owne bloud, in which the firſt flowers

a 2. *cor.* 6. *cap.* 2. *ve.*

of

of reſurrection budded, and now our ſinnes requiring it, the aduerſaries of the Croſſe haue ſacrilegiouſly made head, waſting in the face of the ſword the land of promiſe. For now it is well neare come to paſſe, if there be no bodie to reſiſt, that they will ruſh into the very Citie of the liuing God, ouerthrow the very ſhops of our redemption, and pollute thoſe holy places which were purpled with the bloud of the Lambe immaculate. Yea they yawne with ſacrilegious mouthes (out alas) to enter the very ſanctuary of Chriſtian religion, and they endeuour to inuade and tread vnder feete that very bed wherein our life for our ſakes hath ſlept in death. What do ye valiant men? what do ye that are the ſeruants of the Croſſe? what, wil ye giue that which is holy vnto dogs,[a] & pearls vnto ſwine? how many ſinners hauing there confeſſed their ſinnes with teares haue obtained pardon, after that the vncleanneſſe of the Pagans hath bene baniſhed out of the Citie by the ſwords of our forefathers? the malicious man ſees this, and enuies at it, gnaſheth his teeth, and pines away. He ſtirreth vp the veſſels of his iniquity, intending not to leaue as much as any print or ſtep of ſo great deuotion, at the leaſt if he can ſeiſe vpon (which God forbid) thoſe [b] Holyes of Holyes. And that would be to all ages a moſt diſconſolate griefe, becauſe the loſſe is irrecouerable, but eſpecially vnto this moſt impious generation it would breed an infinite confuſion, and ſhame euerlaſting. But what thinke we brethren? what, is the hand of the Lord [c] ſhortned or become weake to ſaue, in that he calles his little wormes to preſerue and reſtore vnto him his inheritance? what, is he not able to ſend more then twelue legions of Angels, or but ſay the word, and your land ſhall be deliuered? verily it is in his power to do it when he liſt. But I tell you the Lord God doth trie you. He lookes backe vpon the ſonnes of men, if there be any that vnderſtands, and enquires for [d] her, and bemones her caſe. For the Lord hath pitie on his people.

a *Matth 7. cap. 6. ve.*

b *Sancta Sanctorum.*

c *Eſay 59. cap. ve. 2.*

d *The Citie of Ieruſalem.*

people, & doth prouide a wholesome remedie for those that are grieuously fallen. Consider how great cunning he doth vse to saue you, and be amazed at it. Behold the depth of his pietie, and be of good cheere O ye sinners. He will not your death, but that ye may be conuerted and liue. For he seekes an occasion not against you, but for you. For what is it but a studied occasion of saluation & picked out only by God himselfe, that the omnipotent doth vouchsafe to quit from their bondage murderers, robbers, adulterers, periured men, and those that are vassals to other crimes, as if they were a nation that had wrought righteousnesse? Doe * not distrust ô ye sinners, the Lord is debonaire. If he meant to punish you, he would not only not craue your seruice, but would not entertaine it being offered by you. I say againe, weigh the riches of the goodnesse of the most high God, obserue the counsell of his mercy, he either makes himselfe to haue want, or seemes as though he had, while he couets to relieue your necessities. He will be held a debtor that he may giue wages vnto those that serue in his warfare, euen indulgence of sinnes, and euerlasting glory. Blessed may I call the generation whom so plentifull a time of indulgence layes hold vpon, whom that pleasing yeare to the Lord and truly Iubilie doth finde aliue. For this blessing is dispersed ouer all the world, and to the ensigne of life all men flie together with a kinde of contention. Therefore for as much as your territory is fruitfull of valiant * men, and knowen to be full of such as are in the prime of their youth (as your praise is spread all ouer, and the fame of your proweſſe hath filled the whole world) be yee also couragiously girt, and in zeale of the Christian name betake your selues to happy armes. Let former not war-fare but malice cease, wherewith yee are wont mutually to destroy one another, that yee might be mutually consumed. What direful wilfulnesse stirreth vp wretches, that neighbours should

*. *Ioel 2.*

* In the Latin coppy of Saint *Bernards* Epistle I find these wordes. *Quia ergò fœcunda vitiorum terra vestra, &c.* wherein I obserue a fault. For I am perswaded that that word *vitiorum* should be *virorum*. Otherwise there can be no sense in it. The consideration whereof hath induced me to trãslate it accordingly.

ſhould pierce that body whoſe ſoule perhaps is in caſe to periſh. But he ſhall not eſcape to boaſt of it, and a ſword hath pierced him to the very ſoule when he doth but onely reioyce at the fall of his enemie. To expoſe ones ſelfe to ſuch a danger, were a token of madneſſe, not of proweſſe. Neyther might it be aſcribed to hardineſſe, but rather to folly. Now thou haſt couragious ſoldier, thou haſt warlicke man where thou maieſt skirmiſh without danger, where it is both a glory to conquer, and to die a gaine. If thou art a wiſe and thriuing Merchant, if a purchaſer of this world, I bring thee tydings of a great fayre, ſee thou ſlippe it not. Take the ſigne of the croſſe, and thou ſhalt obtaine indulgence of all thy ſinnes whereof thou ſhalt make a confeſſion with a contrite heart. The matter it ſelf if it be bought, is had for little or nothing. If it bee taken vpon a deuout ſhoulder, without doubt it is worth the Kingdome of God. Well therefore haue they done that haue already taken the heauenly cogniſance, and others may doe well to lay hold on that which may auaile to their ſaluation. Touching the reſt I aduiſe you (my brethren) yet not I, but alſo Gods *Apoſtle with me, that credite is not to be giuen to euery ſpirit. We haue heard and reioice how the ſpirit of god boileth in you: but it is altogither neceſſary that a due temperature of knowledge be not wanting. The Iewes are not to be perſecuted, nor to bee ſlain, no not ſo much as to bee baniſhed from you. Aske your ſelues the holy Scriptures. I know what is read in the *Pſalme propheſied of the Iewes. God ſhewes me (quoth the Church) concerning my enemies, that thou kill them not, leaſt at any time my people proue forgetful. They are certaine liuing marks pointing out vnto vs the Lords paſſion. For this cauſe they haue beene diſperſed into all Countreys, that while they ſuſtaine the iuſt puniſhment of ſo great a crime, they may be witneſſes of our redemption. Whereupon the Church ſpeaking in the

* 1 Iohn. 4.

* 50.

the ſame pſalm addeth this, Diſperſe them in thy vertue, and put them downe O Lord my protector: which hath accordingly come to paſſe. For they are diſperſed, they are put downe, they ſuſtaine hard captiuitie vnder Chriſtian Princes. Notwithſtanding about the euening they ſhall be conuerted, & there will be a reſpect had of them in time. Finally, when the multitude of the Gentiles ſhall enter in, then all Iſrael (ſaith the [a] Apoſtle) ſhall bee ſaued. But in the meane time whoſoeuer dieth, remaineth in death. I ſay not that whereſoeuer they [b] are not, we grieue that Chriſtian vſurers do worſe Iudaize, at the leaſt if they ought to be fitly called Chriſtians, and not rather baptized Iewes. If the Iewes are altogether confounded, how then ſhall their ſaluation or conuerſion promiſed in the end, proſper? Surely the very Gentiles themſelues (if their conuerſion were likewiſe to be expected) were rather to be forborne then [c] ſmitten with the ſword. But now ſince they firſt began to offer violence vnto vs, it behoueth thoſe that do not carry the ſwordes in vaine, to repulſe force with force. Yet it is a part of Chriſtian piety as to conquer the proud, ſo alſo to ſpare ſubiects, eſpecially thoſe whoſe the lawe is by promiſe, thoſe from whome the Fathers were deſcended, and frō whom Chriſt ſprang according to the fleſh, which is bleſſed for euer. Howbeit it were to be required of thē, according to the tenor of the Apoſtolicall mandate, that they ſhould altogether exempt al thoſe free frō the exaction of vſurie that ſhall take on them the badge of the croſſe. Alſo it is neceſſary (my moſt beloued brethren) that if any man perhaps deſirous to be cheefe amongſt you, would by his forwardneſſe foreſtall the gouernmēt of the armie, yee giue no [d] eare at all vnto him: and if he make as though he were ſent from vs, it is not true. Or if he ſheweth letters ſent as from vs, ye may ſay they are altogether falſe, that I may not call them furtiue. Ye ought to chooſe warlike men, and Chieftains expert in thoſe

[a] Rom. 11.

[b] The Iewes.

[c] In moſt of the Latine copies it is *expetendi*. But it is falſe. For it muſt be *petendi*.

[d] The ordinary Lattine text is falſe. For in ſteed of *audeat* it muſt be *audiatur*.

thoſe affaires, and to take order that the armie of the Lord may march together, that it may euery where haue ſtrength, and may not ſuſtaine violence from any whatſoeuer. For there was a certaine man in the firſt voiage before Ieruſalem was taken, called *Peter*, of whome yee alſo (vnleſſe I am deceiued) haue often heard mention. He marching alone with his ſoldiers, expoſed the people that beleeued him, to ſo great dangers, that either none of them or very few eſcaped, that periſhed not either with hunger or the ſword. Therefore it is altogether to be feared that if yee ſhall doe the like, the like may happen vnto you alſo. Which God turne from you that is bleſſed for euer. Amen.

Hauing now ended thoſe two things that I ſaid before were the moſt memorable of all in the body of this Church, I will digreſſe to ſome other matter, and will firſt make mention of a certaine pulpit that ſtandeth on the left hand of the body of this Church, as you come into it from the ſtreet. I ſuppoſe that ſome hyper-criticall carpers will taxe me of vanity for adding ſuch triuiall things to my Obſeruations, as deſcriptions of Pulpits. But I craue pardon of them although I deſcribe this pulpit of Spira. For it was ſo glorious and reſplendent an architecture, that I was vnwilling to let it paſſe vnmentioned, being the faireſt thing of that nature that I ſaw in my trauels, ſauing one only pulpit before mentioned in my diſcourſe of the City of Amiens. Which notwithſtanding in ſome reſpects is inferiour to this whereof I now ſpeake. The roofe or couering of this ſumptuous pulpit is made but of wainſcot, but ſo wonderfull gorgeouſly gilt, and adorned with ſundry colours, that it yeeldeth a ſhew moſt beautifull: in certaine ſquare peeces of this roofe I read theſe ſacred poeſies. The firſt this. [a] *Hodiè ſi vocem eius audieritis, nolite obdurare corda veſtra.* In the lower ſquare this. *Beati qui audiunt verbum Domini & cuſtodiunt illud.* A little vnder this. [b] *Prædica*

[a] *Pſal. 94.*

[b] *2. Tim. 4. cap.*

dica verbum, insta opportunè, importunè, argue, obsecra, increpa in omni patientia & doctrina. The other part of the pulpit is exceeding sumptuous also, being made of white free-stone, which is so faire that it may compare with some kinde of alabaster, and garnished with curious images, workes, and borders most richly gilt, and decked with many sentences taken out of the holy Scriptures. In the inside of the dore where the preacher ascendeth the pulpit, this is written in golden letters. [c] *Ascendo ad patrem meum & patrem vestrum.* Also these sentences are written in the outside of the pulpit about the compasse as the Preacher doth ascend. [d] *Quomodo prædicabunt nisi mittantur? sicut scriptum est. Quàm preciosi pedes Euangelizantium pacem, Euangelizantium bona?* Next this. [e] *Euntes in mundum vniuersum prædicate Euangelium omni creaturæ.* Againe this. [f] *Dominus dabit verbum Euangelizantibus virtute multâ.* Then this. [g] *Clama, ne cesses, quasi tuba exalta vocem tuam, & annuncia populo meo scelera eorum.* All these sentences are written in one row. Vnder these in the lower part of that curious stony compasse this is written. [h] *In nouissimo autem die magno stabat Iesus & clamabat, dicens, Si quis sitit, veniat ad me & bibat.* Likewise there are set forth in the outside of this exquisite workemanship the images of the foure Doctors of the Latin Church. S^t. *Augustine* and S^t. *Ambrose* in their Episcopall habites, S^t. *Hierome* in his Cardinals weedes. S^t. *Gregorie* with his triple crowne. Our Lady with Christ in her armes. S^t. *Stephen* Pope, and two Bishops more whose names are not expressed. Also the seuen workes of mercy are after an historicall manner very artificially represented in stone. Vnder the first this is written in golden letters. *Esurientes pascere.* Vnder the second. *Potum dare sitientibus.* Vnder the third. *Operire nudos.* Vnder the fourth. *Captiuos redimere.* Vnder the fifth. *Ægrotos inuisere.* Vnder the sixth. *Hospitio peregrinos suscipere.* Vnder the seuenth. *Mortuos sepelire.* Also

[c] *Iohn* 20.v.17
[d] *Rom.* 10. 15.
[e] *Mar.*16.15.
[f] *Psal.* 67. 12.
[g] *Esa.*58.ver.1.
[h] *Iohn* 7.37.

ſo the baſe of this pulpit is very ſumptuous, on both ſides whereof there are inſerted peeces of touch-ſtone. In one ſide this is written. *Eberhardus Dei gratiâ Epiſcopus Spirenſis & Præpoſitus Weiſſenburgenſis, Imperialis Cameræ Iudex, &c. Cathedram hanc in honorem Dei omnipotentis & ornamentum celeberrimæ huius baſilicæ nouâ hâc formâ conſtrui & erigi fecit Anno Salutis humanæ. M. D. X. C. V. nihil aliud optans quàm vt poſteritas ex hoc loco verbum Dei piè & Catholicè erudita, fuſis ad Deum precibus, ſemper ſui grato animo meminiſſe velit.* On the other ſide of the baſe this alſo is written in another peece of touch-ſtone. *Reuerendiſſimus Princeps & Dominus Reſtaurator huius Cathedræ Eberhardus à Dienheim electus fuit in Epiſcopum Anno Domini M. D. Lxxxi. ætatis ſuæ xxxix. Et in Iudicem Cameræ ſolito iuramento receptus vltima Aprilis cum xxvij. eiuſdem antè ſolenni equitatu in vrbem Spirenſem eſſet ingreſſus Anno Salutis Humanæ M. D. Lxxxiiij. obijt Anno ætatis ſuæ,* * *&c. Epiſcopatus, &c.*

* The yeare is not expreſſed in the original.

On the left hand of the bodie of the Church there is a paſſing ſumptuous monument of one of the Biſhops of Spira, whoſe image is made at length with a repreſentation of his Epiſcopall habits, and many curious workes and hiſtories are excellently cut in ſtone. Alſo it is adorned with many ſentences of Scripture. At the very top of all this is written. *Si charitatem non habuero, nihil ſum*: and vnder that: *Repleti ſunt omnes ſpiritu ſanctο*, where the effigies of a doue is carued. Aboue the effigies of Chriſt this in golden letters. *Mihi autem abſit gloriari niſi in cruce Domini noſtri Ieſu Chriſti. Gal. 6.* vnder that againe. *Vigilate, quia neſcitis diem neque horam. Matth. 25.* vnder that, his Epitaph in golden letters, which is this. *Reuerendiſſimo Principi ac Domino Domino* Marquardo *ab Hattſtein Epiſcopo Spirēſi & Præpoſito Weiſſenburgenſi Cæſareæ Maieſtatis Conſiliario, ac Imperialis Cameræ Iudici pro laudatiſſimæ memoriæ, dum vixit, pietate, doctrinâ, authoritate, rerum experientiâ, conſilijs, & ſingulari*

ri

ri prudentiâ conſpicuo & celeberrimo, nec non de Eccleſiâ Spirenſi multis modis optimè merito, monumentum hoc pictatis & nunquam apud poſteritatem intermorituræ recordationis ergò poni fecerunt eius heredes. Obiit autem ætatis ſuæ 51. *Epiſcopatus* 21. *Iudicatus* 21. 7. *Decembris. Anno Domini* 1581. *cuius anima requieſcat in pace. Amen.* Vnder that is written this ſentence. *In principio creauit Deus cœlum & terram. Gen.* 1. vnder which ſentence the hiſtorie of the creation of the world is very curiouſly expreſſed in ſtone.

Oppoſite vnto this there is erected on the right hand of the Church a faire monument of another Biſhop of Spira, whoſe image is made at length alſo as that of the former with his epiſcopall habits, and vnder the ſame this Epitaph is written. *Reuerendo atque illuſtri Domino* D. Georgio *Epiſcopo Spirenſi ac Com. Palat. Rheni Ducique Bauariæ admirandâ clementiâ, prudentiâ, & pietate vndique conſpicuo, ac demum flagranti Anglico ſudore immaturâ morte defuncto, pius in Epiſcopatu Succeſſor* Philippus *â Flerſheim hoc monumentum inſtituit. Obiit autem Anno Salutis* 1529. *die* 28. *Septembris, qui æternâ luce fruatur.*

There is adioyning to the South ſide of this Church a goodly cloiſter, in the which I obſerued an exceeding multitude of ancient monumẽts wherewith the cloyſter is beautified round about. But the time would not giue me leaue to write them out. For I made my aboad in this city but one whole day. This cloyſter inuironeth a very pleaſant greene quadrangular Court, in the midſt whereof there is the moſt memorable thing of that kinde that I ſaw in my trauels, euen a repreſentation of the mount Oliuet. This is (in my opinion) one of the moſt exquiſite works in all Europe, built in a round forme, and raiſed to the height of ſome forty foote by my eſtimation. It is ſupported with ſix goodly pillars of free ſtone, within the which is deſcribed the hiſtory of Chriſts praying

vpon

vpon the Mount Oliuet, for there he is repreſented proſtrate vpon his knees, and eleuating his hands when he prayed to his Father. Alſo three of his diſciples are pourtraied ſleeping in as many ſeueral places apart. The whole fabricke within thoſe pillars conſiſteth of many notable deuices. There are two very artificiall rayles of ſtone contriued in the maine worke, and within the ſame there ſtand the pourtraitures of ten ſouldiers hauing as many ſeuerall and diſtinct weapons in their hands. In another place are pourtraied fiue ſouldiers more ſtanding together, and concluding how they may take Ieſus. Alſo *Iudas* comming to kiſſe his maſter with a treacherous kiſſe is excellently preſented. About the top of the Mount where there ſtandeth an Angell with a croſſe in his hand, the figures of oliues are very cũningly expreſſed. likewiſe round about the rocke (for the lower part of this ſtructure is made in the form of a rock) They are ſo artificially made, that they yeeld a moſt delectable ſhew. With in the rocke is a little Chappell hauing windowes made in the maine rocke to conueigh in the light. Here euery Friday is Maſſe ſaid. The outſide of the building is incloſed with a faire incloſure of ſtone worke. Vpon the which, round about the ſame, is made a faire compaſſe or rayle of yron, ſuch as we call in Latine *Cancelli*, of ſome two yardes high that incompaſſeth the whole worke. Alſo the tops of thoſe barres are headed like the forkes of arrowes, to the end that no man ſhall come within the place. There is but one onely dore that leadeth to this Mount Oliuet and the Chappell within the ſame. To conclude, ſuch is the ſtrange curioſitie of this worke, that it driueth all the beholders into admiration, and is a thing of ſuch fame that few ſtrangers come to the Citie but ſee it before they go forth againe.

Who was the firſt Biſhop of this Citie I cannot finde. But I haue read that there was a Biſhopricke inſtituted in the ſame before 348 yeares after Chriſt. From which

time till the reigne of *Dagobert* King of France, it was exceedingly eclipſed and deceaſed. But the ſame King well repaired it againe, and created *Athanaſius* that was one of his Chaplaines, Biſhop of Spira about the yeare 610. ſince which time there haue bene many famous Biſhops, whereof thoſe of later yeares haue bene ſtiled with the titles of Princes: he that was Biſhop when I was there, was called *Eberhardus Adinheim*, who was about the age of threeſcore yeares when I was in the Citie: one that alwaies reſideth at a Palace he hath in the countrie, as the reſt of his predeceſſors haue done theſe many yeares.

Thus much of the Cathedrall Church and the Biſhopricke.

I Was in the Colledge of the Ieſuits who vſed me verie kindly. But one eſpecially aboue al the reſt, whoſe name was *Ionas Keinperger* the chiefe of the Ieſuiticall family, who ſhewed me their library, where I ſaw a notable company of goodly bookes. But in one of them I obſerued a matter that argued the iniurious and naughty dealing of the Ieſuits. For whereas amongſt the reſt of their bookes they had *Munſters* Coſmography, I looked into it to informe my ſelfe ſomething of the antiquities of the Citie, and by chance turning ouer ſome leaues, I found notable places expunged by theſe criticall Ariſtarches, and demanded of them why they did deface any part of ſo famous an authors workes. They anſwered me that *Munſter* was an heretike and an apoſtate, affirming that after he had renounced his Monkiſh religion, he maintained many heretical points in his writings. Wherfore becauſe there were certaine matters in his Coſmography that made againſt the faith of the Catholike Church of Rome, they would not ſuffer thē to remaine in the booke. How theſe men and others of diuers Papiſticall orders haue dealt with the Fathers of the Church alſo, and diuers godly authors of great antiquitie by their wicked falſifications, putting out thoſe things that haue made againſt

gainſt them, and ſupplying the ſame with ſome commentitiall forgeries of their owne braines, it doth euidently appeare to the world by the *Index expurgatorius* printed at Geneua and Strasbourg. I found one of thoſe Ieſuites ſo skilfull in ſome of our Engliſh hiſtories, that he diſcourſed vnto me of certaine ancient matters of old Brittaine, eſpecially of our Kings of Northumberland. In their Library they keepe the picture of their Biſhop *Ebsrhardus* aboue named, becauſe he hath ſhewed himſelfe a great benefactor vnto them. Father *Ionas* ſhewed me their Church alſo. Which though it be not very great, yet it is exceeding glorious and beautifull, being garniſhed with a great multitude of faire pictures and images. Their table aboue the high Altar is a paſſing ſumptuous thing. But I could not perceiue the inward glory thereof, becauſe it is moſt commonly ſhut, and neuer opened but vpon ſpeciall daies. At the vpper end of the Church there are certaine ſeates made onely for Earles, Counteſſes, and other great perſons to ſit in, who do eſtſoones repayre to their Maſſes as Father *Ionas* told me. And by the ſides of their walles in the inſide of the Church, they haue lately made fiue very curious ſeates of wainſcot three on one ſide, & two on another for the Prieſt to ſit in, to the end to heare the confeſſions of offenders. All this Church was built within theſe few yeares, not at their owne coſt, but meerely by the beneuolence and liberality of well diſpoſed benefactors that haue bountifully contributed to the building thereof. Of the Fraternitie of theſe Ieſuites there are onely twentie.

I heard that there were certaine temples of idolatrie heretofore in this city erected by the Ethnicks, before it was conuerted to Chriſtianity, & thoſe in number three; which is alſo confirmed by *Munſter*, whereof one was dedicated to *Diana*, which was nere to the place where the Cathedrall Church now ſtandeth. An other to *Mercury* in a place where there was afterward a Monaſtery of Be-

nedict in Monkes. And the third to *Venus* vpon a hill at the west end of the city, where I obserued the Church of Saint *Guido*; but at last *Dagobert* King of France demolished them all, so that now there are not to be seene *vel Vestigia quidem*, as much as the least ruines thereof; but only the places where they stood.

Attila King of the Hunnes after he marched out of Hungary and Austria with his huge Armie to conquer Germany, greatly wasted this city of Spira, ransacking it after a most cruell and mercilesse manner with fire and sword, as he did other of the German cities that I haue already described, and others also that I shall hereafter describe.

This City doth not embrace that vnity of religion that the cities of Strasbourg, Basil, and the other reformed cities of Switzerland, but is distracted into a double religion, Protestant and Papisticall; the Protestant professing the Lutheran Doctrine, beeing the predominant part, though the Cathedrall Church belongeth to the Papistes in regard their Bishop is a Papist. For a learned preacher of the city one *Nicolaus Frusius* that vsed me very curteously, tolde me that most of the principall families professe the reformed religion. But there is a kind of murmuring betwixt both parts, though it be so concealed that it breaketh not out into any open iarres, full liberty of conscience & exercise of religion being permitted to each faction without any contradiction.

Now it were fitte to speake something of the gouernement of this noble city, and to mention their principall Magistrates, their affaires in iustice, and such other memorable pointes of policy, as the description of so worthy a City doth require. But seeing I made so shorte aboade there, I hope thou wilt be satisfied with the premisses. Only I can say that it is an imperiall city. Therfore let this suffice for Spira.

Thus much of Spira.

I Departed from Spira about eight of the clocke in the morning the tenth day of September beeing ſaturday, after I had made my aboade there all friday, and came to the beautifull city of Wormes about ſixe of the clock in the afternoon. This daies iourney was ſeuẽteene miles. Betwixt Spira and Franckendall twelue, and from that to Wormes fiue. I obſerued that all the tract betwixt theſe two cities doth yeeld a moſt fertile & pleaſant ſoyle that bringeth forth abundance of all manner of commodities, as corne, grapes, fruites, all manner of rootes, and what not?

I obſerued that in Franckendal which I neuer ſaw in any city or towne before, and I haue not heard of the like to be ſeene in any city of Chriſtendome ſauing onely in the city of Nancy the Metropolitan of Lorraine. For all the houſes of the towne are newly built, hauing bene raiſed from the foundations within fifty yeares, as I heard in Spira. Before which time Franckendall was the name of a Monaſtery onely and not of a Towne. Part of the Monaſtery being defaced, the whole Church remayneth to this day, being the onely Church of the Towne, and a very goodly building, which a man may ſee a farre off from euery quarter of the country. This Monaſtery was built in the time of the Emperour *Henry* the fift about the yeare 1119. by a certaine rich Gentleman of the city of Wormes called *Eckenbertus Kemerer*, who conuerted his whole eſtate into money, and beſtowed the ſame vpon the building of this Monaſtery, wch he deuided into two parts, & diſtinguiſhed it by the names of the greater and the leſſer Monaſtery. For the greater ſerued for Monkes, whereof he himſelfe hauing abandoned the world, was the firſt Abbot; and the other for Nunnes, whereof his wife *Richlindis* was the firſt Abbeſſe. But now this Monaſtery is alienated from Popiſh vſes, the Church being poſſeſſed by the Proteſtants of the towne that profeſſe the ſame religion that we doe in

England, where they heare Gods word truly preached, & receiue the Sacraments duely administred. I obserued one faire street in this towne which is much graced with the new buildings. For all the buildings of the towne being new (as I said before) they yeeld the much fayrer shew. Also I saw a goodly market place in the towne. More then this I cannot speake of Franckendal because I made no aboade at all there, but only glanced through it in my way to Wormes.

Thus much of Franckendal.

THere hapned vnto me a certaine disaster about the middest of my iourney betwixt Franckendal and Wormes, the like whereof I did not sustaine in my whole iourney out of England. Which was this. I stept aside into a vineyard in the open field that was but a litle distant from the high waie, to the end to taste of their grapes wherewith I might something asswage my thirst: hoping that I might as freely haue done it there, as I did often times before in many places of Lombardie without any controulement. There I pulled two little clusters of them, and so returned into my way againe trauelling securely and iouially towards Wormes, whose lofty Towers I saw neere at hand. But there came a German Boore vpon me (for so are the clownes of the country commonly called) with a halbert in his hand, & in a great fury pulled off very violently my hat from my head (as I haue expressed in the frontispice of my booke) looked very fiercely vpon me with eyes sparkling fire in a manner, and with his Almanne wordes which I vnderstood not, swaggered most insolently with me, holding vp his halbert in that threatning manner at me, that I continually expected a blow, and was in deadly feare lest he would haue made me a prey for the wormes before I should euer put my foote in the gallant City of Wormes

Wormes. For it was in vaine for me to make any violent reſiſtance, becauſe I had no more weapon then a weake ſtaffe that I brought with me out of Italy. Although I vnderſtood not his ſpeeches, yet I gathered by his angry geſtures that the onely cauſe of his quarrel was for that he ſaw me come forth of a vineyard (which belike was his maiſters) with a bunch of grapes in my hand. All this while that he threatned me with theſe menacing termes I ſtood before him almoſt as mute as a Seriphian frogge, or an Acanthian graſhopper; ſcarce opening my mouth once vnto him, becauſe I thought that as I did not vnderſtād him, ſo likewiſe on the other ſide he did not vnderſtand me. At length with my tongue I began to reencounter him, tooke heart a grace, and ſo diſcharged a whole volley of Greeke and Latin ſhot vpon him, ſuppoſing that it would bee an occaſion to pacifie him ſomewhat if he did but onely thereby conceiue that I had a little learning But the implacable Clowne

* *Non magis incepto vultum ſermone mouetur*
Quàm ſi dura ſilex, aut ſtet Marpeſſia cautes. * Æneï. 6.

And was ſo farre from being mitigated with my ſtrange Rhetoricke, that he was rather much the more exaſperated againſt me. In the end after many bickerings had paſſed betwixt vs, three or foure good fellowes that came from Wormes, glaunced by, and inquired of me what the quarrell was. I being not able to ſpeake Dutch asked them whether any of their company could ſpeake Latin. Then immediately one replyed vnto me that he could. VVhereupon I diſcouered vnto him the whole circumſtance of the matter, and deſired him to appeaſe the rage of that inexorable and vnpleaſant peaſant, that he might reſtore my hat againe to me. Then he like a very ſociable companion interpoſed himſelfe betwixt vs as a mediator. But firſt he told me that I had committed a penal treſpaſſe in preſuming to gather grapes in a vineyard without leaue, affirming that the Germanes are

ſo exceeding ſparing of their grapes, that they are wont to fine any of their owne countreymen that they catch in their vineyards without leaue, either with purſe or body: much more a ſtranger. Notwithſtanding he promiſed to do his endeuour to get my hat againe, becauſe this ſhould be a warning for me, and for that he conceiued that opinion of me that I was a good fellow. And ſo at laſt with much adoe this controuerſie was compounded betwixt the cullian and my ſelfe, my hat being reſtored vnto me for a ſmall price of redemption, which was twelue of their little coynes called ſennies, which counteruaile twenty pence of our Engliſh money. But I would counſel thee gentle reader whatſoeuer thou art that meaneſt to trauell into Germany, to beware by my example of going into any of their vineyardes without leaue. For if thou ſhalt happen to be apprehended in *ipſo facto* (as I was) by ſome ruſtical and barbarous Corydon of the country, thou mayeſt perhaps pay a farre deerer price for thy grapes then I did, euen thy deareſt blood.

My Obſeruations of Wormacia otherwiſe called ciuitas Vangionum, but moſt commonly Wormes.

THe ſituation of this famous city did as much delight me as of any city whatſoeuer I ſaw in Germany. For it is ſituate in a moſt pleaſant plaine that doth very plentifully yeeld great ſtore of all manner of commodities ſeruing as well for pleaſure as profit. For I ſaw goodly ſtore of corne, eſpecially wheate growing in the fertile and ſpacious fieldes about the city. Alſo they haue great plenty of faire vineyards, yea ſuch exuberancie of all things I obſerued in the whole compaſſe about the citty

city,that I thinke there is nothing wanting vnto them that the heart of man can deſire. Beſides it is much the more opportunely ſeated by reaſon of the noble riuer Rhene that runneth neere vnto it, yet not ſo neere that it watereth the walles thereof,as it doth Mentz,but is ſo farre diſtant from it as from the city of Spira, that is, about the ſpace of one furlong. I heard a thing in this city that I did not a little wonder at,that the territory round about the ſame is ſo exceedingly frequented with people,that there are no leſſe then two hundred ſeueral townes & villages within the ſpace of foure Dutch miles of the city, which doe make ſixteene of our Engliſh. Withall he added this, that it hath bene often obſerued that ſome people of each of theſe two hundred Townes and Villages haue repayred to the city to market, and returned backe againe the ſame night to their owne houſes. A matter that ſeemed ſo ſtrange vnto me,that I haue neither read nor heard of the like to be obſerued in ſo ſmall a plotte of ground.

This City is eſteemed of great antiquity. For ſome authors doe write that it was a colonie of the Treuirians, and that it beganne to be built within a few yeares after the City of Treuirs ſituate by the Moſella was founded by that Babylonian Prince *Trebeta* the ſonne of King *Ninus*. The people that did firſt inhabite it were called *Vangiones*, which was the name not only of the inhabitants of the City, but alſo of all ſuch as dwelt round about in diuers places of the country a prety way remote from the City. From theſe *Vangiones* the City tooke her denomination of *Ciuitas Vangionum*, which name it retaineth to this day. Alſo it was in former times called *Berberomagum* as learned *Peucer* doth write. Which name he ſaith is mentioned by *Ptolomæus* in his *Geographie*. From which word the preſent name *Wormacia* (for at this day it hath two Latin names,*viz.Ciuitas Vangionum* and *Wormacia*) taketh his denomination. For they

they make this etymologie of it, *Wormacia quaſi Bormacia.* As for the moderne Dutch word Wormes it is deriued by contraction of the letters from the Latin word *Wormacia.*

The buildings of this City are very faire both ſacred and ciuill, and many of their ſtreets doe yeeld a beautifull ſhew both for length, breadth, and the ſtately houſes on both ſides. Their walles are ſtrong and ancient, and beautified with faire gate-houſes. Their Churches likewiſe, becauſe the City ſtandeth in a plaine, doe preſent a moſt delectable and gorgeous ſight to thoſe that approch towards the City from any quarter whatſoeuer, either weſt, north, or ſouth; eſpecially their Cathedrall Church dedicated to S^t. *Peter*, which being adorned with foure moſt eminent towers of a very magnificent ſtructure, do exhibite to the eies of the beholder a forme like to a cradle. The like whereof i haue before reported of the foure towers of the Cathedrall Church of Spira. This Church of S^t. *Peter* I viſited, but obſerued no ſuch memorable monuments therein as our Lady Church of Spira yeelded to me, and therefore I will paſſe it ouer with a word commending it for a building of notable magnificence, and (as I coniecture) of great antiquity, though I muſt confeſſe I know not the hiſtorie of the foundation of it. Becauſe none of the learned men of the City, amongſt whom I was very inquiſitiue for the matter, could certifie me thereof. But that which is wanting in the deſcription of the Cathedral Church, ſhall be a little ſupplied with the mention of the Biſhops ſtately Palace adioyning thereunto, although I cannot write halfe ſo much of the ſame as I would haue done if I could haue obtained acceſſe into the inner roomes, which I found to be a matter of great difficulty, becauſe the Biſhop whoſe name was *Gulielmus* (more then that they could not tell me) was reſident in the country at his Palace of *Ladenburgum* when I was in Wormes. So that what

what I now write of the Palace is only of the frontiſpice thereof, a matter of ſurpaſſing beauty; and that which I will report of this front is a thing ſo notably memorable, that as I ſaw not the like before, and doe doubt whether I ſhall euer ſee the like againe hereafter in any place of Chriſtendome in my future trauels: ſo I hope it will be very pleaſant to the learned reader to reade ſo rare a matter as I will now preſent vnto him. Euen the ſacred Prophecies of thoſe twelue famous Propheteſſes called the *Sibyllæ*, who although they were Pagans borne, and liued and died amongſt the Gentils, yet Almighty God did infuſe into them that *vim & furor*, that diuine ſpirit of prophecie, that they pronounced many excellent Oracles of the Sauiour of the world Ieſus Chriſt, whereof ſome are ſuch as doe in ſome ſort agree with the predictions of Gods owne Prophets of his holy city Hieruſalem. Theſe prophecies are written vpon the front of the Biſhops wall (as I haue already ſaid) which hath beene lately ſo beautifully repaired, that it is at this day the moſt ſumptuous front of any Biſhops Palace that euer I ſaw. Each of theſe prophecies hath the picture of the authour thereof made aboue it with her name annexed to the ſame, and a notation of the yeare is added to ſome of them but not to all, wherein they flouriſhed before Chriſts incarnation.

The firſt is *Sibylla Delphica* vnder whom this is written. *Vixit ante aduentum Chriſti* 1525. And againe vnder the ſame picture this prophecie is written in faire Roman letters.

1. *Naſcetur Propheta abſq; coitu ex Virgine, eum cognoſces proprium Dominum tuum, ipſe verus erit Dei filius.*

The ſecond is *Sibylla Samia. Vixit Anno ante aduentum Chriſti* 1365. Her prophecie is,

2. *Ecce veniet dines & naſcetur de paupercula, & beſtiæ terræ adorabunt eum, clamabunt, & dicent: Laudate eum in atrijs cælorum.*

The

The third *Sibylla Erythræa. Vixit ante aduentum Christi Anno* 1289. Her prophecie is,

3. *In vltimâ ætate humiliabitur Proles diuina, iacebit in fœno agnus, & puellari offâ educabitur.*

The fourth *Sibylla Phrygia. Vixit ante aduentum Christi* 1215. Her prophecie is,

4. *Ex Olympo Excelsus veniet, & firmabit concilium in cælo, & annunciabitur Virgo in vallibus desertorum.*

The fifth *Sibylla Cumana. Vixit ante aduentum Christi* 550. Her prophecie is.

5. *Magnus ab integro seclorum nascitur ordo,*
Iam redit & Virgo, redeunt Saturnia regna,
Iam noua progenies cælo demittitur alto.
*Tu modò nascenti puero, quod ferrea * Pũ*
Desinet, ac toto surget gens aurea mundo.
Casta faue Lucina, tuus iam regnat Apollo.

* I found it thus in the original, by which what they meane I know not.

The sixth *Sibylla Hellespontia. Vixit Anno ante aduentum Christi* 544. Her prophecie is,

6. *De excelso cælorum habitaculo prospexit humiles suos, & nascetur in diebus nouissimis de Virgine Hebreâ cum cunabulis terræ.*

The seuenth *Sibylla Tiburtina. Vixit ante aduentum Christi* 92. Her prophecie is,

7 *Nascetur Christus in Bethleem, annunciabitur in Nazareth regnante Thauro pacifico fundatore quietis. O fœlix illa mater cuius vbera lactabunt illum.*

The eighth *Sibylla Cimerica. Vixit ante aduentum Christi* 332. Her prophecie is,

8 *In primâ facie Virginis ascendet puella, facie pulchrâ, capillis prolixa, sedens super sedem stratam, puerum nutriens, dans ei ad comedendum & bibendum, ius proprium lac de cælo missum.*

The ninth *Sibylla Agrippa. Vixit ante aduentum Christi, &c.* * Her prophecie is,

*The notation of her time is omitted, and so of all the rest following.

9 *En inuisibile verbum palpabitur, germinabit vt radix, siccabitur vt folium, non apparebit venustas eius, circundabitur*

tur aluus maternâ & florebit Deus latitiâ ſempiternâ, & ab hominibus conculcabitur.

The tenth *Sibylla Libyca.* Her prophecie is,

10. *Ecce veniet dies, & illuminabit Dominus denſa tenebrarum & ſoluetur nexus Synagogæ, & recinent labia hominum, & videbunt regem viuentium, & tenebit illum in gremio virgo Domina gentium, & regnabit in miſericordiâ, & uterus matris eius erit ſtatera cunctorum.*

The eleuenth *Sibylla Europæa.* Her prophecie is,

11. *Venit ille, & tranſibit colles & latices Olympi, regnabit in paupertate, & dominabitur in ſilentio, & egredietur de utero Virginis.*

The twelfth *Sibylla Perſica.* Her prophecie is,

12. *Ecce beſtia conculcaberis, & gignetur Dominus in orbem terrarum, & gremium Virginis erit ſalus gentium, & pedes eius in valetudine hominum, inuiſibile verbum palpabitur.*

Aboue theſe pictures are written many elegant diſtiches in diuers ſeuerall places, two verſes in a place, which ſeeme to haue beene newly written. I had a great deſire to write them out. But the time would not giue me leaue. For that day that I wrote theſe *Sibylline* prophecies, I ſpent but ſixe houres in Wormes, by reaſon that a certaine vrgent occaſion called me away from the City euen about noone, which depriued me of the opportunity to write thoſe verſes. Otherwiſe I had ſet them downe in this place.

I will now giue a little glance at the Biſhopricke of Wormes, ſeeing this diſcourſe of the Biſhops Palace doth giue me occaſion to make ſome relation thereof. For many yeares ſince this was an Archbiſhopricke, but by whom it was firſt founded it is a matter altogether vncertaine. For ſome write (as *Munſter* ſaith) that it was inſtituted by *Clodoueus* the firſt Chriſtian King of France, about the yeare of our Lord 500. others againe doe report that it began many yeares before. Which the ſaid

Munſter

Munſter proueth to be true. For he affirmeth that one *Victor* Archbiſhop of Wormes was at the generall Counſell holden at Colen in the yeare 348. with many other Biſhops that were aſſembled thither from all the famous Chriſtian countries of Europe for the depoſing of *Euphrates* Archbiſhop of Colen, becauſe he was with ſuch pertinacy addicted to the Arrian hereſie, that he would not be reconciled to the vnity of the Church. The Archbiſhop of this Citie was in ancient times a man of ſo great power and eminent authority, that he was abſolutely the richeſt Prelate of all Germany. For he was Lord ouer all thoſe large territories which the Count Palatine of Rhene, the Landgraue of Haſſia, and the Archbiſhop of Mentz doe poſſeſſe. Alſo he had no leſſe then ſixteene Biſhops vnder him that were ſubiect to his iuriſdiction as his Suffragrans. The firſt Archbiſhop was the foreſaid *Victor*, from whoſe time the Archbiſhoprick flouriſhed till the time of *Pipin* King of France, who depoſed one *Guerilio* from his Archiepiſcopall dignity by reaſon of a certaine lewd fact that he had committed, and tranſlated the Archbiſhopricke from VVormes to Mentz, which hath euer ſince retained it to this day. Alſo the ſaid Archbiſhopricke of VVormes was from thenceforth conuerted to a Biſhopricke, one *Wernharius* that immediatly ſucceeded the foreſaid *Guerilio*, being choſen the firſt Biſhop thereof in the time of *Carolus Magnus*. From which time the Citie of Wormes hath bene euer graced with a Biſhop by a continuall and orderly ſucceſſion of them till this preſent Biſhop *Guliel-mus* whom I haue before mentioned.

Thus much of the Archbiſhopricke and Biſhop of Wormes.

THE *Prætorium* or Senate houſe of the Citie that adioineth to the market place, is a very ſumptuous building, the front whereof is beautified with many faire pictures. But the faireſt of all is of *Fridericke* the third of that

that name Emperour, who is very gloriously painted in gold, sitting in his throne with his Imperiall crowne vpon his head, and his Scepter in his hand, and vnder him this is written.

Fridericus 3. Imper. Aug.
1593.

Vnder that this.

Renouata est hæc basilica 1592.

Againe vnder that I read this distich written in golden letters.

Astra Deo nil maius habent, nil Cæsare terra,
Si terram Cæsar, si regit astra Deus.

Also vnder that I read this inscription in a long line, aboue the which two souldiers were painted in their armour, leaning downe a little. And at one end of the front another souldier in his complete armour, displaying an ancient, and at the other end is painted a Queene with a crowne vpon her head. This inscription (I say) did I reade there in that long line. *Libertatem quam maiores peperere digne studeat fouere posteritas. Turpe enim esset parta non posse tueri. Quamobrem Vangiones quondam cum Iulio conflictati iam tibi Cæsar perpetuâ fide cohærent.* Next vnto this in another part of the same front are erected the statues of foure German Emperors that were benefactors to the citie, very sumptuously gilted for the better ornament of the *prætorium*, with their imperiall Diadems vpon their heads, each carying a sword in one hand, and a globe in another. They are represented onely to the girdle: The first *Carolus Quintus*, the second *Ferdicandus Primus Cæsar*, the third *Maximilianus Secundus*, the fourth *Rodolphus Secundus*. And vnder them is written in golden letters *Anno.* 1581. *Georgio Euchario Mosbach & Ioanne Kigele Reipub. Ædilibus, basilica hæc est ædificata.* Againe vnder that I read this inscription written in golden letters. *Austriacæ familiæ heroibus vindicibus libertatis patriæ vltra C C L annos amissæ vetustæ Vangionum*

Vangionum Wormaciæ S P. Q. beneficiorum memor locauit. *Anno* 1581. Alſo in the ſame ranke of that part of the front this impreſſe following is written in the like golden letters vpon a ground of Azure, neere to the portraiture of a greene Dragon ſupporting a coate of armes, wherein is figured a key; which dragō with the reſt is the armes of this Citie of VVormes. *Draco clauem tenens induſtriâ vaſtas ſolitudines excoli, fide & conſtantiâ ad decus perueniri demonſtrat. Hæc maiores Vangionum vrbis ſuæ arma eſſe voluerunt.* Alſo another part of this *Prætorium* is beautified with ſundry notable hiſtoricall deſcriptions of the ancient Romanes. Vnder one whereof I read this following.

Sexti Tarquinij regij filii libidine factum eſt, vt Romæ exactis regibus conſulare imperiū iureiurando conſtitueretur, iſq; honos primò Lucio Iunio Bruto *ſceleris vindici deceneretur.* Next this.

Patrii amoris vim ex animo potiùs eiycere, liberoſq; ſecuri ferire quàm libertatem ciuium perfidiâ imminui nobili exemplo

L I Br. docuit:

Then againe this. *Horatium Coclitem contra omnes hoſtium copias tenuit in ponte ſolùm ſine vllâ ſpe ſalutis ſuæ patriæ ſalus.* Alſo this. *Pro imperii gloriâ atque dignitate magnum animū ſuſcipiendum Mutius ad necem Porſennæ impulſus, docet.* Laſt of all this. *Vt Cloelia Virgo, ita omnes ſuo caſu aut confirmare patriæ ſalutem, aut periculum morari debent.* Vnder the Senate houſe there is a faire walke ſupported with ſtately pillars that doe make a pretie arch at the top. Alſo the roofe of the walke is finely painted, wherein are made the pictures of all the Emperours. A ſight very beautifull.

The gouernment of this Citie hath bene diuers according to the change of times, and it hath acknowledged many Lords. It was firſt ſubiect to the Treuirians, as being a colonie of the Citie of Treuirs, to whom they

they payed a yearely tribute. Next, to the Romanes, where one of their Prefects resided with a garrison of souldiers for the defence of the citie against the Germans on the other side of the Rhene. Their first Prefect was appointed by *Iulius Cesar*, who in the like manner assigned more Prefects with garrisons for other cities & townes, as I shall hereafter declare in the description of them, the authoritie of each being so limited, that he was subiect to a superiour Gouernor who was the Prefect of Mentz, or rather the Duke of Mentz commonly called *Dux Moguntinus*, as I haue before written in my obseruations of Strasbourg. Thus for the space of 500. yeares this Citie sustained the yoke of a seruile subiection vnder the Romane Emperours, euen till the time of that *flagellum Dei* *Attila* King of the Hunnes, who breaking with a great armie out of the country of the Sicambrians which are now those of Gelderland, destroyed this Citie together with all the other famous cities that were situate on that banke of the Rhene, which was in those daies esteemed a great part of the French Kingdome. From the time of that miserable ruine and depopulation, the Citie was euer alienated from the Romanes. Againe within fewe yeares after that desolation, the inhabitants of the territory thereabout reedified the City, adorning it with walles, Churches, and goodly buildings. And within few yeares after these reparations it came into the hands of the French kings, who gouerned it a long time; and were so delighted with the sweetnesse of the situation, and the opportunity of the place, that some of them kept their Court there, as I will hereafter mention. But at length by the fatal reuolution of time it descended to the sway of the Germane Emperours, whereof some haue graced it partly with the residence of their Court in this Citie, partly by the solemnizatiõ of great marriages, and partly by the celebration of generall councels and other famous meetings, as I will by and by more particularly

declare. So that at this day it flouriſheth in a moſt opulent eſtate, and enioyeth great peace vnder their ſacred clientele and protection.

So delicate a place is this City of Wormes (for indeed I attribute much to it by reaſon of the admirable amenitie of the ſituation therof) that ſome of the French Kings did eſtſoones keepe their royall reſidence here when it was ſubiect to their dominion, as I haue before written. For we reade that *Pipin* King of France kept his Court here in the yeare 764. when he condemned *Taſſilo* King of Bauaria of treaſon. Alſo in the yeare 769. the ſaid King *Pipins* ſonne *Charles* (who was afterward that moſt renowned and victorious Emperour of Germanie ſurnamed the Great, from the greatneſſe of his valiant exploites) was in this city crowned King of France. Againe in the yeare 770. Prince *Adolphus* that was the Generall Captaine of King *Charles* forces, marched from this city with his armie towards the Saxons, and in the yeare 779. brought with him ſome of the Princes of Saxonie to this City as hoſtages to King *Charles*. In the yeare 783. *Charles* being now inaugurated into the Empire, ſolemnized a royall marriage in Wormes with the Lady *Faſtrada*, who was his fourth wife, and the daughter of the Earle of Franconia. In the yeare 790. the ſame *Charles* the Great kept his imperiall Court for the ſpace of a whole yeare in this City, but by reaſon that his Palace was caſually burnt and vtterly conſumed with fire, he remoued his Court therehence to his Palace of Ingelheim where he was borne, not farre from the City of Mentz. Moreouer there haue beene fiue famous Councels kept in this City. Whereof the firſt was celebrated by *Ludouicus Pius* the Emperour and ſonne of the foreſaid *Charles* the Great in the yeare 829. The ſecond by *Ludouicus* the ſecond who was the ſonne of the foreſaid Emperor in the yeare 868. in the moneth of May, hauing aſſembled together a great multitude of Princes and Biſhops againſt the

the errors of the Grecians. The third by *Henry* the third and Pope *Leo* the ninth about the time of Christs natiuity (which we commonly call Christmasse) in the yeare 1051. The fourth by that worthy Emperour of sacred memorie *Henry* the fourth in the yeare 1076. which Councell is much the more famoused for that by the consent of all the German Bishops which he then assembled together, sauing those of Saxonie, he deposed Pope *Hildebrand* otherwise called *Gregorie* the seuenth. The same Emperour at diuers other times much frequented this City, because in the middest of all his bitter persecutions and conflicts which he suffered by meanes of the Romish Clergie, he found Wormes a most secure refuge and shelter for him; the Citizens being so louingly inclined to succour him in his afflictions that they neuer forsooke him, but exposed both their bodies and goods for his safety to the very vttermost of their power, which thing hath purchased them no small praise. The fifth and last Councell by the Emperour *Henry* the fifth in the yeare 1122. the Bishop of Ostia being sent thither with two Cardinals in the behalfe of the Pope, at what time that great controuersie was composed betwixt the secular Princes and the Ecclesiasticall Prelates about the bestowing of Bishopricks and spirituall preferments. As for great marriages celebrated in this City, I haue read of one very famous marriage kept here besides that before mentioned of *Charles* the Great, which I am the more willing to mention because the woman here married was borne in my owne country of England. For here in the yeare 1235. or thereabout, the Emperor *Fredericke* the second solemnized a most pompous marriage with the Lady *Isabella* the daughter of King *Iohn* of England. This Lady was his third wife. Amongst many other things that historians haue written of this City one memorable matter is of one of our English Kings, euen King *Richard*, for whose memorie sake I will make

some mention of him; after that *William* King of the Romans was slaine by the Frisians there was a great iarre betwixt the Elector Princes about the election of a new Emperour. For some of them stoode for *Alphonsus* King of Castella, others for *Richard* King of England. In this dissension the chiefest Princes which were of the predominant faction, namely the two Archbishops of Mentz and Colen, and *Ludouicus* Count Palatine of Rhene, chose the foresaid King *Richard*. Whereupon shortly after this election he trauelled into Germany, and after many sollicitations and great promises of fauour he was honourably entertained in this City of Wormes in the yeare 1258. in the moneth of Iulie. But before he was admitted within the gates of the City, the VVormacians drew him to this composition, that he should presently disburse ten thousand markes of siluer for the necessity of the City: which being performed according to their demand, they afterward did homage vnto him. After which time King *Richard* returned into England, and about two yeares after, euen in the yeare 1260. came backe againe to VVormes, where he was a prety while resident in the City, during the time of whose residence there he compounded certaine controuersies both betwixt the city of Wormes & the towne of Oppenheim, and also betwixt Wormes it selfe and some Noblemen of the same City. Moreouer the same King celebrated a famous Diet in this City of Wormes about nine yeares after that, euen in the yeare 1269. and concluded a publique peace in the whole City, abolishing all manner of tolles and taxes both by land and water. All these memorable histories tending to the illustration of this renowned city of Wormes, I haue thought good to insert into these my obseruations, as I haue found them in *Munsters Cosmographie*, vnto whom they were sent from the Senate of the same City (as he himselfe affirmeth) by way of an epitome of the Wormacian Annals, for the better gar-

garniſhing of his Coſmographicall volume.

What famous perſons of great marke haue bene buried in this city I know not, becauſe I ſurueyed not the monumentes, but ſurely I heard of no more then one great man, who was a Prince of great renowne in his daies. Namely one *Conradus* Duke of Franconia ſurnamed the Wiſe, who was the ſonne in lawe of the Emperour *Otho Magnus*, whoſe daughter *Ludgarda* he married. This *Conradus* was ſlaine with an arrow in that famous battel that the foreſaid Emperor fought with the Hungarians vpon the fourth day of Auguſt *anno* 955. neere to the city of Auguſta, from which place his body was afterward brought hither to VVormes, and here interred. But it was not my hap to ſee the monument it ſelfe.

One principall thing that I obſerued in my obſeruations of Baſil, Strasbourg, and Heidelberg, namely the writing of a ſhort index of ſuch famous profeſſours of learning as haue liued or died therein, I haue omitted in theſe two laſt cities of Spira and VVormes. Becauſe I haue neither read nor heard of any excellent men that they euer bred. Onely Wormes was once adorned with one ſingular ſcholer whome I will not let paſſe without mention, and yet but briefly name him, becauſe I haue already ſpoken of him in my obſeruations of Heidelberg. This was *Ioannes Dalburgius* a very rare man in the age wherein he liued, & a great Mecœnas and fofterer of learned men: who after he had enioyed the Epiſcopall dignity foure yeares, died in the yeare 1503. in his Palace of Ladenburgum. More then him I cannot name in this city of VVormes.

It remayneth now that I ſpeake a little of the religion of this city, according to that courſe that I haue hitherto obſerued in euery German city ſauing Baſil. Therfore I will briefly touch this, and ſo make an end of this hiſtory of VVormes. The religion is mixed as that of Spira.

For it is partly Proteſtant of the Lutheran religion, and partly Papiſticall. Vnto the Papiſtes belongeth the Cathedrall Church as that of Spira, becauſe the Biſhop of this city is a Papiſt. But the Proteſtant faction is both the greater in number, and the ſtronger in power. For almoſt all the better families of the Citie are Proteſtant.

Thus much of Wormes.

I departed from Wormes about halfe an hower after twelue of the clocke the eleuenth of September being Sunday, and came to Oppenheim a pretty faire towne in the lower County Palatine, which is about twelue miles beyond Wormes, about ſixe of the clocke in the euening. I obſerued a very fruitfull ſoyle in all that ſpace of ground betwixt VVormes and Oppenheim bearing notable commodities, as corne, vineyardes &c. This Towne belongeth to the Palſgraue of Rhene, and profeſſeth the ſame religion that he doth. Here died *Rupertus* King of the Romanes who was afterward buried at Heidelberg, as I haue mentioned in my notes of that City. The inhabitants of this towne do attribute very much to the ſituation of it. For they affirme that it is ſituate in the ſame manner as holy Ieruſalem was: Becauſe it ſtandeth vpon the ſide of a hill. For ſo we may reade that a part of Ieruſalem ſtood, euen the ſame part which is called Sion, which (as Hiſtorians do write) was built vpon the very ſide of a hill, the toppe whereof was adorned with King *Dauids* Palace. Alſo the inhabitants of the City of Bergomo in Italy (whereof I haue before written) may as well compare the ſituation of their City with that of Ieruſalem, as theſe men of Oppenheim. For that ſtandeth as pleaſantly vpon the ſide of a hill as this doth. Truly the ſite of them both is ſo pleaſant that the Citizens may iuſtly boaſt of it. They haue one pretty Church in Oppenheim called Saint Catharines

which

which is ſeene afarre off.

I departed from Oppenheim the twelfth day of September being munday about ſixe of the clocke in the morning, and came to the city of Mentz about tenne of the clocke in the morning, which was tenne miles beyond it. It was my hap in this iourney betwixt Oppenheim and Mentz to haue ſuch a notable companion as I neuer had before in all my life. For he was both learned and vnlearned. Learned becauſe being but a wood-cleauer (for he told me that he was the Ieſuits wood-cleauer of Mentz) he was able to ſpeake Latine. A matter as rare in one of that ſordid facultie as to ſee a white Crowe or a blacke Swanne. Againe he was vnlearned, becauſe the Latin which he did ſpeake was ſuch incongruall and diſioynted ſtuffe, ſuch anti-priſcianiſticall eloquence, that I thinke were graue *Cato* aliue (who for his conſtant ſeuerity was called ἀγέλαστος, becauſe hee neuer or very ſeldome laughed) he ſhould haue more cauſe to laugh if he ſhould heare this fellow deliuer his minde in Latin, then when he ſaw an Aſſe eate thiſtles.

My Obſeruations of Moguntia otherwiſe called Moguntiacum, but commonly Mentz.

THe ſituation of this City is pleaſant, yet not comparable to that of Strasbourg, Spira, and Wormes. For each of theſe ſtandeth in a pleaſant plaine. But this is incloſed on the ſouth and eaſt ſides with a hill, which me thinkes doth ſomething eclipſe the beauty of the city. Yet theſe hilles are very commodious to Mentz. For they are moſt plentifully planted with faire vineyardes. All the north ſide is waſhed with the riuer Rhene which runneth hard by the walles thereof. I obſerued that this

city is built in a longer forme then any other German citie that I ſaw, ſauing Heidelberg, the breadth of it being not very great. Yet this length doth yeeld a paſſing faire ſhew to thoſe that approach towards the city from any quarter either by land or water, ſauing onely from the ſouth. Becauſe the hilles on that ſide doe interclude the ſight of the city. The ſtreetes are many, and ſome very faire, being adorned with many goodly buildings of great antiquity, whereof diuers I obſerued foure ſtories high; alſo their walles are very ſtrong and ancient, & beautified with fiue gates. But the olde Mentz that flouriſhed in the time of *Iulius Cæſar*, ſtood not ſo neere the Rhene as this doth; but higher vpon the hill, as it doth manifeſtly appeare by thoſe ancient *rudera* that I perceiued in diuers places of the ſame hill. Which being afterward deſtroyed by *Attila* King of the Hunnes, the founders of this ſecond city thinking this to be a more opportune place for the building of their City then that vpon the hill, haue now built it hard by the Rhene, as I haue already ſaid. I finde ſome difference amongſt the hiſtorians about the firſt founder of this City. For ſome write that it was built by Prince *Trebeta* the founder of Treuirs and Strasbourg. Others aſcribe the firſt foundation to one *Moguntius* a Troian, from whom they ſay it hath the denomination of *Moguntia*. And others againe do affirme that the name *Moguntia* is deriued from *Moganus* a riuer running neere to it, which is otherwiſe called *Mœnus* that runneth by the city of Franckford. For at this City the Mœnus and the Rhene do meete and make a confluent, as at Lyons the Arar and the Rhodanus, at the Citie of Confluence (whereof I ſhall heereafter ſpeake) the Moſella and the Rhene. How this appellation of Moguntia degenerated in proceſſe of time to this moderne name of Mentz I do not know. But the like abbreuiation I perceiue hath hapned to other German Cities. For the old name of Aquiſgranum that noble City of Prouince

uince is now come to Aach, Turegum of whom I haue before written, the Metropolitan of Switzerland to Zurich, Rubeachum a famous City of Alsatia to Rusach, Wormacia to Wormes, and so Moguntia to Mentz.

The churches of the city are tenne, whereof the Cathedrall is a building very sumptuous, and adorned with a tower of a very eminent heigth, but inferiour to other German churches that I saw before, especially those two of Basil and Strasbourg. This church is dedicated to Saint *Martin*, and was first founded about the yeare 1011. by one *Willigisus* the foure and thirtieth Bishop of Mentz that was prime Counseller to the Emperour *Otho* the second, and the first elector of the Empire of all the Moguntine Archbishops. Of whome it is written that he had the picture of a wheele painted in his refectory with this inscription

Willigise memineris quid sis, et quid olim fueris.

Since which time the wheele hath euer beene the armes of the Archbishoprick of Mentz, and confirmed by the Emperour *Henry* the second surnamed the Holy. This foresaid Cathedrall church was onely begun by that Bishop *Willigisus*, but not finished by him. For the third Bishop that succeeded him, one *Bardo* Abbot of Fulda was the man that brought that noble worke to perfection. I obserued a thing both in this church, & in most of the other German churches, as also in many of the ciuill buildings of their cities, that I could neuer perceiue in any of mine owne country of England, or France, Sauoy, or Italy: that in the outside of the roofe of their buildings, euen in the middest of the tiling they haue a great company of open places like windowes contriued in both sides of the roofe, to what vse it serued I could not deuise. For if it be made for light sake, it seemeth in my opinion something needlesse, because the other windowes of the same edifice do minister sufficient light. Therefore I thinke it serueth for some other vse, which vnto me is altogether

together vnknowne. Many goodly monuments this church contayneth both ancient and moderne, but especially of their Bishops. Whereof one I obserued to be more beautifull then the rest, which is erected on the north side of the body of the Church, and inserted into one of the maine pillers. This is of their last Archbishop. His statue is erected at length in his episcopall ornaments, most curiously carued in alabaster with a miter on his head exceeding richly beset with pearles and precious stones fairely represented in the same. Also it is garnished with many pillars of costly marble, and sundry golden scutchins. At the top of all two Angels are pourtrayed sitting, and holding a peece of parchment in their right hands, wherein this is written

Memento homo quòd cinis es.

And in their left handes lilies. Aboue them is represented an other Angel sounding of a Trumpet. Beneath, about the base of the monument, this Epitaph is written vpon a faire peece of touchstone.

D. O. M.

Rmo. *et* Illmo Dño Dño *Wolphango de nobili et vetustâ Camerariorum de Wormaciâ dictorum à Dalburg familiâ: Archiepiscopo et Principi Electori Moguntino prudentiâ, eloquentiâ, et iustitiâ singulari, de totâ Ecclesiâ et repub. benè merito, anno* Dñi 1592. *magno omnium desiderio et consensu electo, in regimine annis* 9. *moderato et pacifico; anno deniq;* 1601. *die Aprili* 50. *piè placideq; defuncto, et hìc publico omnium luctu recondito Ioannes Suicardus Successor Prædecessori meritissimo* F. C. *Anno.* 1606.

Also on the Southside of the Church, a little within the entrance, I saw another more sumptuous monument then this before mentioned, of a certayne Bishop of Wormes, who was also Warden and Deane of this Cathedrall Church of Mentz. I take this monument to be nothing else then a *cenotaphium*, that is, a Sepulchre void of a body, being erected only for honour sake according to

to the cuſtome of the ancient Romans. For it appeareth by the epitaph ſubſcribed that the body was buryed at Wormes. It is raiſed to an exceeding heigth, euen thirty foote high by my eſtimation, garniſhed with goodly pillars of great value, partly of changeable-coloured marble and partly of touch-ſtone; and adorned with great ſtore of Scutchins and Armes, curious golden borders, and workes. About the middle is made the effigies of him at length in his Epiſcopall ornaments with his Croſier, and his hands that are couered with his epiſcopall red gloues, are eleuated to the image of Chriſt erected oppoſite vnto it vpon a faire Croſſe of touch-ſtone. Vnder the ſame this epitaph is written in golden letters vpon a faire ground of touch-ſtone:

Georgius Dei gratiâ Epiſcopus Wormacien. ex nobili familiâ à Sconenburg ortus, huius Metropolitanæ Eccleſiæ Præpoſitus, ac priùs Annis xviij. Decanus, tandem verò Cæſarus Rodolphi II. vices in Conuentu Deputatorum Imperij gerens obyt Spiræ, ſepultus autem Wormaciæ in Eccleſiâ Cathedrali. In pace quieſcit Princeps de Repub. Chriſtianâ ac preſertim Eccleſiâ, cui prudentiâ ſingulari, ſtudio & labore indefeſſo, laudeq; eximiâ præfuit atq; profuit, optimè meritus. Anno M.D.lxxxxv. die xi. Menſis Auguſti.

Oppoſite vnto this rich monument there is a maruailous curious Altar adorned with great variety of marble, and exquiſite images gilted and carued in Alabaſter. Amongſt the reſt I noted one thing very attentiuely, euen a great Whale ſwallowing vp the Prophet *Ionas*. A deuice paſſing finely contriued. Many other goodly monuments I ſaw there of their Prelats and others decked with Epitaphs, which the ſhortneſſe of time would not giue me leaue to write out. Beſides I obſerued two faire Pulpits

pits in the body of the church. Whereof one was very sumptuous, the toppe being wonderfull curiously decked with many excellent works richly gilted, yet al made in wainscot: besides I noted certaine pretty little images of alabaster very artificially expressed in the same toppe. As of the three principal christian vertues, Faith, Hope, and Charity. Also the foure Cardinall morall vertues, Iustice, Fortitude, Prudence, and Temperance. There are written these two sentences out of Saint *Paul*.

Stella a stellâ differt in claritate: sic resurrectio mortuorum. 1. Cor. 15. ca. also aboue that this is written in golden letters. *Prædica verbum, insta opportunè, importune, argue, obsecra, increpa in omni patientiâ et doctrinâ.* 2. Tim. 4.

This City was conuerted to Christianity in the time of Saint *Paul* the Apostle as soone as any citie of all Germany. For eyther *Crescens* which was one of Saint *Paul's* scholers whome he mentioneth in the second Ep. to *Tim.* 4. cap. 10. ver. or *Crescentius* who was also his Scholer, was the first Apostle of this city, and (as they say) the first Bishop. After whom there was a succession of many holy and godly Bishops. But their first Archbishop was mine owne countryman (as I haue both often read, & also heard from that learned Iesuite *Nicolas Serrarius* of Mentz) whome I will therefore *honoris causâ* mention. Euen *Bonifacius* an Englishman, one of the rarest and worthiest men that euer possessed the Sea of Mentz, and therefore much celebrated amongst the learned Germanes for his diuine learning and holy conuersation of life. His name was first *Winifride*, and was a Benedictine Monke (as *Serrarius* told me) before he came to Mentz. He was the seuenteenth Bishop of this City, and came ouer in the time of *Pipin* King of France, about the yeare 776. At what time the Archbishoprick of Wormes being extinct in the time of their Archbishop *Geruilio*, was translated hither, as I haue before reported in my obseruations of that City. This *Boniface* was in a manner the second

second Apostle of Germany, and much reformed diuers Churches in many parts of that Country, as in Thuringia and elsewhere (as I haue read in the workes of learned *Melanthon*) greatly taxing the Priestes for adultery, and inflicting the punishments of a whole yeares imprisonment vpon the offendours. He was Archbishop of this City fiue and thirty yeares, and the founder of that most famous Abbey of Fulda in Buchonia, which remaineth yet to this day, and is esteemed one of the most magnificent Monasteries of all Christendome; in the which at last he himselfe was buried, after he had suffered martyrdome in his old age amongst the Frisians for the free preaching of the Gospell. So that his monument is shewed in that Abbey to this day. Besides many other worthy Archbishops that flourished in this City after my countryman *Bonifacius*, *Rabanus Maurus* that was once Abbot of the foresaid Abbey of Fulda, is much celebrated by authors, being the fifth Archbishop after *Bonifacius*, whome I therefore name because he was the disciple of an other most famous and learned countryman of mine owne, *Venerabilis Beda*. I haue before mentioned who was the first elector Archbishop of this city, namely *Willigisus*. Euer since which time the Archbishop of this city hath beene a soueraigne Prince of most eminent authority. For besides his great Signiory and large territory that he hath to maintaine his principalitie, he is the cheef Elector Prince of the sacred Romã Empire next to the King of Bohemia aboue al the rest. Also he is intituled Chancellor of Germany for the more addition of dignity. Moreouer his spirituall iurisdiction extendeth it selfe so farre that he hath these 12 Bishopricks subiect to his sea, namely that of Curia in Rhetia, Constance in Suevia, Strasbourg in Alsatia, Spira, Wormes, Wirceburgũ in Frãconia, Augusta in Vindelicia, Aistet in Bauaria, Padeborna in Westphalia; in Saxony these 3. Hildiheim, Halberstat, & Verda. The name of him that was the present

lent Archbishop of Mentz when I was there was *Ioannes Suicardus*; who then kept his residence at a palace he had in the countrie. I obserued his Palace in the Citie to be a building of great magnificence standing about the farther end of the west part of Mentz, and built hard by the Rhene, which to those that come to the Citie eyther by water, or by the North side of the land doth present a very faire shew, and much beautifie that part of the Citie. Also there is another goodly building adioyning next to it, which is the Chancery house of the Citie.

The antiquities of this Citie both sacred and ciuill are more then in any City whatsoeuer in all Germany. In so much that the forsaid Iesuite *Serrarius* hath lately written a very elegant booke of the Moguntine antiquities which he shewed me; hauing dedicated it to the present Archbishop *Ioannes Suicardus*. But it was my chance to see but one of them, which of all the ciuill is esteemed the most remarkable in the whole Citie. And indeed a thing very worthy the obseruation both for the worthinesse of the founder, the nobility of the worke, and the mention of it in ancient authors. In that I came to the sight of it I do thankfully acknowledge my selfe beholding to the foresaid Iesuite, who very kindly procured me the meanes to see it. This is nothing else then a stonie *Colossus* erected in a vineyard vpon the top of a certaine hill on the South side of the Citie, (where in former times a part of the ancient Citie stood) neere to a Monastery dedicated to S^t. *Iames*, in which there is a conuent of S^t. *Bennets* Monks at this day. The vineyard is inuironed round about with a wall of a conuenient height, to the end to preserue the monument that none may come to it without leaue. And there is but one way to it by a dore that is alwaies locked. The author of this was *Drusus Nero* the sonne in law of *Augustus Cesar* by his fourth and last wife *Liuia Drusilla*, and the

the brother of the Emperour *Tiberius*. This monument did he erect iuſt about the time of Chriſts incarnation, when he waged warre with the Germanes in this place (as both *Cornelius Tacitus* and *Suetonius* do make mention) leauing it vnto poſterity as a memorial of his name, that he had once skirmiſhed there with the Germanes, and conquered them in battell. The thing it ſelfe is a very huge and maſſie *moles* of ſtones rammed together, and made ſomething in the forme of an akorne. For which cauſe it is called in the Germane tongue Eichelſtein which ſignifieth an akorne. Howbeit the lower part of it differeth ſomething from the faſhion of an akorne. But the higher part reſembleth it as neere as can be. For all the lower part from that part of the foundation which appeareth aboue the ground to almoſt the middle, is made ſquare, whereas the lower part of an akorne is round; and from corner to corner I take it to be almoſt fortie foote. All the higher part aſcendeth leſſer and leſſer towards the top, yet after ſuch a round manner, that it doth very artificially reſemble an akorne. One very ſtrange thing I obſerued in this maſſe, that whereas I and another Gentleman that went with me to ſee it, ſtroke the ſtones of the worke at the farther corners, he at one corner, and I at another, with little ſtones that we tooke vp for the ſame purpoſe; the noiſe of the ſtroake would eaſily be heard from one corner to another which were about fiftie foote aſunder, though we ſtrooke the ſtones of the *moles* as ſoft as could be poſſible. A matter much to be wondred at except either the foundation be hollow, or ſome part of the ſame ſquare maſſe. A Gentleman of good quality told me that when *Albertus* Marqueſſe of Brandenburg did of late yeares oppugne this Citie with great hoſtilitie, he did ſet a worke certaine maſons to pull it downe, as being a prophane Pagan monument. But they found ſuch extreme difficulty in pulling the ſtones aſunder, though they laboured moſt painfully

painfully with their mattocks and other instruments, that after they had done a little they ceased from their worke. For they found it almost as difficult to pull it down as to build it vp, by reason that the stones are with such admirable hardnesse compacted together. Yet that which they did to the vpper part of it, hath much disfigured and blemished the grace of the monument.

Besides many other things that haue greatly graced this city, and made it famous ouer all Christendome, as the Archiepiscopal dignity, the antiquity of the foundation, the noble monuments, the sumptuousnesse of their buildings publike and priuate, the frequency of people inhabiting the same, and the opportunity of the situation, that most incomparably excellent art of printing which was first inuented in this city, is not to bee esteemed the least, nay rather it deserueth to bee ranked in an equal dignity with the worthiest matter of the whole city, if not to bee preferred before it. For in this City of Mentz was the diuine art (to giue it an epitheton more then ordinary by reason of the excellency of the inuention) of printing first deuised by a Gentleman or rather a Knight of this city one *Ioannes Cuttenbergius* in the yeare of our Lord one thousand foure hundred and forty, euen in that very yeare that *Frederick* the third was inaugurated into the Empire; and in the time of their Archbishop *Theodoricus* who was the sixty seuenth after *Crescens* the first Apostle of the City. Well might that ancient Poet write those verses in praise of this noble art that *Kirchmanus* hath cited in his oration of Germany, which I haue inserted into my obseruations;

O Germania muneris repertrix,
Quo non vtilius dedit vetustas,
Libros scribere, quæ docces, premendo.

For surely if we rightly consider it, we shall finde it to be one of the most rare and admirable inuentions that euer was since the first foundation of the world was laid. For what

what I pray can be deuised in *rerum naturâ* more ſtrange then that one man ſhould be able by his Characters cõpoſed of tinne, braſſe, & * ſtibium to write more lines in one day then the ſwifteſt Scriuener in the world can do in a whole yeare according to that old verſe

Imprimit vna dies quantum vix ſcribitur anno.

A matter that may ſeeme incredible to the vnderſtanding of many men, yet moſt certainely verified by experience. By vertue of this arte are communicated to the publike viewe of the Worlde the monuments of all learned authors that are ſet abroach out of the ſacred treaſurie of antiquity, and being now freed from that Cimmerian darkneſſe wherein they lurked for the ſpace of many hundred yeares, and where they did *cum tineis ac blattis rixari*, to the great preiudice of the common weale of learning, but eſpecially of Gods Church, are diuulged to the common light, and that to the infinite vtility of all louers of the Muſes and profeſſours of learning. By this arte all the liberall ſciences are now brought to full ripeneſſe and perfection. Had not this art bene inuented by the diuine prouidence of God it was to be feared leſt the true ſtudies of all diſciplines both diuine & humane would haue ſuffered a kind of ſhipwrack, and haue bene halfe extinct before this age wherein we breathe. I would to God we would thankefully vſe this great benefite of our gracious God (as a learned author ſaith) not to the obſcuration but the illuſtration of Gods glory, not to diſ-ioine but rather to coniоine the members of Chriſtes militant Church here on earth.

Within a ſhort ſpace after this ſingular inuention of printing enſued the inſtitution of a Vniuerſity in this city, in the time of the Archbiſhop *Theodoricus*, vnder whom printing began. I think this Vniuerſity was neuer great. Surely what it was in former times I know not, but at the time of my being there it conſiſted principally

* This is a kind of white ſtone found in ſiluer minnes which they vſe in printing.

of one Colledge, whe was that of the Iesuites, a building that was lately founded within these few yeares, and endowed with conueniēt maintenance by the munificence of the Archbishops, wherof *Ioannes Suicardus* who was Bishop when I was there, as I haue before said, hath bin a notable benefactor to it. This Colledge is a conuenient faire house, but much inferiour to the maiestie of diuers Colledges in our famous Vniuersities of Oxford and Cambridge, to whome I attribute so much for the statelinesse of their building, that I preferre some of them by many degrees before any Colledges that I saw in my trauells. It was my hap to visite this Colledge, where *Nicolaus Serrarius* the Antesignanus of all the Iesuiticall familie vsed me more kindely and familiarly then I thinke he doth euery Protestant that commeth to him. For besides other courtesies he shewed me their Library, which is a passing faire place, and furnished with great variety of excellent bookes, especially Theologicall. I will giue this *Serrarius* his due; for *Virtus etiam in hoste micat*: certainly he is a man of that excellent learning, that hee deserueth great praise. Also he is reported to be so rare a linguist, that I heard he speaketh at the least sixe languages. I would to God hee would cease to write so virulently against our Protestants, especially poore *Martin Luther*, whom he hath most bitterly exagitated in that inuectiue booke intituled *de Lutheri magistro*, by *magistro* meaning the Deuill.

Besides these two things last mentioned, the art of printing and their Vniuersitie, this City is much celebrated by historiographers for three other matters. First the fighting of many famous battels neare to this City. Secondly for certaine notable bridges built here ouer the Rhene. Thirdly for the death of great personages in the same City. The principall battels fought there were waged by the Romans: as by *Drusus Nero* whom I haue before mentioned, who skirmished in this place with the

Germans,

Germans. But this was not the place where he brake his legge by falling from his horſe, as ſome doe write. For that miſchance he had at the towne of Bing (as I will hereafter mention) which is ſituate about ſome ten miles beneath Mentz vpon the left banke of the Rhene. Alſo *Aurelianus* the ſixe & thirtieth Roman Emperor fought a great battell here with the Franci,.* when he was but a yong man, before he was choſen into the Empire, and in that skirmiſh got a glorious victorie by ſlaying at the leaſt thirty thouſand of them. Likewiſe the Emperour *Otho* ſurnamed the Great, brought a great armie hither againſt his rebellious ſonne *Ludolphus* (whom I ſhall hereafter mention againe) intending to haue incountred him in battell, but it hapned otherwiſe. For *Ludolphus* not daring to skirmiſh with his father contained himſelf within the walles of the City, where after he had beene beſieged for the ſpace of nine weekes, there was a truce concluded betwixt his father and himſelfe. The bridges that were built here were two, very famous for their founders. For the firſt was built by *Iulian* the Apoſtata the three and fortieth Emperour of Rome, and is mentioned by *Ammianus Marcellinus* the hiſtoriographer, which he cauſed to be made after he had conquered the Alemannes about Strasbourg, as I haue before mentioned. After that battell he came thus farre downe with his armie from Alſatia, and made this bridge for the better conueighing of his ſouldiers ouer the Rhene, to the end to skirmiſh with the Germans on the other ſide of the water: the other bridge was built by the Emperor *Charlemaine* in the yeare 813. he beſtowed maruailous coſt on this bridge, though it were made but of timber. For the workemen were ten whole yeares building of it; who compacted it together with ſuch admirable ſtrength, that it was thought it would haue laſted for euer. But in the yeare of our Lord 823. euen in the moneth of May, it hapned by a very diſmall chance to be vtterly conſumed

* Theſe were Germans, and the inhabitants of Franconia.

with fire, the raging furie whereof wasted that in the space of three houres, which ten yeares labour with infinite cost did scarce ioyne together. As for great persons that ended their liues in this City I haue read of foure especially of eminent marke. The first was that famous Roman Emperor *Alexander Seuerus*, who by the meanes of one *Maximinus* a Thracian Captaine that succeeded him afterward in the Empire, was heremost cruelly slaine by a company of seditious souldiers that he appointed for the same purpose, euen after he had liued nine and twenty yeares, three moneths and seuen daies. His death was the more memorable because the historians write that he died the very same day that *Alexander* the Great did, which was the eight and twentieth of Iulie, being the day of his natiuity also. The second was that vertuous Lady *Mammea* mother to the foresaid Emperour, and Aunt to that vicious Emperour *Heliogabalus*, who was slaine here at the same time with her sonne. The third an Empresse, whose name was *Fastrada*, the fourth wife of the Emperour *Charlemaine*, of whom I haue made mention before in my Obseruations of Wormes. In this City shee was buried in the yeare 792. in the Church of S^t. *Albanus*. Also in the same Church is shewed the monument of *Ludolphus* Duke of Sueuia, the eldest sonne of the Emperour *Otho* surnamed the Great, by his first wife *Edith* an English Lady. This *Ludolphus* died a naturall death in Lombardie after he had gotten the victory of King *Berengarius* the third of that name, being sent against him by his father *Otho*. But his body was afterward brought to this City of Mentz by the meanes of his brother *William* Bishop thereof. *Ludouicus Pius* the first Emperour of that name, and the sonne of the Emperor *Charlemaine*, died in this City in the threescore and fourth yeare of his age, after he had reigned seuen and twenty yeares: but his body was afterward buried in the City of Mentz neare his mother *Hildegardis*. Likewise

many

many of Gods Saints and holy Martyrs of the Church haue beene crowned in this City with the crowne of martyrdome. But the chiefeſt of all was the foreſaid *Albanus*, who being a Grecian borne was expelled out of his natiue City *Philippi* of Greece (vnto the inhabitants whereof S^t. *Paul* wrote his Epiſtle) by certaine Heretiques of his country in the yeare 425. and ſhortly after arriued at this City of Mentz together with one of his countrymen called *Theoneſtus*, where at length he ſuffered death for the Goſpels ſake, and was buried in a part of the city, where there was a Church erected afterward to the honour of his name. In which the body of the foreſaid Empreſſe *Faſtrada* doth lie interred.

One thing that is very memorable I will not omit in the diſcourſe of this famous City of Mentz, that it gaue the firſt vitall light to that learned and Rhetoricall ſhee-Pope *Ioane*, where after ſhee had ſate two yeares in the Popedome, immediately after *Leo* the fourth, ſhe died in child-birth. For it is moſt certaine that ſhee was borne in this place, being confirmed by the authority of many learned and ancient authours, though *Onuphrius Panuinius* an Auguſtinian Frier of Verona, and ſome of the Patriarches of the Ieſuiticall ſocietie haue of late yeares gone about to proue the contrary.

Iulius Cæſar hauing conquered all the Cities on this ſide of the Rhene which was in his time called *Gallicum littus*, the ſhore of *Gallia*, &c planted garriſons in each of them as I haue already ſaid, for the better fortification of the place, and to keepe the bordering people liuing in the ſame territorie in awe and ſubiection of the Romans. For which cauſe he aſſigned Lieutenants called in Latin *Præfecti*, to all the principall Cities and Townes that he had conquered. But him that he appointed Gouernour of this City he placed in a more eminent degree of dignity then the reſt. For he intitled him *Dux Mogunt'nus*, as I haue before written in my Obſeruations both of

Strasbourg and Wormes. So that all the other inferiour Prefects were altogether subiect to his becke. And of those Prefects there were ten seuerall persons that resided in as many distinct places for the defence of the country. Whereof the chiefest was commorant at Strasbourg, as I haue before said. The second at a place called Seliz. The third at Zabern in Alsatia where the Bishop of Strasbourg doth commonly keepe his residence. The fourth at Altrip not farre from Spira. The fifth at Wissenburg. The sixth at Wormes. The seuenth at Bing. The eight at Boppard. The ninth at Confluence. The tenth and last at Andernach. The authority of all these inferiour Lieutenants was confined within those limits, that they had not the power to attempt any matter of moment without the leaue of the Moguntine Marshall or Lieutenant whom they acknowledged for their Generall Captaine. Also euery one of them had a complet legion assigned him for the defence of the place, which how much it containeth I haue before mentioned in my notes of Lyons. Two principall Marshals or Lieutenants of the Romans that made their residence in this city I will briefly mention, because they were men of great eminency, and much celebrated by the ancient Roman historiographers. The first was *Flauius Vespasianus*, the same that was afterward Emperour, and the successor of *Vitellius*. He [illegible] resided in the time of the Emperour *Claudius* [illegible]. The second was *Rufus Virginius*, a ma[illegible]ed by *Cornelius Tacitus*. This *Virgi*- [illegible]t with *Iulius Vindex* Captaine of the [illegible]rance, and *Sergius Galba* (afterward [illegible]e in Spaine made an insurrection a- [illegible]ut *Nero*, the newes whereof droue [illegible]l exigent that he was faine to cut his [illegible]r how long this City was swayed by a [illegible]fter the time of *Iulius Cæsar*, truly I do [illegible]y, howbeit I coniecture that it was sub-

iect

iect to the Romans as long as the other Cities in the ſame banke of the Rhene, as Strasbourg, VVormes, &c. euen till the time of the Hunnicall King *Attila*, which being then expugned by his hoſtile ſword, and conſumed to duſt and aſhes by his incendiarie ſouldiers, it was afterward moſt ſumptuouſly reedified by *Dagobert* King of France, remaining for the ſpace of many yeares vnder the dominion of the French Kings, till at laſt hauing ſhaken off the yoke of forraine Lords, it was wholly ſubiect to their Archbiſhop, who is at this day the ſoueraigne Prince and Lord of Mentz, which City doth profeſſe the ſame religion that he himſelfe doth, which is that of the Church of Rome.

Thus much of Mentz.

I Was imbarked at Mentz the thirteenth of September being Munday, about ſeuen of the clocke in the morning, and paſſed downe the goodly riuer Mœnus, which at Mentz doth mingle it ſelfe with the Rhene till I came to a towne within foure miles of Frankford where I arriued, and from thence performed the reſt of my iourney by land, and came to the Citie of Frankford which is ſixteene miles from Mentz, about fiue of the clocke in the afternoone. But before I begin to write any thing of Franckford, I will make ſome further mention of the riuer Mœnus, and of ſuch things as I obſerued betwixt Mentz and Franckford. This Mœnus which heretofore was otherwiſe called Mogonus, is a very faire nauigable riuer, in ſome places almoſt as broad as the Rhene at Mentz. It is commonly eſteemed the fourth riuer of Germany, and is in the catalogue of the Germane riuers ranked next to the Neccar that runneth by Heidelberg. It riſeth in the countrie of Voitlandia which confineth vpon Saxonie, euen a little beyond the Citie of Bamberga, and ſo rowling along with a great company of crooked

uch vnlike to the noble Asiaticke
ebrated by the ancient Poets for his
igh the territory of Franconia, and
ree riuers more, the Pegnetius at
berus at Rotenburg a Citie of the
and the Mimlingus, (all which doe
st Ortonica that I haue before named
eidelberg; at last it ioyneth with the
e to the the city of Mentz as I haue
read foure Greeke verses of *Philip*
ranslation of the same into as many
ce made in a very conceited and wit-
e letters of the name of theriuer Mœ-
g to a pretty kind of hieroglyphicall
nely contriued, that the fiue letters
lemenss of the Greeke alphabet, not
s) doe expresse the full number of the
I haue therefore thought good to
s in this place, since this present dis-
s doth minister this occasion vnto
they will be very acceptable to the
learned reader I say, but not to the
ed he must haue both learning and
shall rightly conceiue the meaning
egancy of them in my poore iudge-
mine owne part I will boldly say
e most ingenious conceit that euer I
much that the first time I saw them,
em with a great applause. Whatsoe-
uer thou art that dost applaud elegancies, iudiciously
reade these verses, and then I thinke thou wilt say they
are worthy to be placed in the very front of thy index of
elegant conceits. Without any longer preambles I pre-
sent vnto thee the verses themselues, euen these.

Ἔξοχα τῶν ἄλλων τὸς εὐίβε φέρυσι πορείας
μάνδανε, ἠρακίης χ' θεν ἔρσα φορᾶς.

Ortn

Ὅτῳ ἔτος σιωλὸς ἔλκει πόσα ἤματα κύκλῳ,
τῷ ποτάμια φράζει τᾶν ἐμὰν μάθεν.

The Latine translation is this

Discite præcipuè solis motumq; viasq;,
Vos quibus est patrium Francica terra solum.
Namq; dies totus quot traxerit ambitus anni,
Id fluuii vestri vox benè nota sonat.

Now the wholepith and marrow of the conceit doth consist in the resoluing of the fiue letters of the word * *Menus*. For if thou apply euery letter of it as one of the Greeke Alphabet vnto those numerall figures that the same Greeke letters do expresse, then thou shalt presently apprehend the conceit, and must needs praise it for a passing witty inuention. Therefore thou must thus resolue the letters

M	40
E	5
N	50
O	70
Σ	200

The totall number doth make vp the exact summe of all the daies of the yeare, euen

365

Now I will returne againe to my liquid iourney betwixt Mentz and Franckford vpon the riuer Mœnus. The barke wherein I was caried contained a strange miscelany of people of sundry nations at that time, whose languages were (I thinke) a quarter as much confounded

as

* Though the word be Mœnus with œ a diphthong; yet here he doth write it Menus, eliding the diphthong For otherwise the conceit will not hold.

as theirs were in ancient times at that famous confusion of Babel. For in this barke there were some few of euery principall nation of Christendome trauelling towards Frankford Mart that began the day before. Amongst the rest, one of them was borne in the country of Lithuania that adioyneth to a part of Poland, a passing sweet scholler, and a trauellor that had lately liued in the Vniuersity of Monachium commonly called Mynichin in Bauaria, a man that yeelded singular delight vnto me by his variable discourse seasoned with much polite learning. On both sides of the Mœnus I obserued a very fat soile, and two sumptuous palaces. Whereof one that I saw on the right hand, situate alone by it selfe in a very spacious and pleasant meadow, was the most Princely and royall building that I saw in Germany, saying the Pfaltzgraues of Rhene in the citie of Heidelberg. For this was a seat well beseeming an Emperours Court; and the situation so sweet and delectable that it seemed to me to stand in a second garden of Eden. This one place doth sufficiently confirme the truth of *Kirchners* elegant agnomination in his Oration of the praise of Germany, that the Mœne, will yeeld as great amenity, as the Po of Italy or any other forraine riuer. The name of the place is Hulsterbach. Heretofore the Landgraue of Hassia was Lord of it. But I vnderstood that he hath sold it within these few yeares to a certaine Germane Prince. The other Palace stood in a certaine towne on the left hand of the Mœnus about foure miles on this side Franckford, and belongeth to the Archbishop of Mentz, but that is much inferiour to this. A little on this side the townes end of Franckford I obserued a most rufull spectacle that strooke a certaine horrour into me, and so I thinke did into the hearts of most other relenting trauellers that passed that way: the bodies of sixteene men hanging vpon a great stone gallowes hard by the high way side, supported with many great stony pillars.

My

My Obseruations of Franckford.

Iulius Cesar Scaliger hath written these verses vpon Franckford.

Mitia laboratis debet Franckfordia sulcis:
Mitia nec miseris vinea culta iugis.
Quid referam, quanta & quæ conuexere metalla?
Quo Mars bellipotens, quæ petit alma Ceres?
Hinc Italus patriis miratur partibus orbem,
Adueclum huc stupuit Gallica magna suum.
Hic Oriens, hic terra nobis comperta sub astris
Agnoscit genii femina plena sui.
Nec tamen in brutis sola hæc commercia rebus:
Hic animi æternæ sed cumulantur opes.
Quod si res paucas operosa est dicere merces:
Quis magis est, cunctas res operosa dare?

This City is commonly called Franckfort am Mayn, that is, Franckford situate by the riuer Mœnus. For they giue that addition to the name to the end to make a difference betwixt this Citie, and another of the same name in the dominion of the Marquesse of Brandenburg situate by the riuer Odera that is famous for her Vniuersitie. The Territory wherein it standeth is called Francõia *alias Francia Orientalis*, situate in the very *meditullium* or heart of all Germany, at the farthest edge whereof Franckford standeth. The situation of it is pleasant. For it is seated in a spacious plaine that yeeldeth notable abundance, yea a very *Cornucopia* of all necessary commodities. The Citie was first called *Helenopolis* from Queene *Helena* an English woman borne, and the Mother of *Constantine* the Great. But in processe of time the denomination was changed from *Helenopolis* to the present name *Francofurtum*, which is deriued from

from *Francus* the name of a Prince who was the ſonne of *Marcomirus* King of the country of Franconia, wherein (as I haue already ſaid) Franckford ſtandeth. It is diſtinguiſhed by the riuer Mœnus into two parts, the greater and the leſſer. The leſſer is called Sarenhauſen, that is, the houſes of the Saxons. Againe theſe two are ioined togther by a very faire bridge built all with ſtone, and ſupported with a dozen goodly ſtony pillers, each couple making a faire arch. Though the city be diuided into two parts, yet the gouernment is all one, and they are gouerned by one Senate. The walles that do inuiron the citie, are built with ſuch admirable ſtrength, beeing compacted all of hard ſtone, and beautified with a great company of towers, ſtrong bulwarks, and faire gatehouſes, that they yeeld a moſt ſingular grace to the city. Alſo the ſame walles are incloſed with deepe trenches and moates. The principall Church of the city which was built by *Pipin* King of France, as *Munſter* affirmeth) who dedicated it to the honour of our Sauiour, though it bee now called Saint *Bartholmewes* Church, doth preſent a goodly ſhew a farre off. Yet the inward matter of the Church is but ordinarie, and differeth but little from other colledge Churches of Germany.

There are two things which make this citie famous ouer all Europe. The one the election of the King of the Romanes, the other the two noble fayres kept heere twiſe a yeare, which are called the Martes of Franckford. As for the election, *Charles* the fourth Emperour of that name eſtabliſhed a decree for the perpetuall chooſing of the King of the Romanes in this citie about the yeare 1350. which hee confirmed with his golden ſeale of armes. Before which time the place of the election was vncertaine. For it was ſometimes at Mentz, ſometimes at Hagenaw, ſomtimes alſo at Franckford, and elſewhere according to the diſcretion of the Elector Princes. By the King of the Romanes I meane him that either in the life

life of the Emperour which is in poſſeſſion of the Empire, or ſhortly after his death is choſen for his ſucceſſor by the Elector Princes; which title the choſen Prince doth retaine till he be afterward confirmed and crowned by the Pope. And after his coronation that title being aboliſhed, he is ſtiled Emperour *Auguſtus*. The firſt inſtitution of this cuſtome is attributed to *Otho* the third Germain Emperour of that name, who being in the city of Rome about the yeare of our Lord 1000. after he had punished thoſe two famous rebels, Pope *Iohn* the eighteenth, and *Creſcentius* Conſull of the City, ordained it for a perpetuall decree by the conſent of Pope *Gregory* the fifth, that hee which ſhould be ſucceſſour in the Empire, ſhould bee intituled King of the Romanes vntill by his coronation hee were throughly inaugurated into the Empire.

The firſt that was choſen King of the Romanes was *Henry* the ſecond ſirnamed *Sanctus*. This conſtitution of *Charles* the fourth hath remained inuiolable euer ſince his time for the ſpace of two hundred and fifty yeares. For there was neuer King of the Romanes choſen in any place ſince his death but onely in Franckford. *Munſter* maketh mention of a certaine cuſtome obſerued in this City, as a lawe at the time of the Electors diſſention about the election of the King of the Romanes; which is this: when the Elector Princes cannot agree, one of the competitors that are named Kings of the Romanes, is to lie in armes neere the city of Franckford with an army of men for the ſpace of halfe a moneth, to the end to skirmiſh with his competitor; and if he getteth the victory in battel, or by other peaceable meanes doth grow to a compoſition with his aduerſarie, then hee is admitted within the gates of the citie, and ſaluted King of the Romanes, not elſe. Experience of this hath bene made betwixt *Henry* Landgraue of Thuringia and *Conrade* the ſonne of *Frederick* the ſecond. And alſo betwixt *Ludo-*

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uicus the Bauarian, and *Frederick* of Auſtria. As for the Fayre it is eſteemed, and ſo indeed is the richeſt meeting of any place of Chriſtendome, which continueth 14. daies together, and is kept in the moneth of March for the Spring, and in September for the Autumne. This Autumnall Mart it was my chance to ſee. Where I met my thriſe-honourable countryman the Earle of Eſſex, after he had trauelled in diuers places of France, Switzerland, and ſome parts of high Germany. The riches I obſerued at this Mart were moſt infinite, eſpecially in one place called **Vnder Den Roemer**, where the Goldſmithes kept their ſhoppes, which made the moſt glorious ſhew that euer I ſaw in my life, eſpecially ſome of the Citie of Norimberg. This place is diuided into diuers other roomes that haue a great many partitions aſſigned vnto Mercers and ſuch like artificers, for the expoſing of their wares. The wealth that I ſawe here was incredible, ſo great, that it was vnpoſſible for a man to conceiue it in his minde that hath not firſt ſeene it with his bodily eies. The goodlieſt ſhew of ware that I ſawe in all Franckford ſauing that of the Goldſmithes, was made by an Engliſhman one *Thomas Sackfield* a Dorſetſhire man, once a ſeruant of my father, who went out of England but in a meane eſtate, but after hee had ſpent a few yeares at the Duke of Brunſwicks Court, hee ſo inriched himſelfe of late, that his glittering ſhewe of ware in Franckford did farre excell all the Dutchmen, French, Italians, or whomſoeuer elſe. This place is much frequented during the whole time of the Mart with many eminent and princely perſons. There I ſaw the Earle of Sconenberg one of the moſt potent Earles of all Germany. For his yearly reuenues are (as I heard) about forty thouſand pound ſterling. Alſo I ſawe many other Earles and ſome Pfaltzgraues: the number of whome is much multiplied (I vnderſtand) in Germany. The reaſon whereof is becauſe if any Landgraue, Pfaltzgraue, or Earle hath

any

any ſonnes, all of them more or leſſe do ſhare in dignity. For all the Landgraues ſons if he hath ten or twenty, are Landgraues as well as himſelfe. The like doth happen to the Pfaltzgraues, Earles &c. But although their dignity be equall, yet their eſtates are very vnequall. For it falleth out very often that the eldeſt brother hath almoſt al, and many of the younger brothers but ſmall meanes of maintenance.

After this I went to the Bookeſellers ſtreete where I ſaw ſuch infinite abundance of bookes, that I greatly admired it. For this ſtreet farre excelleth *Paules*-Curchyard in London, Saint *Iames* ſtreete in Paris, the Merceria of Venice, and all whatſoeuer elſe that I ſawe in my trauels. In ſo much that it ſeemeth to be a very epitome of all the principall Libraries of Europe. Neither is that ſtreete famous for ſelling bookes onely, and that of all manner of artes and diſciplines whatſoeuer, but alſo for printing of them. For this city hath ſo flouriſhed within theſe fewe yeares in the art of printing, that it is not inferiour in that reſpect to any city in Chriſtendome, no not to Baſil it ſelfe which I haue before ſo much commended for the excellency of that art. Likewiſe I viſited diuers Cloyſters full of wares and notable commodities, eſpecially the Cloyſter of Saint *Bartholmewes* Church; where amongſt other things I ſaw a world of excellent pictures, inuentions of ſingular curioſity, whereof moſt were religious, and ſuch as tended to mortification. Moreouer I ſaw their Exchange neere to the place before mentioned called Under Den Koomer. This is nothing like to ours in London, the Rialto of Venice, or that which I ſaw afterward at Middelborough in Zealand. For it is nothing but a part of the ſtreete, vnder the open ayre. Here I obſerued a frequent concurſe of wealthy Merchants from all the famouſeſt regions of Chriſtendome. I noted a thing in this fayre that I neuer did before in any place. Euery man ſelleth his ware in his owne houſe, except

forreners

forreners and thoſe that hire ſhoppes in the Burſe. So that there is no common place either in the ſtreetes or in any open yard or field (as I obſerued at the Fayre of Bergomo in Italie and in all other places) but only within the compaſſe of their owne priuate houſes. Which maketh the Fayre ſeeme but little, though indeed it be very great. I haue read that this City was once depriued of their Fayre by the Emperour *Charles* the fourth, about ſome two hundred and fifty yeares ſince, who for a certaine grudge that he bare to the Franckfordians by reaſon that they entertayned her aduerſary *Gunterus* Earle of Schwartzenburg within the City, and proclaimed him King of the Romanes, tooke away the Fayre from Franckford, and remoued it to Mentz; but being afterward reconciled to the city, he reſtored it againe to them.

I obſerued no monuments of any note in this City. Though in S^t. *Bartholmewes* Church (as a learned man told me after I was gone from Franckford) I might haue ſeene the monument of the foreſaid Earle *Gunterus*, who was competitor with the ſaid *Charles* the fourth for the Empire, and afterward King of the Romans. For he died in this City being poyſoned by a phyſition, after he had reigned ſixe moneths, and was finally buried in the ſaid Church. Here alſo died *Ludouicus* ſurnamed *Germanicus* for that he was King of Germanie, the third ſonne of the Emperour *Ludouicus Pius* by his firſt wife *Irmengardis*, in the yeare of his age threeſcore and ten, of the Lord 876. But he was not buried here. For his body was afterward carryed by his ſonne *Ludouicus* the third to a place in the territorie of the Wormacians called *Laureacum*. I went to the Monaſterie of the Dominican Friers becauſe I heard that there were certaine monuments and curious rarities to be ſeene amongſt them, but they were ſo vnſociable and preciſe, that they would not affoord acceſſe to any ſtrangers at the time of the Mart.

The

The religion of this City is both Proteſtant and Papiſticall; the Proteſtants profeſſe *Luthers* doctrine. The principall Church which is dedicated to S^t. *Barthelmew* belongeth to the Papiſts, moſt of the other to the Proteſtants, ſauing the Churches of Monaſteries.

I receiued a ſpeciall kindneſſe in this City of an Engliſh Gentleman, with the commemoration of whoſe name I will finiſh my Obſeruations of Franckford, euen M^r. *Thomas Row* the eldeſt ſonne of S^r. *Henry Row* that was Lord Maior of London about two yeares ſince. Truly this Gentleman did me ſuch a ſingular courteſie there, that he hath perpetually obliged me vnto him all the dayes of my life.

Thus much of Franckford.

HAuing ſpent two whole daies in Franckford, Wedneſday and Thurſday, I departed therehence the ſixteenth day of September being Fridaya,bout ten of the clocke in the morning, and trauelled by land to Mentz whither I came by ſixe of the clocke in the afternoone. This iourney was ſixteene miles. I remained that night in Mentz. And whereas I meant to haue gone the next morning to Ingelheim Court ſixteen miles from Mentz to haue ſeene the place where the Emperour *Charles* the Great was borne, and that magnificent Palace which he built there, wherein he ſometimes kept his Imperiall Court, and which is yet ſhewed to this day; certayne Gentlemen of Colen craued my company in a boate downe the Rhene towards Colen. Whereupon I committed my ſelfe to the water the ſame morning being Saturday and the ſeuenteenth of September,about eight of the clocke, and came to the City of Boppard, which is thirty miles beyond it, about eight of the clocke in the euening.

My Obſeruations betwixt Mentz and Boppard.

SHortly after I had paſſed beyond Mentz, when I beganne to obſerue diuers ſtrong Townes and Caſtels ſituate hard by the Rhene, and more vpon the left banke in that part of Germanie, which was in the time of the Roman Empire reckoned a member of Gallia, then vpon the oppoſite ſhore; I entred into a ſerious kinde of examination of my ſelfe, how it came to paſſe that o banke of the Rhene was exceedingly plãted with tow and fortreſſes, and the other very ſlenderly. And to end I might be the better reſolued in the matter, I as learned Gentleman in my boate that was a Sena Colen, what was the reaſon that the left banke Rhene was more frequently inhabited then th Who anſwered me in that manner as gaue me tisfaction. At laſt, after I had ruminated long matter, I called to my remembrance the warres *Cæſar* waged with the ancient Germans, and ſatisfie my owne ſelfe without any further For I coniectured that many of theſe Tow ſtels were built by the Romans, at what fied that tract of the Rhene with preſidia the better defence of their Prouinces a excurſions of the Germans, that bo them vpon the aduerſe banke. Neith cture vaine. For this is moſt true, an irrefragable authority of many anci hiſtoriographers, that many of the the Romans themſelues, ſhortly a red *Gallia*. This is the reaſon that nificent and ancient Cities on th tract betwixt Baſil and Colen Spira, Wormes, Mentz, Bing and Bonna. But on the ot

Towne of any note, but only Briſac a little from Baſil, and yet that was but a meane thing in compariſon of ſome of theſe. The like whereof I haue heard is to be obſerued in one of the bankes of the Danubius betwixt the place of the riſing thereof and Hungarie. In which banke there are many ſtately Cities built, as *Patauia*, *Ratisbona*, and diuers others. But on the oppoſite banke there are ancient Cities or Citadels to be ſeene. The reaſon is, becauſe the Romans durſt not raiſe any on that ſide for feare of the ſudden inuaſion of the Germans that dwelt there at hand.

I obſerued many cuſtome Townes betwixt Mentz and Colen, which are in number eleuen. They belong to diuers Princes Spirituall and Temporall, who receiue euery yearlie reuenue by them. All paſſengers whatſoeuer they are, noble or ignoble, muſt arriue in each of theſe places, and ſtay a while till the boateman hath paid his toll for his paſſage. To the paſſenger it is no charge but only to the maſter of the boate. If any ſhould be of a reſolute and wilfull humour to paſſe by any of them, and not pay the ſtinted ſumme of money, the men that ſit at the receipt of cuſtome, will preſently charge (as I heard) a peece of Ordinance at them, to make them an example to all after-commers. *Richard* the ſecond of our Engliſh Kings did once very graciouſly releaſe all theſe tolles and taxations by water, to the great benefit of the Germans and al other paſſengers, in a Diet in his Court in the City of Wormes, after he was elected King of the Romans by the Elector Prince Palatine before mentioned in my Obſeruations of Heidelberg: which thing purchaſed him the great loue and fauour of the people for that little time that he liued.

Among theſe townes where we arriued was Bing, which in antiquitie, in Latine *Bingium*, that belongeth to the Biſhop of Mentz, and profeſſeth the Po-

piſh religion. At this towne there is a riuer called Naha that infuſeth it ſelfe into the Rhene, where they both do make a confluent. This is one of the garriſon townes that I haue before mentioned, that were ſubiect to the Marſhall of Mentz, where there lay a company of preſidiarie ſouldiers with a Roman Prefect, by the appointment of *Iulius Cæſar*, for the defence of that limit againſt the Germanes. There are three things that haue much famouſed this towne. The firſt the death of *Druſus Nero*, whom I haue before mentioned. The ſecond the Nunne *Hildegardis* that once liued there. The third a tower ſtanding in the Rhene, wherof anon I wil write a notable hiſtorie. About the death of *Druſus* the hiſtoriãs do much differ. For ſome report that he was ſlaine by the Germanes, ſitting vpon his horſe. Others, that he periſhed by a fall from his horſe. Which of theſe hiſtories is trueſt both of the place & the maner of his death, ſeeing I find differẽce amongſt the hiſtoriographers, I will not certainly affirme, but leaue it to the iudgemẽt of the learned that are more expert in the Romane hiſtories then my ſelfe. But ſurely for mine owne part I am drawen by certaine coniectures to beleeue that he died at this towne. Amongſt other reaſons this is one: becauſe there is a certaine fountaine ſhewed to this day neare to this towne (as *Munſter* writeth) that is called Druſelbrun, that is, the fountaine of *Druſus*, as hauing his denomination from the foreſaid *Druſus* that died here. As for the Nunne *Hildegardis*, ſhe liued here about the yeare of our Lord 1180, as *Geſner* writeth, and was of the order of S^t. *Bennet*, euen in the time of S^t. *Bernard* Abbot of Clarauallis; betwixt whom there was great friendſhip, as it appeareth by their mutual Epiſtles that they wrote to each other, which are yet extant in the works of S^t. *Bernard*. Truly there are very admirable matters written of this woman by the hiſtorians. For it is reported that ſhe was often rapt in the middeſt of her ſleepe with certaine enthuſiaſmes, that

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is, diuine inspirations, whereby she learned the Latine tongue after a most miraculous manner without any teacher. A thing that will seeme vnto many readers a meere paradoxe, but certainly for my owne part I beleeue it to be true. For I receiue it from the authority of a very graue writer *Sebastian Munster*. Besides she was esteemed a great propheteſſe in that age. And she wrote many treatises both in prose and verse: as the life of S^t. *Rupertus* the Confessor; the life of S^t. *Disibodus* Bishop: 135 seuerall Epistles, besides many other things that are mentioned by *Gesner* in the catalogue of her works. But the third thing that is reported of this towne is a thing passing memorable and very worthy the obseruation. Such a wondrous and rare accident as I neuer read or heard of the like before. Therefore I will relate it in this place out of *Munster* for one of the most notable examples of Gods iustice that euer was extant in the whole world since the first creation thereof. It hapned in the yeare 914 that there was an exceeding faminein Germany, at what time *Otho* surnamed the Great was Emperor, and one *Hatto* once Abbot of Fulda was Archbishop of Mentz, of the Bishops after *Crescens* or *Crescentius* the two and thirtieth, of the Archbishops after S^t. *Bonifacius* the thirteenth. This *Hatto* in the time of this great famine before mentioned, when he saw the poore people of the country exceedingly oppressed with famine, assembled a great company of them together into a barne, and like a most accursed & mercilesse caitiffe burnt vp those poore innocent soules, that were so farre from doubting any such matter, that they rather hoped to haue receiued some comfort and reliefe at his hands. The reason that moued the Prelat to commit that execrable impiety, was because he thought that the famine would the sooner cease, if those vnprofitable beggars that consumed more bread then they were worthy to eate, were dispatched out of the world. For he said that these poore folkes were like

to mice that were good for nothing but to deuoure corne. But Almighty God the iuſt reuenger of the poore folks quarrel did not long ſuffer this hainous tyranny, this moſt deteſtable fact vnpuniſhed. For he muſtred vp an army of mice againſt the Archbiſhop, and ſent them to perſecute him as his furious Alaſtors, ſo that they afflicted him both day and night, and would not ſuffer him to take his reſt in any place. Wherupon the Prelate thinking that he ſhould be ſecure from the iniury of mice if he were in a certaine tower that ſtandeth in the Rhene neere to the towne, betooke himſelfe vnto the ſaid tower as to a ſafe refuge and ſanctuary from his enemies, and locked himſelfe in. But the innumerable troupes of mice continually chaced him very eagarly, and ſwumme vnto him vpon the top of the water to execute the iuſt iudgement of God, and ſo at laſt he was moſt miſerably deuoured by thoſe ſilly creatures; who purſued him with ſuch bitter hoſtility, that it is recorded they ſcraped & gnawed off his very name from the walles and tapeſtry wherein it was written, after they had ſo cruelly deuoured his bodie. Wherefore the tower in which he was eaten vp by the mice is ſhewed to this day for a perpetuall monument to all ſucceeding ages of the barbarous and inhumane tyranny of that impious Prelate, being ſituate in a little greene Iland in the middeſt of the Rhene neere to this towne of Bing, and is commonly called in the Germane tongue the Mouſe turn.

After I was a little paſt Bing, euen about the weſt end of the towne, I obſerued that vpō the ſides of Rhene, which I did not perceiue before in any other part of Germany. For both ſides of the riuer were incloſed with ſteepe rocky mountaines that ranne on a great way in length as farre as the towne of Bonna, which is a little on this ſide Colen, euen for the ſpace of fiftie miles at the leaſt, vpon the tops of which mountaines I ſaw an exceeding multitude of Towers, Caſtels, and Citadels on both

ſides

sides, which belong vnto those Princes in whose territories they stand, being built for the better fortification of those frontier parts of their Princedomes. Some of them seeme to be of that antiquitie that I am perswaded they were built by the ancient Romans, especially those of that shore which was heretofore esteemed a part of Gallia. Also I perceiued that these mountaines doe hemme in the Rhene in a farre straighter compasse, then before I came thither, euen almost by halfe. For it is in diuers places so narrow betwixt the rocks that a man may easily cast ouer a stone from one banke to the other, as a certaine Germane told me that passed in the same boate with me. But afterward when I came to *Bonna*, I obserued that those hils did *desinere in planiciem*, which plaine did continue from thenceforth till I came to the farthest bound of my iourney vpon the Rhene in the Netherlands. None of these rocks could I perceiue in that whole tract betwix Basil and Strasbourg, sauing one vpon the which the towne of Brisac is situate on the right hand of the Rhene; but a pleasant plaine on both sides which I heard extended it selfe as farre as Mentz, and from Mentz likewise the plaine continueth euen to the towns end of Bing, and then (as I haue said) beginne those steepe rockie mountaines.

There is a very strange custome obserued amongst the Germanes as they passe in their boates betwixt Mentz and Colen, and so likewise betwixt Colen and the lower parts of the Netherlands. Euery man whatsoeuer he be poore or rich, shall labour hard when it commeth to his turne, except he doth either by friendship or for some small summe of money redeeme his labour. For their custome is that the passengers must exercise themselues with oares and rowing *alternis vicibus*, a couple together. So that the master of the boate (who me thinks in honestie ought either to doe it himselfe, or to procure some others to do it for him) neuer roweth but when his turne commeth.

commeth. This exercise both for recreation and health sake I confesse is very conuenient for man. But to be tied vnto it by way of a strict necessity when one payeth well for his passge, was a thing that did not a little distaste my humour.

The next custome Towne that we arriued at is called Bacchara, which is in the dominion of the Pfaltzgraue of Rhene, and situate on the same left banke of the Rhene; a place as famous in Germanie for her generose wines growen vpon the hill of Furstenberg neare vnto it, as the valley Tellina is in the Grisons country, Falernus in Campania, or Chios in Greece. It seemeth by the name to be a towne of great antiquity, and to haue beene built in the time of Gentilisme. For some make the etymologie of the name to be *quasi Bacchi ara*, the Altar of *Bacchus*. Because that drunken God *Bacchus* had Altars erected vnto him in this place in time of the Pagan idolatrie. Others deriue it from *Bacchus* only, which by a Rhetorical figure called *metonymia* doth signifie wine. The reason of this deriuation is because this towne doth yeeld most excellent wine as I haue already said. The religion of the towne is Protestant.

The third *telonium* is called Cuve which belongeth to the Pfaltzgraue also. This Towne is situate on the opposite banke, and is very memorable for one thing, which is a certaine Castell (whereof I haue before made mention in my Obseruations of Heidelberg) situate in the middle of the Rhene called Pfaltz, which signifieth a Palace, wherehence commeth the word Pfaltzgraue (otherwise commonly called Palsgraue) one of the most eminent and Princely titles of the Count Palatine of Rhene. This towne professeth the Protestant religion also.

A little beyond Cuve we passed by the elegant little City of higher Wesel, in Latin *Wesalia superior*, but commonly called Ober Wesel for distinction sake betwixt that and the lower Wesel in Cleueland. This towne is

situate

ſituate on the left banke of the Rhene, and belongeth to the Archbiſhop of Treuirs the third ſpirituall Elector of the Empire, who hath had the dominion of Weſel theſe many yeares, euen ſince the time of *Henry* the ſeuenth Emperour of that name, by whom it was morgaged to the Archbiſhopricke of Treuirs for a certaine ſumme of money, and neuer ſince redeemed. It is ſtrongly walled and beautified with many faire Towers built on the walles. The religion of it is Popiſh. Much is this towne ſpoken off for the martyrdome of a yong child in the ſame called *Wernerus* of the age of ſeuen yeares, in the yeare 1287. For it is written that the ſame *Wernerus* was in the ſame yeare vpon the thirteenth day of May moſt cruelly martyred by the barbarous Iewes in this manner. They tied him to a certaine wooden pillar in a low vault vnder the ground, and whipped him ſo bitterly, that the poore innocent child died with it. After they had thus handled him they conueighed away his corps, and buried it vnder a certaine hedge where brambles and thornes grew, but being afterward caſually found out by ſome of the townes-folke of Weſel, it was therehence tranſlated to a place called *Bauaricum*, where they built a church to almighty God in memory of that punie Martyr, & it is called by the name of *Wernerus* Church at this day. As for the wooden pillar whereunto they tyed him when they ſcourged him to death, it was afterward remoued to an hoſpitall Church of Weſel neare to the Rhene, where they erected it at the toppe of the high Altar, and is there ſhewed to this day for a monument of that Iewiſh cruelty. In this towne was borne that famous Diuine * *Ioannes de Weſalia*, mentioned by *Matthias Illyricus* in his tract intitled *Catalogus teſtium Veritatis, qui ante Lutheri tempora Antichriſto reclamarunt.* For this *Ioannes* in the middeſt of the darkeneſſe of Poperie gaue a little glimpſe of light in Chriſts Church, though it was greatly obſcured and ſuppreſſed by the iniquity of the times wherein he liued.

When

* But I will not confidently affirme that hee was borne in this towne. But either in this or the lower Weſel in Cleue-land I know he was borne.

When we were passed Wesel we came to another custome Towne situate on the same banke of the Rhene, which was the fourth. The name of it is S^t. *Gewere*, a Protestant towne, and it standeth in that territory whose inhabitants were in former times called *Catti, a very warlike people much mentioned by *Cornelius Tacitus* and other writers of the Roman histories; but now it hath the name of Hassia, which is a Landgrauiat subiect to the renowned Prince *Maurice* the present Landgraue of the country. To him doth this custome towne belong. It hath the denomination of S^t. *Gewere* from a certaine holy man called *Goarus* (for the Latin name of the towne is *Sanctus Goarus*) that came hither out of Aquitanie in the time of the Emperour *Mauricius*, and liued in this place a holy and religious life.

* From this word commeth Cattinelnbogen the ancient name of a Towne in Hassia wherhence the Landgraue deriueth one of his Princely titles.

Here I obserued a very violent source of the torrent of the Rhene, which commeth to passe by meanes of a swift cataract, that is, a fall of the water from some vneuen part of the streame. Also I heard that there is a deep gulfe, *rapidus vortex* in this place, which with a most incessant greedines swalloweth down the water by meanes of the manifold anfracts and intricate windings thereof, which continuall drinking vp of the water is said to be the naturall cause of the great violence of the streame that appeareth more there then in other places. It is often obserued that this place in the time of a raging tempest is so dangerous, that no boates dare passe that way, or if any should by force of the storme be driuen in against their willes, the passengers doe very hardly escape with their liues. This foresaid towne of S^t. *Gewere* doth not want the meanes to make it something memorable as well as the rest of the Rhenish townes, though in quantity it be inferiour vnto all those that I haue already named. For there is one thing in it that doth make it much spoken off, whereof I will report a merry and short historie. A little within the towne gate there hangeth an yron

ron collar fastened in the wall with one linke, which is made fit to be put vpon a mans necke without any manner of hurt to the party that weareth it, and they vse first to conueigh it ouer the head, and so to the necke. This collar doth euery stranger and fresh-man the first time that he passeth that way (according to an ancient custome obserued amongst them) put vpon his necke (at the least as the Gentlemen told me that went in my boate) which hee must weare so long standing till he hath redeemed himselfe with a competent measure of wine. And at the drinking of it there is as much jouialty and merriment as heart can conceiue for the incorporating of a fresh nouice into the fraternity of boone companions. And from thenceforth he is free from all such manner of exactions as long as he liueth. That this is true I know by mine owne experience. For I was contented for nouelty sake to be their prisoner a little while by wearing of the foresaid collar. This custome doth carry some kinde of affinity with certaine sociable ceremonies that wee haue in a place of England which are performed by that most reuerend Lord *Ball* of Bagshot in Hamptshire, who doth with many and indeed more solemne rites inuest his Brothers of his vnhallowed Chappell of Basingstone (as all our men of the westerne parts of England do know by deare experience to the smart of their purses) then these merry Burgomaimaisters of Saint *Gewere* vse to doe. In this towne was I like to separate my selfe from my Moguntine company. For as soone as I heard that the towne did belong to the Landgraue of Hassia, the very name of that worthy Prince (whome for his admirable wisedome they do not vndeseruedly stile with the title of the Solomon of Germany) did strike into mee such a longing desire to see his Court at Cassel, that I was with great difficulty withdrawne by the perswasions of my company from going thither. For he is a Prince of such rare and miraculous gifts

gifts of learning (the fame whereof when I was in Germany did *doctorum volitare per ora virorum*, and exceedingly resounded farre and neare in the eares of all learned men) that next to my dread Soueraigne King, and his gracious sonne Prince *Henry*, the most vnparalleled father and sonne of all the Christian world, I do most honour and reuerence the memory of this learned and religious Prince. For his religion together with the same that is generally professed ouer his whole dominion, is altogether consonant to ours in England. And his learning is so rare (beeing confirmed by the testimonies of thousands of the learnedner sort) that he speaketh sixe or seuen languages most elegantly, & his affection to Englishmen is so great, that no stranger of any part of Christendome can bee more welcome to him then an Englishman. Although I say I was strooken with such a longing desire to see the Court of this most famous Prince (whome I haue here *obiter* glaunced at with this exorbitant digression from my maine matter vpon the occasion of arriuing in a towne of his dominion) yet the opportunity of my German associats recalled me, and so after much Mercuriall and Iouiall conuersation in this Towne of Saint *Genere*, we returned againe to our boate, and proceeded forward in our iourney. A little beyond the west end of this town I obserued a very beuatiful and stately Castel, the fayrest of all that I sawe that day, situate vpon a lofty hill which belongeth to the foresayd Landgraue also as well as the towne. At length about eight of the clocke at night we arriued at the towne of Boppard, as I haue before said, and there reposed our selues till the next morning. This city of Boppard is situate vpon the left banke of the Rhene, and was our fifth custome towne. This city is very ancient, for it was built in the time of *Iulius Cæsar*, or (as I thinke) before. But this is certainly true that it was in that time extant. For here lay an other Roman Prefect with a garrison of souldiers,

one

one of the tenne subiect to the Moguntine Marshall, as I haue before said. The name of it in those daies was Bodobigra. As for this present name of Boppard, in Latin *Boppardia*, some write that it is so called *quasi Bonport*, which word signifieth a good or commodious hauen Towne. I haue read that it was once oppugned, and after the siege of a few daies taken by *Richard* one of our English Kinges, because it made resistance against him when he came into Germanie after he was elected King of the Romanes. For in those daies it was an imperiall Citie, in regard whereof King *Richard* challenged it, & so it remained till the time of *Henry* the seuenth, who morgaged it to the Archbishop of Treuirs for a summe of money, at the same time that he did vpper Wesel. Euer since which time it hath bene subiect to the dominion of the Archbishop of Treuirs, and professeth the same religion that he doth, which is that of the Church of Rome. I am sorry that I can speake no more of this city, as of the monuments and antiquities thereof (for some I heard are there to be seene) which it was not possible for me to suruay, because I came thither late in the euening, and departed early the next day beeing Sunday and the eighteenth of September, about sixe of the clocke in the morning. The next *Telonium* that wee came vnto was Lanstein, the seuenth in number, which is in the dominion of the Archbishop of Mentz, and of the Popish religion. This standeth in the left banke of the Rhene also. From thence we came to the Citie of Confluentia commonly called *Cobolentz*, on the left hand of the Rhene, which belongeth to the Archbishop of Treuirs; and hath her denomination from the Latin word *confluere*, which signifieth to runne together, because in that place there is a confluent of two noble riuers, the Rhene and the Mosella. The later of them is called Obrinca by *Ptolemæus Alexandrinus*. It riseth out of the country of Lingones in France, commonly called *Langres*,

Langres, and runneth by the Cities of Mets and Treuirs, & waſheth a great part of the Country that was heretofore called Auſtraſia, but now Lotharingia, from the Emperour *Lotharius* the firſt, who changed the name thereof, commonly Lorraine. I obſerued a fayre wooden bridge ouer this riuer at Confluence ſupported with thirteene arches. This City is not inferiour in antiquity to any other of theſe Rheniſh Cities or townes that I haue named ſince I came from Mentz. For it flouriſhed in ths daies of *Iulius Cæſar*, in whoſe time it was planted with a garriſō of ſoldiers in the behalfe of the Romanes, and gouerned by one of the foreſaid tenne Roman Prefects that were ſubiect to the high Marſhall of Mentz. I obſerued that this city is inuironed with ſtrong walles, fayrly adorned with pretty little Turrets, that do yeeld a very delicate ſhew. In this City was holden an Imperiall Diet about the yeare of our Lord 1137. where moſt of the greateſt Princes of Germany were aſſembled to chooſe *Conrade* the third that was Duke of Sueuia, Emperour. The religion of it is Papiſticall. Alſo there was ſhewed mee a very faire Monaſtery vpon a hill neere the City, which is inhabited by a conuent of Carthuſian Monkes. Likewiſe on the other ſide of the riuer right oppoſite to the City, I ſaw a very ſtrong and impregnable Caſtell called Hermenſtein, ſituate vpon a very eminent rocke. It belongeth to the Archbiſhop of Treuirs alſo, and is eſteemed the ſtrongeſt and greateſt Caſtell of all Germany beyond all compariſon. I heard that it is exceeding plentifully furniſhed with all manner of warlike munition, and continually kept by two hundred preſidiary ſouldiers, which do moſt vigilantly gard it night and day, and are ſo carefull of it, that they will not giue a ſtranger leaue to come within it, though hee would giue a greate ſumme of money to ſee it. The eighth cuſtome Towne is called Engers, which is ſubiect to the Archbiſhop of Treuirs. The ninth Andernach

dernach ſituate vpon the left ſide of the Rhene, a very ancient towne in the Dioceſſe of the Archbiſhop of Colen. For here reſided an other of the Roman Prefects in the time of *Iulius Ceſar*, and was the place where the laſt of the tenne garriſons lay that were ſubiect to the authority of the Moguntine Marſhall. It was in former times called Antennacum. For ſo doth *Ammianus Marcellinus* that ancient Hiſtoriographer call it. For many hundred yeares agoe it ſuffered great dilapidations. But in the yeare 1120. it was very fairely re-edified by a certaine Archbiſhop of Colen who beſtowed very great coſt vpon it. For beſides the inward ornaments of the towne hee beautified it with ſtrong walles, & built many fayre Towers in them, which do greatly grace the towne. An ornament that I much obſerued in theſe Rhenith Cities and townes betwixt Mentz and Colen. In this towne was that worthy man *Ioannes Guinterius* borne, once publike profeſſour of the Greeke tongue in the Vniuerſitie of Strasbourg, as I haue before mentioned in my diſcourſe of that City. Neere this towne were fought two very great battels in the moneth of October *anno* 876. betwixt the Emperour *Charles* the ſecond ſurnamed the *Bald*, and *Lewes* the ſecond ſonne of his elder brother, ſurnamed *Germanicus*, in which battel his Nephew won the honour of the field to his great glory, and did put the Emperour his Vncle to flight. The ſecond was betwixt that victorious German Emperour *Otho* ſurnamed the Great, and *Eberhardus* Duke of Franconia, wherein the Duke was ſlaine; and *Giſlebertus* Duke of Lorraine, who married the Lady *Gerbirga* the Emperours eldeſt ſiſter, and was confederated with the ſaid *Eberhardus*, was drowned in the riuer Rhene but a little from the place where the battell was fought. Here the Emperour partly ſlue and partly tooke priſoners all thoſe Earles and great Lordes that held with his enemies. This hapned about the yeare of our Lord 950.

The

The tenth is called Lintz, ſituate on the right banke of the Rhene, and in the Dioceſſe of the Archbiſhop of Colen, whoſe religion it profeſſeth. This towne is famous for the reſidence of the Emperour *Frederick* the third, who did ſometimes keepe his imperiall Court here, and at laſt died in this towne of a ſurfet by eating too many mellons, vpon the nineteenth day of Auguſt in the yeare of our Lord 1493. and of his age ſeuenty eight, after hee had ſwayed the Empire fifty three yeares, 4. moneths, & 4. daies. He liued 3. yeares longer then *Auguſtus Ceſar*, & reigned 3. yeares leſſe. But his body doth not lie here; for it was tranſlated from this place where it lay for the ſpace of 20. yeares, to Viẽna in Auſtria, in the yeare 1315. and the ſeuenth day of Nouember, where his bones haue bene kept euer ſince in a moſt magnificent *Mauſoleum*. From Lintz we went to an obſcure towne in the Dioceſſe of Colen called Vberwinter that ſtandeth in the left banke of the Rhene, and came thither about ſixe of the clocke in the euening, where wee remained all that night. This daies iourney betwixt the Citie of Boppard and Vberwinter contained ſome thirty miles. In this place we ſolaced our ſelues after our tedious labour of rowing as merrily as we could. One merry conceit amongſt the reſt that I heard in this good company I will here relate. One of my Moguntine aſſociats that was a merry Gentleman, and one that had lately bene a ſtudent in the Vniuerſitie of Altorph neere the City of Norimberg, told me as we ſate together at ſupper, that a certain Biſhop had two kind of wines in his cellar, a better and a worſe, that were called by two diſtinct names, the better *Noli me tangere*, the worſe *Vtcunq;*. And that a certaine merry conceited fellow that ſate at the Biſhops table, hauing dranke once or twiſe of the *vtcunq;*, ſo much diſliked it, that he would drinke no more of it. Therefore he ſpake to one of the Biſhops ſeruants that waited at table, to giue him a draught of the *Noli me tangere*, & withal pronounced

nounced vnto him in the preſence of the Biſhop theſe two merry Latin verſes *ex tempore*.

Si dus Vtcunq;, demon vos tollat vtrunq;:
Ibis ad aſtra poli, ſi fers Me tangere noli.

With this and ſuch other pleaſant conceits we recreated our ſelues that night at Vberwinter, and the next morning being munday and the nineteenth of September, we tooke boate againe about three of the clocke, and came to Colen which was eighteene miles beyond it, about tenne the ſame morning: our whole iourney betwixt Mentz and Colen was about ſeuenty eight miles. I obſerued in a great many places on both ſides of the Rhene, more gallowes and wheeles betwixt Mentz and Colen, then euer I ſaw in ſo ſhort a ſpace in all my life, eſpecially within few miles of Colen, by reaſon that the ruſticall Corydons of the country, which are commonly called the Boores and the Free-booters (a name that is giuen vnto the lewd murdering villaines of the Country that liue by robbing and ſpoyling of trauellers, beeing called Free booters becauſe they haue their booties and prey from paſſengers free, paying nothing for them except they are taken) do commit many notorious robberies neere the Rhene, who are ſuch cruell and bloody horſeleaches (the very *Hyenæ* & *Lycanthropi* of Germany) that they ſeldome robbe any man but forthwith they cut his throat. And ſome of them doe afterward eſcape, by reaſon of the woodes neere at hand in which they ſhelter themſelues free from danger. Yet others are ſometimes taken, and moſt cruelly excarnificated and tortured vpon theſe wheeles, in that manner that I haue before mentioned in ſome of my obſeruations of France. For I ſawe the bones of many of them lie vppon the wheele, a doleful ſpectacle for any relenting Chriſtian to beholde. And vpon thoſe gallowes in diuers places I ſawe murderers hang, partly in chaines, and partly without chaines. A puniſhment too good for theſe Cyclopicall

Anthropophagi, these Canniball man-eaters. I haue heard that the Free-booters doe make themselues so strong, that they are not to be taken by the country. For I obserued a towne about twenty miles on this side Colen, called Remagan, situate neere the Rhene, wch about some ten yeares since was miserably ransacked by these Free-booters, who banded themselues together in so great a troope as consisted of almost three thousand persons. The towne it selfe they defaced not, but only took away their goods, to the vtter vndoing and impouerishment of the inhabitants. The like they did to a goodly Palace hard by it called the *Præpositura*, by reason that it belongeth to an Ecclesiastical *Præpositus*, a man of great authority that doth sometimes make his residence in that place. Within a few miles on this side Colen we arriued at the fayre town of Bonna situate on the left bank of the Rhene, a place of great antiquity. For it was built either a little before the incarnation of Christ, or in the time of Christ. That it is ancient it appeareth by the testimony of that famous Geographer *Claudius Ptolemæus* of Alexandria, who liued about 140. yeares after *Christ*, in the time of the Emperour *Marcus Aurelius Antoninus* surnamed *Philosophus*. This towne is the eleuenth and the last *Telonium* of all those betwixt Mentz & Colen. It belongeth to the Archbishop of Colen, and professeth the same religion that he doth, which is that of the church of Rome. Here the Archbishop hath a Palace situated hard by the Rhene, a most magnificent and princely building, but much inferiour to diuers Palaces both of our King *Iames*, and of many Noblemen of England. Which I therefore adde because one of my company that aduised me to behold it well, told mee it was a Palace of so great magnificence, that he thought all my country of England could not yeeld the like. But surely his opinion was very false and erroneous. For besides many other English Palaces that do surpasse that of the

Archbishop

Archbiſhop of Colen, there is one in mine owne country of Somerſetſhire, euen the magnificent houſe of my moſt worthy and right Worſhipful neighbour and Mecœnas Sir *Edward Philippes* now maiſter of the Rolles (whome I name *honoris cauſâ*) in the towne of Montacute, ſo ſtately adorned with the Statues of the nine Worthies, that may bee at the leaſt equally ranked with this of *Bonna*, if not ſomething preferred before it. At this towne the ſtiepe Rheniſh Mountaines, which did on both ſides incloſe the Rhene like to naturall walles or Bulwarkes betwixt the towne of Bing (as I haue before ſaid) and Bonna for the ſpace of more then fifty miles, do *deſinere in planiciem*, which plain continued till I came to the farther bound of my iourney vpon the Rhene in the Netherlands, as I haue before ſaid alſo. Bonna with Colen and many other goodly Townes in that tract was once moſt grieuouſly ſpoyled by the Normans in the time of the Emperour *Lotharius* the ſecond.

It hapned that this nineteenth day of September when I came to Colen, was according to the computation of the Church of theſe parts of Chriſtendome the feaſt of S^t. *Machael* the Archangel, which was ten dayes ſooner there then with vs in England. Vpon which day there were many religious ceremonies celebrated in the City of Colen, and great ſhewes of Saints reliques. Amongſt other things I obſerued a very frequent concurſe of people at a litle Chappel ſituate on the left ſide of the Rhene about a mile on this ſide Colen, in which they report the body of S^t. *Maternus* was buried, who was one of the Diſciples of S^t. *Peter* the Apoſtle, and the firſt conuerter both of the City of Colen, and of diuers other Cities and Townes in the Prouinces thereabout from Gentiliſme to Chriſtianity. But at this day there is only the ſhrine of him ſhewed in the foreſaid Chappell in which his body was once intombed. That ſhrine they worſhipped very religiouſly with many holy ceremonies vpon

that day of S^t. *Michael*. But now it is only an empty monument void of any thing. For his bones were afterward carried to the City of Treuirs (as I heard diuers report in Colen) where they are kept to this day together with many ancient reliques of other Saints which that City doth more abundantly yeeld (as many haue told me in diuers places) then any City of all Christendome sauing Rome.

The end of my Obseruations of some parts of high Germanie.

The beginning of my Obseruations of the Netherlands.

My Obseruations of Colonia Agrippina commonly called COLEN.

Iulius Cæsar Scaliger hath written these verses vpon COLEN.

Maxima regnati Regina Colonia Rheni,
Hoc te etiam titulo Musa superba canit.
Romani statuunt, habitat Germania, terra est
Belgica, ter fœlix nil tibi Diua deest.

THe ancient *Vbij* that are mentioned by *Cesar* and *Tacitus*, hauing abandoned their owne natiue country which was neare to the riuer *Albis* in Saxonie, by reason of their continuall broiles and conflicts with the Sueuians, came into this territory where Colen now standeth,

ſtandeth, and are ſaid to be the firſt originall founders thereof many yeares before the incarnation of Chriſt, from whom the City deriued the denomination of *Vbiopolis* before it was called *Colonia*. But I cannot finde in any authour either the deſignation of the certaine yeare of the foundation, whereby a man might gather how long before the comming of Chriſt it was firſt founded, or mention of any principall men of that nation of the *Vbij* that might be properly intitled the founders therof. After it was founded by theſe *Vbij*, it hapned that *Iulius Cæſar* hauing conquered it together with many other Rheniſh Cities before mentioned, on the left ſide of the riuer, built a wooden bridge ouer the Rhene, to ſerue for the conueighing of his armie into the other ſide of the riuer, that he might fight with the Germans: and from thenceforth it was vnder the ſubiection of the Romans for many yeares. Not long after the time of *Iulius Cæſar* it was ſo exceedingly amplified and inlarged by the Romans, that it farre ſurpaſſed all the Cities whatſoeuer in all the bordering Prouinces. But to whom the glory of this amplification is to be aſcribed, the authours doe ſomething differ. For the Colonians themſelues thinke (as it appeareth by a memorable inſcription written vpon their *Prætorium* which I will hereafter mention) that *Marcus Vipſanius* **Agrippa* ſonne in law of *Auguſtus Cæſar* (for he married his daughter *Iulia* the widow of his worthy nephew *Marcellus*, who was ſonne to his ſiſter *Octauia*) founded it about ſixteene yeares before the incarnation of Chriſt. Others attribute it to *Agrippina* the wife of renowned *Germanicus Cæſar*, and daughter of the foreſaid *Marcus Vipſanius Agrippa* by his wife *Iulia*; which certainly in my opinion is the more probable of the two, becauſe it is confirmed by the teſtimony of a very authenticke and irrefragable authour *Cornelius Tacitus*, who liued ſhortly after the time of *Agrippina*, euen in the daies of the Emperour *Tiberius*. For he writeth that the

* This is that *Agrippa* of whom *Virgil* ſpeaketh in his eighth *Æneis*. *Parte alia ventis & dis Agrippa ſecundis arduus, &c.*

Lady *Agrippina* to the end ſhee might ſhew her power to the bordering nations of her country, commanded that a colonie of old ſouldiers (which we commonly call trained ſouldiers) ſhould be planted in the towne of the Vbians, who impoſed a double name vpon it, both that of *Colonia*, becauſe it was amplified by a colonie of Roman ſouldiers, and that of *Agrippina* from her owne name, becauſe ſhee was borne in that towne. From that time it was inhabited by the Romans for the ſpace of foure hundred yeares, till the time of *Marcomirus* king of France, who chaced them out of the City. After that the Emperour *Otho* ſurnamed the Great tooke it away from the Frenchmen, and made it tributarie to the Roman Empire, vnder whoſe ſacred protection it hath euer ſince remained for the ſpace of more then ſixe hundred yeares to this day.

The ſituation of Colen is very delectable. For it ſtandeth in a pleaſant and fruitfull plaine hard by the Rhene, which waſheth the walles thereof, as it doth Baſil and Mentz. The compaſſe of it is ſo great, that I heard it credibly reported a man can hardly goe round about it vnder the ſpace of foure houres, which if it be true, it containeth in circuit at the leaſt eight of our Engliſh miles. The buildings of the City both publique and priuate are very faire, and many of their priuate houſes I obſerued to be of a notable heigth, euen foure ſtories high, whereof ſome are built altogether with ſtone, and ſome with timber. As for the walles of the City they are built in that manner that they yeeld great beauty to the ſame. For they are compacted of very ſtrong and hard ſtone, and raiſed to a ſtately heigth, and diſtinguiſhed with a great company of turrets which doe ſpecially garniſh the cities. Beſides whereas the wall extendeth it ſelfe in a great length vpon the very banke of the Rhene, it preſenteth a farre of a paſſing beautiful ſhew vnto them that approch towards the City vpon the riuer, either from the Eaſt or

West. Their ſtreets and market places are many and very ſpacious, eſpecially two market places that I tooke exact notice of aboue the reſt, whereof the one in which they ordinarily ſell their neceſſaries and keepe their markets, is a hundred threeſcore and ſixteen paces long, and threeſcore and three broade. The other where their Merchants doe meete twiſe a day which they call in Latin *forum fenarium*, becauſe they vſe to ſell hay in the ſame, is the faireſt that I ſaw in my whole voyage, ſauing that of *S. Marks* ſtreet in Venice. For it is two hundred and fiftie ſore paces long, and foureſcore and foure broade. For indeede I meated them both. And this laſt market place is maruailouſly graced with many ſumptuous and ſtately buildings both at the ſides and the endes. Surely the beauty of this market place is ſuch by reaſon of ſo many magnificent houſes including it, that I thinke if a clowne that neuer ſaw any faire ſhewes in his life ſhould ſuddenly arriue there, he will be halfe amazed with the braueſtie of the place. The number of their Churches is more (if that be true that many reported vnto me) then in any City I ſaw in my iourney, though I haue written of two hundred in Venice. Nay I thinke no city in Chriſtendome doth yeeld ſo many ſauing Rome, but I ſpeake with a reſtriction, if that be true which they reported. For they ſay their city can yeeld a Church for euery day in the yeare, that is, in the totall number, three hundred threeſcore and fiue. But in this ſumme they reckon all their little chappels belonging to Nunnes and to all other religious conuents whatſoeuer. Yet I beleeue they can hardly make vp the full number of three hundred threeſcore and fiue. For *Munſter* that maketh a catalogue of their Churches, reckoneth no more of them then there are weeks in the yeare, euen two and fifty, which abridgeth their number by three hundred and fifteen. But indeede he excludeth out of his account all their little chappels, whereof I vnderſtand there is a great multitude

in the city, all which they adde vnto the reſt to make vp their number of three hundred threeſcore and fiue.

Their Cathedrall Church which is dedicated to S. *Peter*, is a goodly building, but it is great pittie that it is ſo imperfect. For it is but halfe ended. Doubtleſſe it would be a very glorious & beautifull worke if it had bene throughly finiſhed, eſpecially for the outward workmanſhip, which is excellently adorned at the eaſt end with many lofty pillars and pinnacles that doe wonderfully garniſh that part. Amongſt many other worthy monuments that are contained in this Church, one is that which is the moſt famous of all Europe, whoſe fame hath reſounded to the faſtheſt confines of all Chriſtendome. For what is he of any meane learning or vnderſtanding that hath not at ſome time or other in his life heard of the three Kings of Colen? Therefore becauſe it is ſo remarkable a monument, and ſo much viſited by all ſtrangers that come to the Citie, I viſited it as well as the reſt, and obſerued it after a more ſtrict and curious manner then euery ſtranger doth. For I wrote out the whole hiſtory of them, and haue made as particular a deſcription of the monument as I could poſſibly doe. Therefore both the deſcription of the ſepulcher wherein the bones of the Kings lie, and the hiſtory I preſent vnto thee for a nouelty. For certainly I for mine owne part neuer read it in print before I came thither. Neither haue I heard of any man that hath ſeene it publikely printed but in the ſame place; which is the reaſon that moueth me to beleeue that this will be a nouelty to euery reader that hath not ſeene the ſame there as I haue done. Blame me not if I am ſomething tedious. For this being the moſt renowned monument of Chriſtendome may not be briefly paſt ouer with a few words. Though I know that moſt of our learned Proteſtants will take this hiſtory for a meere figment, neither am I for mine owne part likewiſe perſwaded but that there are ſome vaine and friuolous thing

contai-

contained in it, which cannot be iuſtified by the moſt learned Papiſts of Chriſtendome: inſo much that whereas I often obſerued for that little time that I was in the Citie, many deuout oraizons made at the monument, I ſaid to my ſelfe that their praiers vnto the kings were in vaine, & did but beate the arie, whether the bones of the Magi were there or no. Howbeit ſeeing there are ſome few things amongſt the reſt that are not altogether vnworthy the noting, I hope it will not be offenſiue vnto any learned & zealous Proteſtant that I haue here inſerted this hiſtory of the three Kings, which I thinke was neuer before ſo amply communicated to my country. This famous ſepulcher ſtandeth at the Eaſt end of the Church in a faire Chappel that containeth nothing but the ſame monument, vnto the inner part of which Chappell there is no acceſſe all the day but betwixt ſixe and eight of the clocke in the morning, becauſe the dore of it is alwaies locked, ſauing at that time. The fabricke it ſelfe by reaſon of the glorious and moſt reſplendent ornaments about it, is ſo rich that I neuer ſaw the like, neither doe I thinke that in all the weſterne parts of the world there is the like to be ſeene. The ſhrine that containeth the bones of theſe Saints is within the Chappel (as I haue already ſaid) and is eleuated ſome two yards aboue the ground, being incloſed round about with a double grate of yron barres of ſome foure yards high, contriued in the forme of a lattiſe window, and fairly painted with red in the outſide towards the Church. Alſo in the ſame part of the lattiſe that looketh towards the Church, there is repreſented a great multitude of golden ſtarres, in token that a ſtarre conducted them to Chriſt. The matter whereof the ſhrine is compoſed wherin their ſacred bones are ſhrowded, is pure bright ſhining braſſe, wherein are two rowes of pretty religious images made in braſſe alſo, and it is garniſhed with many exquiſite deuices cõtriued in checker worke with faire colours that doe much adorne the monument.

monument. Beſides there is wonderfull abundance of precious ſtones of different kinds and great worth, inſerted into two ſeuerall degrees of the monument, whereof many are fully as big as my thumbe. For the tombe is diuided into two parts, the higher and the lower. At the West end or front of it which looketh towards the Church, there are many glittering and rich onaments, which are not ſo openly expoſed that euery body may come to handle them. For there is a partitiō betwixt thē and that part of the Church where people vſe to ſtand to behold them. Some of the principall riches doe conſiſt partly in an image of our Lady, & partly in certaine cups or goblets that hang at the front. The image of our Ladie who is repreſented bearing Chriſt in her armes, is very coſtly. For it is ſaid that it is made of pure ſiluer, and double gilted. The goblets in number ten, which are hanged directly before the image vpon a braſen rod ſome two yards long, are ſaid to be made of maſſie gold, one whereof the Emperous *Charles* the fifth beſtowed vpon the monument. For a teſtimony whereof there is hanged vp a ſquare plate of gold, wherein the blacke ſpeadeagle which is the Emperors armes, is ingraued, and this inſcription following is written. *Inuictiſſimus atque potentiſſimus* Carolus *V. Imper. & Hiſpaniarum rex Auguſtiſſimus, Deo omnipotenti, beatæ* Mariæ, S S *tribus Regibus die 3 Ianuarij, Anno Domini.* 1544. *præclarum munus dono obtulit.* Likewiſe vnto another of theſe tenne there is fixed another ſquare plate of gold, wherein this inſcription is written. *Beatæ Virgini* Mariæ *ſanctiſſimæ, & tribus Regibus Reuerendus & illuſtris Princeps & Dominus D.* Ioannes Gebhardus *ex Comitibus à Mansfelt electus & confirmatus Archipræſul* Agrippinus, *ſacri Romani Imperii per Italiam Archicancellarius, Princeps Elector, Weſtphaliæ & Angariæ Dux, Legatuſq; natus, dono dicauit.* Alſo before our Ladies image there hangeth a maruellous rich croſſe of maſſie gold adorned with a great multitude of precious

ſtones

ſtones,& vnder her image there are many rich ſtones of diuers kinds. Moreouer before her image there ſtand foure candelſticks wherein there do alwaies burne foure waxen tapers. Two of theſe candelſticks are exceeding faire and much coſtlier then the reſt. Againe the top of the frontiſpice of the monument is beautified partly with the images of the three Kings formed in ſiluer, and richly gilted, who are moſt curiouſly counterfaited, bearing their gifts in their hands, gold, myrrhe, and frankencenſe; and partly with the like image of our Lady ſtanding in the very middeſt with Chriſt in her armes. One of the Kings is preſented like a blacke Moore with a golden crowne vpon his head, the other two vncouered. In the outward edge of the front theſe verſes are written.

Corpora Sanctorum loculus tenet iſte Magorum,
Indeq; ſublatum nihil eſt alibiue locatum.
Sunt iuncti Felix, Nabor *&* Gregorius *iſtis.*

In the middle of this outward edge there is preſented a faire ſcutchin and armes vnder the which this is written.

Renouatum ære Q. R. D. Ioannis
Walſchartz Tungri S. T. D.
Huius Eccleſiæ Canonici; Anno 1597. *ora pro eo.*

All this that I haue hitherto written ſince I firſt made mention of the monument, containeth nothing but a deſcription thereof. Now followeth the hiſtory which is altogether as memorable as the monument it ſelfe. It was within theſe few yeares printed at Colen, and is paſted vpon three ſeuerall tables which hang apart in as many diſtinct places without the Chappel. It is diuided into nine particular ſections. Alſo each ſection hath his marginall notes, which becauſe they are ſo many that the margent of the Page cannot conueniently containe them, I haue (contrary to the common cuſtome) ſubſcribed the quotations belonging to each ſection, directly vnder the ſection it ſelfe.

The

The title of the hiſtorie is this.

Breuis hiſtoria Magorum ex ſacris literis & probatis Eccleſiæ ſcriptoribus collecta.

The hiſtorie it ſelfe is this following.

1 [a] *MAgi, qui primi omnium ex gentibus Chriſti Saluatoris infantiam in Bethleem* [b] *decimotertio poſt natiuitatem die adorarunt,* [c] *tres numero fuerunt. Ac ſi* [d] *Epiphanio credimus, ex Abraham originem duxerunt, ex filijs eius quos ex* [e] *Cethurâ ancillâ ſuſcepit, deſcendentes. Cui non repugnat quòd* [f] *Origines &* [g] *Chryſoſtomus ad* [h] *Balaam Prophetam Gentilem, Magorum originem referunt. Nam & ipſe, ſicut etiam* [i] *Regina Saba, ex eiuſdem Cethuræ filys duxit originem.*

The quotations of this firſt ſection are theſe.

[a] *Math.* 2. [b] *Ammonius Alexandrinus in Harmoniâ Euangelicâ. Alcuinus de diuinis officijs. cap. de Epiphaniâ. Anſelmus in* 2. *Math. Nicephorus lib.* 1. *Eccleſiaſticæ hiſtoriæ. cap.* 13. [c] *Leo ſerm.* 1, 3 4, 5, 6, 7, 8. *de Epiphaniâ. Auguſt. ſerm.* 1. *de Epiphaniâ, & Rupertus in* 2. *Math.* [d] *In compendio doctrinæ Chriſtianæ.* [e] *Geneſ.* 25. [f] *Homilia* 13. *in Numer.* [g] *Homilia ex variis in Math. locis. Petrus de Natalibus lib.* 2. *Cata. Sanct.* 4 *cap.* 48. *cap.* [h] *Numer.* 24. [i] 1. *Reg.* 10.

2 *Nomina eorum, ætas, & vultus cuiuſmodi fuerint, & quæ quiſq; munera obtulerit, ſicut ex maiorum traditione acceperat, his verbis deſcribit Venerabilis* [a] *Beda. Primus, inquit, dicitur fuiſſe Melchior, ſenex barbâ prolixâ & capillis, aurum obtulit regi Domino. Secundus nomine Gaſpar, iuuenis imberbis, rubicundus, thure quaſi Deo oblatione dignâ Deum honorabat. Tertius fuſcus, integrè barbatus Balthaſar nomine, per myrrham filium hominis moriturum profeſſus eſt.*

Quod

Quòd autem vnus eorum niger & Æthiops depingi soleat, vt in multis iisq; antiquis apud nos picturis apparet, ex eo profectum videtur, tum quòd Beda tertium fuscum fuisse perhibet, tum quod ex Psalmo 72. die Regum in Ecclesiâ decantatur, Coram illo procident Æthiopes.

The quotation of this section is short, only this:

Venerabilis B. in Collectaneis.

3 *Non obscuri eos loci aut ordinis, sed Principes viros atque etiam Reges fuisse, quod Christi gloriam maximè illustrat, pium est credere. Id enim veteris legis* [a] *figuræ, quæ in Salomone antecessit, & Prophetarum, maximè* [b] *Dauidis &* [c] *Esaiæ, vaticinijs consentaneum est. Quorum ille inquit. Reges Tharsis & Insulæ munera offerent, Reges Arabum & Saba dona adducent. Posterior verò: & ambulabunt gentes in lumine tuo, & Reges in splendore ortus tui. Quæ de Magorum vocatione oblationeq; ab Ecclesiâ &* [d] *sanctis Patribus intelliguntur. Item* [e] *Herodis ac totius vrbis Hierosolymitanæ ad eorum aduentum trepidatio, munera item preciosa, quæ ex thesauris suis deprompsisse referuntur, Maiorum deniq; traditio scriptis,* [f] *sermonibus, cantionibus, hymnis, & picturis vt vulgaribus sic antiquis prodita, confirmant. Nec quidquam ad rem facit quod Euangelista non appellauit Reges, sed Magos. Id enim* [g] *consultò factum est, quod Christi gloria nostræq; religio Magorum siue Sapientum testimonio potius quam Regum potentiâ constabilienda videretur.*

The quotations of the third section.

[a] *3. Reg. 10.* [b] *Psal. 72.* [c] *Esaiæ 60.* [d] *Chrysost. homil. 1. ex varijs in Matth. locis. Leo sermone de Epiphaniâ.* [e] *Matth. 2. cap. 3. ver.* [f] *Tertullianus lib. 3. contra Iudæos cap. 9. Isidorus de passione Dominica cap. 15, Anselmus & Theophylactus in 2. cap. Math. Vide Cicer. de Diuinatione. Plinius lib. 3. naturalis historiæ. cap. 1. Adam Sasbont homil. de Epiphaniâ. Franciscus Suarez in 3. par. D. Thomæ tomo 2.* [g] *Melchior Canus lib. 11. Locorum Theologicorum, cap. 5. Hector Pintus in 1. cap. Danielis. Cæsar Baronius lib. 1. Annalium.*

Ad

4 *Ad professionem eorum quod attinet, tametsi non desint qui* [1] *Magorum nomine maleficos ac magicis artibus instructos accipiant : potior tamen illorum sententia nobis esse debet qui* [2] *Sapientes astrologos fuisse arbitrantur, qui arte mathematicâ (vt* [3] *Cyprianus loquitur) vim & discursum nouerant planetarum, & elementorum naturam, & astrorum ministeria certis experimentis obseruabant. Vnde conuenienter admodum, diuina* [4] *Sapientia quæ disponit omnia suauiter, Stellæ potissimùm indicio illos tanquam astrorum peritos ad se pertraxit, accedente tum gratiæ diuinæ lumine, tum hominum ex Scripturis demonstratione. Nam de loco* [5] *vbi Christus nasceretur, à Scribis ex* [6] *Micheâ instructi sunt, & Stellam illam Messiæ ortum significare, ex* [7] *Balaam Prophetiâ per Maiorum traditionem acceperunt.*

The quotations of the fourth.

[1] *Iustinus dialogo contra Tryphonem. Origines lib.* 1. *contra Celsum, & homilia* 13. *in Numeros. Chrysostomus homilia* 1 *&* 14 *ex variis in Matth. locis. Augusti. sermone* 2 *de Epiphaniâ.* [2] *Chrisost. homilia* 2 *operis imperfecti. Leo sermone* 4 *de Epiphaniâ. Hieronymus in* 2 *cap. Daniel. &* 47 *Esaiæ. Anselmus & Rupertus in* 2 *Matth.* [3] *sermo. de stellâ & Magis.* [4] *Sapientiæ* 8. [5] *Matth.* 2. [6] *Micheæ* 5. [7] *Numeri* 24. *Origines homilia* 13 *in Numeros & lib.* 1 *contra Celsum. Leo sermone* 4 *de Epiphaniâ.*

5 *Ex Arabiâ Fœlice veniisse, quod* [1] *Iustinus Martyr,* [2] *Tertullianus,* [3] *Cyprianus, &* [4] *Epiphanius memoriæ prodiderunt, verisimile videtur. Tum quod Arabia respectu Iudeæ ad Orientem, Tacito* [5] *teste, sita; tum* [6] *quòd auri,* [7] *thuris, & myrrhæ ferax sit : demùm quod hæc opinio consentiat cum Esaiæ* [8] *vaticinio : Omnes de Saba (quæ, teste in eum locum, & libro quæstionum in Genesim D. Hieronymo, Arabia est) venient, aurum & thus deferentes. Cum illo item* [9] *Dauidico. Reges Arabum et Saba dona adducent. Et rursus. Dabitur ei de auro Arabiæ.*

The

The quotations of the fifth.

[1] *Iustinus Martyr dialogo contra Tryphonem.* [2] *Tertullianus lib. contra Iudæos cap. 9 et lib. 3 contra Marcionitas cap. 13.* [3] *Sermone de Stellâ et Magis.* [4] *Compendio doctrinæ Christianæ.* [5] *lib. 5 historiarum.* [6] *Psal. 71.* [7] *Tertullianus Apologetico cap. 30, 42. Plinius lib. 2 naturalis historiæ, cap. 14.* [8] *cap. 60.* [9] *Psal. 71.*

6 *Porrò* [1] *auri, thuris, et myrrhæ munera Christo obtulerunt, quod his rebus Arabia imprimis abundaret et superbiret. Deindè quòd* [2] *Regina Saba, quam ex gente et familiâ Magorum fuisse proditum est, similia dona, aurum, inquam, et aromata, quibus gemmas pretiosas addidit, Solomoni Regi, in typum Christi donauerat. Adde quod, quæ Cethuræ filijs munera dedisse Abraham in 25 Geneseos commemoratur, ea ex Hebræorum traditionibus* [3] *Epiphanius refert, vestes, aurum, thus, & myrrham fuisse. Postremò non tam gentis suæ morem & exempla maiorum, verumetiam mysticam rationem secuti, hoc quod cordibus credunt, muneribus* [4] *protestantur; Thus Deo, myrrham homini, aurum offerunt regi, & his se instruunt dōnis, vt adoraturi vnum, tria se semel credidisse demonstrent, auro honorantes personam regiam, myrrhâ humanam, thure diuinam.*

The quotations of the sixth.

[1] *Matth. 2.* [2] *3 Reg. 10 cap.* [3] *Compendio Doctrinæ Christianæ.* [4] *Leo sermone 2 de Epiphaniâ.*

7 *Post Christi ascensionem, à* [1] *D. Thoma Apostolo in fide Christi plenius instructi, ad hoc baptizati, imò* [2] *Pastores etiam et Doctores siue Episcopi in populo suo ordinati sunt, magnamq; Gentilium turbam ad Christianæ religionis cultum adduxerunt, atq; ita vt primitias frugum copiosa messis consequitur: sic Magos primitias credentium ex Gentibus, innumerabilium fides populorum, tanquam vberrima seges est subsecuta, impletumq; vaticinium* [3] *Dauidis, qui postquam prædixerat, Reges Arabum et Saba dona adducent, subiungit, Et adorabunt*

adorabunt eum omnes Reges, et omnes gentes seruient ei. Item [4] *Omnes gentes quascunque fecisti, venient et adorabunt coram te Domine, et glorificabunt nomen tuum.*

The quotations of the seuenth.

[1] *Chrysost. homilia. 2 operis imperfecti. antiquum Calendarium citatum ab Henrico Pinto, dialogorum parte secunda cap. 21. Petrus de Natalibus in Catalogo Sanctorum lib. 26. cap. 48.* [2] *Chrysost. homiliæ 6 in Matthæum, & homilia 17 ex varijs in Matth. locis.* [3] *psal. 71. & psal. 85.*

8 *Postquam in senectute bona ex hac vita decesserũt, corpora eorum primò Helenæ Augustæ studio Constantinopolin allata, deinde Mediolanum ab Eustorgio eius vrbis Episcopo traducta,* [1] *tandem anno post Christum natum 1164 vnà cum corporibus SS. Fœlicis* [2] *& Naboris Martyrum in hanc vrbem Reinoldo Archiepiscopo translata, hoc loco deposita fuerũt. Vt verò tribus Magis pari numero consociarentur & Martyres, duplicaretur & funiculus triplex Sanctorum, diuinitus accidit operâ Brunonis Archiepiscopi, vt duobus illis Martyribus accederet tertius, Gregorius Spoletanus presbyter, sub Diocletiano & Maximiano passus. Ex quo tempore Colonia Aggrippina non minùs celebris esse cœpit istis trium Regum aliorumq; sanctorum reliquiis, quàm Hierosolyma Stephano, Roma Petro & Paulo, aut Hispania Iacobo, Gallia denique Martino & Hilario.*

The quotations of the eight.

[1] *Gulielmus Neubrigensis lib. 2 rerum Anglicarum cap. 8. Crantzius lib. 6. rerum Saxonicarum cap. 24. Petrus de Natalibus Catalogo Sanctorum lib. 2. cap. 48. & lib. 4 cap. 45. Sigonius libro 14o. de regno Italiæ.* [2] *Ambrosius epistola. 85.*

9 [1] *Agnoscamus in Magis adoratoribus Christi vocationis nostræ fidei q; primitias, & quem illi infantem venerati sunt in cunabulis, nos omnipotentem adoremus in cœlis. Offendebant illi infantem paruulum modicis & vilibus pannis inuolutum, videbant reclinatum duro in præsepio, aut sinu matris*

matris pauperculæ exceptum, & tamen nihil his omnibus rei-
tus offensi, vti barbari, veræq; pietatis & fidei rudes adhuc
& ignari, procidentes adorauerunt. [3] *Imitemur saltèm Bar-*
baros nos qui cœlorum ciues sumus. Et qui Christi maiesta-
tem, potentiam, factaq; admiranda, et Christianæ fidei mysle-
ria cognouimus, fidem nostram illorum exemplo confirmemus.
Hæc enim in Ecclesia Catholicâ, quæ verè [4] *Bethleem, seu do-*
mus panis est, idem Christi corpus externis speciebus tanquam
fascijs obuolutum ponitur, consecratur, offertur, sumitur, aut
quouis modo nobis representatur: excitemur animo, horrescamus-
q;, & quamuis ad tanta mysteria, et animi pietatem &
reuerentiam conferis afferamus. Nihil nos conturbet cogi-
tationum fluctus: nec sensuum fallax iudicium, nihil hæretico-
rum fabulationes moueant: sed Dei verbum certos faciat.
[5] *Quoniam ergò ille dixit* Hoc est corpus meum: *nullâ te-*
neamur ambiguitate, sed credamus, & oculis intellectus id per-
spiciamus, ac prostrati veneremur.

Oratio Ecclesiæ.

Versus. *Reges Tharsis & Insulæ munera offerent,* } Psal. 72.
Respon. *Reges Arabum & Saba dona adducent.* }

The quotations of the ninth.

[1] *Leo serm. 2 de Epiphaniâ.* [2] *Matth. 2.* [3] *Chrisost. homilia*
24 in 1 ad Corinth. homil. 6 ad populum Antiochenum. [4] *Gre-*
gorius Magnus homilia 8 in Euangelia. [5] *Chrysost. homilia*
83 in Matthæum.

Also this followeth in the same table.

Deus illuminator omnium gentium, da populis tuis perpe-
tuâ pace gaudere, et illud lumen splendidum infunde cordibus
nostris, quòd trium Magorum mentibus aspirasti.

Againe.

Lætetur Ecclesia tua Deus Beatorum Martyrum tuorum
Fœlicis, Naboris, & Gregorij confisa suffragijs, atq; eorum
precibus gloriosis & deuota permaneat, & secura persistat.
Per Christum Dominum nostrum. Amen.

Coloniæ excudebat Ioannes Durekius,
Anno 1596.

Becauſe this hiſtory is ſomething memorable, though indeed at the latter end there bee ſome falſe doctrine touching the reall preſence of Chriſt in the ſacrament, as being a thing compiled by the Ieſuiticall Rabbines of this city, as I do coniecture: I haue thought good to adde my naked tranſlation of the ſame, as I haue done before of Saint *Bernards* epiſtle to the Biſhop of Spira, becauſe euery man that will reade this, cannot (I am ſure) vnderſtand it in the Latin. Therefore that he might not be depriued of ſo notable a matter as this is, I haue done my endeuour to tranſlate this hiſtorie into Engliſh deſiring thee whatſoeuer thou art (gentle reader) to pardon me, if I haue not ſo exactly done it as thou wouldeſt require at my handes. For as I told thee in my epiſtle to thy ſelfe, which I haue prefixed before my booke: I neither profeſſe my ſelfe a ſchollar, nor acknowledge my ſelfe worthy to be ranked amongſt ſcholars, but onely wiſh to be accounted a friende and louer of the Muſes.

A Hiſtory of the Magi *gathered out of the holy Scriptures, and approued Writers of the Church.*

1 THe *Magi*, which firſt of all the Gentiles adored the infancy of our Sauiour Chriſt in Bethleem the thirteenth day after his natiuity, were three in number. And (if we beleeue *Epiphanius*) they deriued their pedegree from *Abraham*, deſcending from his ſonnes which he begot vpon his handmaide *Cethura*. Neither is it any thing repugnant vnto this, that *Origen* and *Chryſoſtome* do referre the pedegree of the *Magi* to *Balaam* an heathen Prophet. For both he and the Queene of *Saba* drew the originall

originall of their ſtocke from the ſame ſonnes of *Cethura*.

2 What their names, age, and countenance were, and what gifts each of them offered, Venerable *Beda* (according as he had receiued it by the tradition of his foreſathers) expreſſeth the matter in theſe wordes.

The firſt, quoth he, is ſaid to be *Melchior*, an olde man with a long beard and haire. Hee offered Golde to the King our Lord.

The ſecond, whoſe name was *Gaſpar*, a beardleſſe young man and ruddie, honoured God with Frankenſence, as beeing an oblation beſeeming God.

The third, called *Balthaſar*, being tawny and fully bearded, by Myrrhe ſignified that the Sonne of man ſhould die. But in that one of them is wont to be painted black, and as an Æthiopian, (as it appeareth by many & thoſe very ancient pictures amongſt vs) hereupon it ſeemeth to be grounded, both that *Beda* affirmeth that the third was tawnie, as alſo that in the 72. *Pſalme* it is ſung in the Church vpon the Kinges day, The Æthiopians ſhall fall downe before him.

3 That they were not of any obſcure place or degree, but princes, yea kings, wch doth greatly illuſtrate the glory of Chriſt, it is a part of piety to beleeue. For it is agreeable both to the figure of the old law wch went before in *Solomon*, & to the prophecies of the Prophets, eſpecially of *Dauid* and *Eſay*; whereof the one ſaith, The Kings of Tarſis and of the Iles ſhall bring preſents, the Kings of the Arabians and of Saba ſhall bring gifts. The other ſaith: And nations ſhall walke in thy light, and Kinges in the brightneſſe of thy riſing vp: Which thinges are vnderſtood by the Church and the holy Fathers, of the calling and oblation of the *Magi*. This alſo is confirmed by the feare of *Herod*, and of the whole City of Ieruſalem at the time of their comming: by thoſe precious giftes wch they are ſaid to haue opened out of their treaſures,

and by the the tradition of our forefathers, by writings, ſpeeches, ſonges, hymnes, and pictures as common, ſo very ancient. Neither doth this make at all to the matter that the Euangeliſt hath not called them Kings, but *Magi*. For that was done to great purpoſe, in regard that Chriſtes glory and our religion ſeemed to bee eſtabliſhed rather by the teſtimony of *Magi* or Wiſemen, then by the power of Kings.

4 As concerning their profeſſion, albeit there are ſome that by the name of *Magi* doe vnderſtand wicked perſons, and thoſe that practiſe magicke artes: yet the opinion of them ought to preuaile more with vs that thinke they were wiſe Aſtrologers, who by the Mathematicke art (as *Cyprian* ſpeaketh) knew the force & courſe of the Planets, and by certaine rules of experience obſerued the nature of the Elements, and the offices of the Starres. Whereheence it came very conueniently to paſſe that the diuine Wiſedome, which doth ſweetly diſpoſe all things, drew them vnto it eſpecially by the token of a ſtarre, as being men skilfull in the arte of Aſtronomy: whereunto was added both the light of the Diuine grace, and alſo a demonſtration of men out of the holy Scriptures. For they were inſtructed by the Scribes out of the Prophet *Micheas* concerning the place where Chriſt ſhould be borne, and they receiued it as a certaine tradition of their forefathers out of the Prophecie of *Balaam*, that the ſame ſtarre did ſignifie the birth of the *Meſſias*.

5 That they came out of Arabia *Fœlix* (as *Iuſtin Martyr*, *Tertullian*, *Cyprian*, and *Epiphanius* haue written) it ſeemeth very probable. Both becauſe Arabia, in reſpect of Iudea, is ſituate towards the Eaſt (according to the teſtimony of *Tacitus*) and alſo becauſe it yeeldeth plenty of gold, frankencenſe, and myrrhe. Finally for that this opinion doth agree with the Prophecie of *Eſay*. All they of Saba (which is Arabia, as *Hierom* doth witneſſe vpon the

that place, and in the booke of his Queſtions vpon *Geneſis*) ſhall come, and bring gold and frankencence. And with that of the Prophet *Dauid*. The Kinges of the Arabians and of Saba ſhall bring gifts. And againe, vnto him ſhall they giue of the gold of Arabia.

6 Moreouer they preſented vnto Chriſt the gifts of golde, frankencence, and myrrhe, becauſe Arabia abounded in theſe things eſpecially, and gloryed therein. Alſo the Queene of *Saba*, whome authors doe write to haue bene of the ſtocke and familie of theſe *Magi*, beſtowed the like giftes, namely golde and ſpices (vnto which ſhee added precious ſtones) vpon King *Solomon* as beeing a figure and type of Chriſte. Againe thoſe giftes which *Abraham* in the 37. of *Geneſis* is ſaid to haue giuen to the ſonnes of *Cethura*, *Epiphanius* writeth (according to the tradition of the Hebrewes) to haue bene garments, golde, and myrrhe. Laſtly, they did it not ſo much to follow the manner of their nation and the examples of their forefathers, but alſo for a myſticall reaſon ſake. For this that they beleeue with their hearts, they proteſt with their giftes; they offer frankencence to God, myrrhe to a man, and gold to a King. And they prouide themſelues ſuch giftes, that when they worſhip one, they declare to the world that they beleeue at one time in three diſtinct perſons; ſeeing they honour the Kingly perſon with golde, the humane with myrrhe, and the diuine with frankencence.

7 After Chriſtes aſcenſion they were more fully inſtructed by S^t. *Thomas* the Apoſtle in the faith of Chriſt, and alſo baptized, yea (which is more), they were ordained Paſtors and Doctors, or Biſhops of the people amongſt whome they liued, and brought a great company of Gentiles to the worſhip of Chriſtian religion; and euen as a plentifull harueſt doth follow the firſt fruits: ſo the faith of an inumerable multitude of people, as it were moſt abundant corne, followed the *Magi* that

were the first fruites of the beleeuers of the Gentiles;and thus the prophecie of *Dauid* is fulfilled, who after he had prophecied, The Kings of the Arabians and of Saba shall bring giftes, by and by hee addeth, And all Kings shall worship him,and all nations shall serue him. Also, All nations which thou hast made,shall come and worship before thee O Lord,and shall glorifie thy name.

8 After that in their old age they had departed out of this life,their bodies being brought first to Constantinople by the meanes of the Empresse *Helena*, then to Milan by *Eustorgius* Bishop of that Citie, at last in the yeare after the incarnation of Christ 1164. being translated therhence to this city in the time of *Reinold* Archbishop thereof,together with the bodies of the holy Martyrs Saint *Felix* and *Nabor*, they were reposed in this place. But to the end that the Martyrs might by an euen number be accompanied with the three *Magi*,and that a triple corde of Saintes might bee double-twisted together,it hapned euen by the prouidence of the Almighty,that by the meanes of *Bruno* Archbishop of this City, a third Martyr should bee added to the former two, to wit *Gregory* a Priest of *Spoletum*,that suffered martyrdome vnder the persecution of *Diocletian* and *Maximinian*. Since which time Colen began to be no lesse famous for the reliques of these three Kings & of other Saints, then Ierusalem was for *Stephen*, Rome for *Peter* and *Paul*, or Spaine for *Iames*, or France for *Martine* and *Hilarie*.

9 Let vs acknowledge in the *Magi* that were the worshippers of Christ,the first fruits of our calling & faith,& let vs adore him being omnipotent in the heauēs,whom they worshipped being an infāt in his cradle. They found him wrapped with little base clowtes,they saw him lying in a hard manger,or lulled in the lappe of his poore mother;yet those Barbarians that were as yet vttterly ignorant of true piety and faith,being nothing offended with these things,fell downe and worshipped him. Let vs then

that

that are citizens of the Kingdome of Heauen imitate these Barbarians at the least :& whereas we haue knowne the maiestie of Christ, his power, admirable actes, and the mysteries of Christian faith, let vs confirme our faith by their example. Therefore seeing that in the Catholike Church, which is the true Bethleem or the house of bread, the same body of Christ being wrapped with outward signes as it were with swathing bandes, is placed, consecrated, offered, taken, or any other way represented vnto vs: let vs be stirred vp in minde, and tremble, & bring with vs both piety of minde, and reuerence of body, as it beseemeth those that participate so great mysteries. Let neither the waues of our thoughts, nor the deceitfull iudgement of our senses a iote trouble vs, neither let the tales of Heretikes any thing moue vs. But let the word of God assure vs in this point. Since then he himselfe hath said, *This is my Body*; let vs bee touched with no manner of doubt, but beleeue and perceiue the same with the eies of our vnderstanding, and vpon our bended knees deuoutly worship it.

The prayer of the Church.

The Verse. The Kings of Tarsis and of the Iles shall bring presents } *Psal.* 72.
The Ans. The Kings of the Arabians and of Saba shall Bring gifts. }

There hapned a thing vnto me presently after I had written out these memorable matters of the three Kings and the three Martyrs, that yeelded vnto me a kind of recompence for my long labour of writing. For one of the Canons of the Church that stoode neare vnto me when I had almost ended my writing, supposing that I was a stranger, and obseruing that I loued antiquities, inuited me with a kinde of courteous and ciuill importuni-

ty to his houſe, though we neuer ſaw each other before, and entertained me with much variety of good cheare.

Thus much concerning the Monument of the three Kings.

IN one little Chappell of the ſame Church this is written ouer the Tombe-ſtone of one of their Suffragans.

Laurentius Fabricius Vrdingenſis. S.T.D. Epiſcopus Cyren. Suffraganeus Colonienſis, obiit xxii. Iulii anno CIↃ. IↃ. C. R. I. P.

Neere vnto this there is a very faire monument of Alabaſter erected to the honor of one of their Archbiſhops, where I reade this briefe Epitaph.

Walramus Dux Iuliacenſis Archiepiſcopus Colonienſis.

In another little chappell are two ancient monuments of two Biſhops more, whereof the one is of *Fredericus Comes de Sorwerden Archiepiſcopus Colonienſis*, and S^t. *Reinoldus Archiepiſcopus Colonienſis, qui 3 Reges a Mediolano Coloniam attulit.*

In the one ſide of the Church without the Quire lyeth the bodie of the Earle *Arnſpurgenſis*, who beſtowed his Earledome vpon the Archbiſhoprick of Colen.

Vpon one of the yron gates that belongeth to the Chappell where the Archbiſhop *Reinoldus* lyeth, there is a table hanged vp with a little yron chaine, wherein this religious and holy ſtuffe forſooth is written, which I haue thought good to ſet downe in this place for a notable example of the groſſe ſuperſtition and vanity of the Papiſts in this citie of Colen.

De

De indulgentijs promerendis in celebratione missæ, quæ decantatur quotidiè in capellâ Beatæ Mariæ Virginis, Metropolitanæ Ecclesiæ Coloniensi concessis. Anno Domini. 1454.

Sub Archiepiscopo Theodorico.

Omnibus & singulis Christi fidelibus, contritis & confessis, qui huius missæ celebrationi & decantationi præsentes fuerint, & flexis poplitibus deuotè Pater noster cum Aue Mariâ tribus vicibus legerint, de omnipotentis Dei misericordiâ & Beatorum Petri & Pauli Apostolorum eius meritis et authoritate confisi, quadraginta dierum indulgentias de iniunctis ijs pœnitentijs misericorditer in Domino relaxamus.

Oratio de beatâ Mariâ Virgine contra pestem.

Obsecro te clementissime Deus, qui vitæ ac mortis ordinariam habes potestatem, per intercessionem genitricis Virginis Mariæ, pestilentiæ plagam miseratus à nobis auerte: vt in tuâ viuentes pietate, fonte vitæ perennis, corde, voce, atque omni operatione laudemus per Christum Dominum nostum. Amen.

I obserued a faire monument erected ouer an yron dore at the entrance of the east end of the quire, very richly gilted with many curious borders. And in the middle of the same I read this ensuing Epitaph written in golden letters.

Quis sit sarcophago quæris spectator in isto?
Hâc plebeius humo non requiescit homo.
Hic Archipræsul Princepsq; elector Adolphus,
Schawenburgiacum stemma decusq; cubat.
Imperij vigor & clarissima gloria sacri,
Agrippinensis mitra verenda soli:
Religionis amans & propugnator auitæ,
Deliciæ populi, nobilitatis amor.
In terram dignus nunquam fuit ille reuerti,
Si non vnde satus quisq; recedat homo.
Terra suam refouet terram ceu sedula mater,
Ad cœlestem anima est dia reuersa patrem.
Tantisper dum reddatur tibi spiritus ipse,

Corpus

Corpus humo natum triſte recumbis humo.
Chriſtus enim corpus terræ renocabit ab aluo,
Spiritui & reddet cui fuit ante datum.
In ſpe cœleſtis recubas hic diuite vitæ
O pater, ô placidâ pace potire pater.
Pace potire pater toto memorabilis æuo,
Virtutum ſpecimen pace potire pater.

Afterward I entred into the Quire it ſelfe: Where I obſerued three faire monuments of their Archbiſhops, wherof the firſt is of the foreſaid *Adolphus*, whoſe epitaph I haue already written. He is buried on the left ſide of the quire. His ſepulchre is a very ſumptuous peece of worke. For there his ſtatue is made at length in alabaſter, being repreſented leaning vpon one of his armes together with his epiſcopall roabes. All that part of the monument both aboue and beneath the ſtatue, is richly decked with faire workes and borders, images and pillars which conſiſt partly of alabaſter, and partly of touchſtone. About the foote of the monument this epitaph is written.

Reuerendiſſimo Domino D. Adolpho Archiepo. ac Principi Electori Colonienſi, S. Rom. Impij *per Italiam Archicancellario, legatoq; nato, Weſtphaliæ & Angariæ Duci, &c. ex illuſtri familiâ Comitum à Schawenburg oriundo, electo die xxiiij. Ianuarij Anno M. D. Xlvii. qui piè & prudenter Archiepiſcopatui præfuit annis ix. menſes ii. dies xxv. tandemq; vltimũ diem in Domino clauſit. anno M. D. lvi. die xx. Septembris.*

Right oppoſite vnto this monument is the ſecond, being erected on the right hand. This alſo is a very ſumptuous peece of workemanſhip. For it is aduanced to a goodly heigth, and garniſhed with his image contriued at length in alabaſter in his magnificall roabes. Likewiſe the

the workes, pillars, and images being compoſed all of alabaſter, are correſpondent to thoſe of the oppoſite monument as much as may be.

The epitaph is this.

Reuerendiſsimo Dño *D. Antonio electo ac confirmato Principi Electori Colonienſi, S.S. Imperii Per Italiam Archcancellario, Legatoq; nato, Weſtphaliæ & Angariæ Duci, ex illuſtri familiâ Comitum à Schawenburg oriundo, electo Anno M D. lvi. die xxvi. Octobris, qui fratri ſuccedens, in Domino obdormiuit. An. M. D. lviii die xviii Iunii, at ꝑs preuentus morte, fratri iuſtum monumentum erigere non potuit vti cœperat. Reuerendiſsimus Dominus D. Gebhardus electus Archiepiſcopus Princeps Elector Colonienſis Dominis & affinibus ſuis chariſsimis pietatis ergò poſuit. An. 1561.*

The third is of one of their Princes called *Guliclmus de Genepe*. An ancient thing, his image being made in Alabaſter vpon the tombe. But no Epitaph ſauing a few words in proſe written about the foure corners of the monument.

Hauing now ended my diſcourſe of the notable monuments of the Cathedrall Church, I will ſpeake next of the Biſhopricke before I proceed any further, as being an adiunct to the Church. The firſt Apoſtle of the Vbians was S. *Maternus*, as I haue before writtē, who was the firſt Biſhop of this Citie of Colen. But who was their firſt Archbiſhop I cannot find. It appeareth that it was a very ancient Archbiſhopricke, becauſe *Euphrates* that was depoſed for his Arrianiſme at the Councell holdē at Colen in the yeare 348. (as I haue before written) was in thoſe daies ſtiled with the title of an Archbiſhop. Yet *Munſter* writeth that the Archbiſhopricke began a long time after, about the yeare 755. in the time of *Charles* the Great; being tranſlated hither from the City of Vtricht, wch was about that time grieuouſly waſted by the Danes & Normans

manes. The titles of the Archbiſhop do appeare by thoſe Epitaphes that I haue before written. Therefore it is ſuperfluous to make any more mention of them. Onely I will adde a briefe note of his title of the Dutchie of Weſtphalia and Angriuaria. This title is of good antiquity. For the Archbiſhop that liued in the time of the Emperour *Fredericke Barbaroſſa*, by certaine meanes attained to the Dutchie of Weſtphalia about ſome 400 yeares ſince, which dignity the Elector Prince hath euer ſince enioyed to this day. Of the three ſpirituall Elector Princes this Archbiſhop is the middle, being next to the Moguntine, and before the Treuirian. His dioceſſe did in former times extend it ſelfe very farre. For fiue other great Biſhopricks were ſubiect to his iuriſdiction, namely that of Munſter in Weſtphalia, Vtricht, and of Liege in the Netherlands, of Minda and Oſnaburg in Saxonie. The preſent Archbiſhop doth moſt commonly make his reſidence at a Palace he hath in the country, and very ſeldome in the Citie. His religion together with that of Colen and all the other townes in his territory, is Romiſh. Yet I haue read of two worthy Archbiſhops of this ſea that were ſo much addicted to the reformed religion, that they meant to haue rooted Popery out of their dominions, and in ſteed thereof to haue planted the true religion of Chriſt. But their religious and godly endeuors did not take effect. The firſt of theſe was *Hermannus* Comes a Weda, who hauing ſent for *Philip Melanthon* and *Martin Bucer* in the yeare 1543 to employ their miniſtery in reforming the Churches of his Electorate, was ſhortly after depoſed, and diſpoſſeſſed of his Archbiſhopricke both by the Pope and the Emperour, the foreſaid *Adolphus*, whoſe Epitaph I haue before written, being ſubſtituted in his roome. The ſecond was *Gebhardus Truceſſius*, vnto whom the like diſaſter hapned, to the hindering of his godly deſignement, as to the firſt. Here will I *obiter* giue a little glance at a matter

ter which is a kind of appendix vnto this discourse of the Bishopricke of Colen. After I had something surueyed that long tract betwixt the Cities of Basil and Colen, whereof some part I had trauelled by land, and had otherwise passed by another part vpon the Rhene; and withall had obserued so many goodly Cities endowed with Bishopricks on that left side of the riuer, no lesse then sixe, namely Basil (for that was once a Bishopricke though it be not now) Strasbourg, Spira, Wormes, Mentz & Colen; and could not heare of any on the aduerse side of the Rhene: by and by I entred into a serious consideration how it came to passe that there were planted so many Bishopricks on one side of the riuer, & none at all on the other. But at last I searched out the cause which was this. For that the Cities on the left side being subiect first to the Romanes, and afterward to the French men, were by them sooner conuerted to Christianity, then the Germane Cities on the right side. For *Gallia* being conuerted by S. *Denis* (as I haue before written) one of the disciples of S. *Paul*, gaue occasion of the speedier conuersion of these Cities also, in regard they were subiect to the kingdome of France after the time of the Romanes.

After this I visited three other Churches, which next to the Cathedrall are accounted both the famousest and the ancientest of all Colen. These are S *Vrsulaes*, the Macchabees, and S *Gercons*. But first I went to S. *Vrsulaes*, because she was my countrywoman. For she was a Brittane borne, the name of England being vnknowne in her time. Here I will take occasion to relate some short history of her, by way of an introduction to my discourse of the monuments of the Church. There was in Brittaine a most Christian King called *Dionet*, who was the father of this Lady *Vrsula*, the fame of whose vertues extended it selfe so farre, that a certaine King, (his name I can not mention) hearing of the fame, resolued to marry her to

to his onely ſonne, who ſent Ambaſſadors to her father with ſtrict commandement that they ſhould not returne without her. But the king was much afflicted to conſider that his daughter being brought vp in the faith of Chriſt, ſhould be married to an Infidell. And therefore was vnwilling to giue his conſent to the marriage. Howbeit by a certaine reuelation from God, he was required to grant the king his requeſt, but with this condition, that his ſonne ſhould be baptized, and that he ſhould giue vnto his daughter eleuen thouſand Virgins, to the end that ſhe might conuert them to the Chriſtian religion; which being granted, and ſhe hauing conuerted them all to the faith, a little after ſailed into France with a proſperous wind, and from thence to Colen, where ſhe with her husband and all her company of Virgins ſuffred martyrdome for the faith of Chriſt, in the yeare 238. being all put to the mercileſſe dint of the ſword by certaine Barbarians, and heatheniſh Moores that did at that time inhabite this Citie of Colen. The bones of them being afterward gathered together were brought vnto this place, and laid in this Church which is dedicated to S. *Vrſula* the principall Captaine of the whole company. Since which time they haue bene very religiouſly kept in the ſame place. Many yeares after which, this Lady *Vrſula* with the reſt of the eleuen thouſand Virgins was canonized by the Church of Rome for a Saint: the ſixe and twentieth day of October being conſecrated to their memory, as it appeareth by our ordinary Calendars printed amongſt vs. Hauing now made ſome hiſtorical narration of this Lady *Vrſula*, I will deſcend to the relation of ſome particular matters that I obſerued in this Church wherof I now ſpeake, dedicated vnto her. Here I ſaw a great many monuments. For here I told fiue & thirtie great ſtony ſepulchres of a great height, breadth, & length. Amongſt the reſt I ſaw the tombe of S. *Vrſula* herſelfe with her image erected at one end of it, and it is incloſed round about

bout with a grate of yron which none of the reſt haue. Alſo this together with all the reſt hath a candleſticke infixed into it; and the pictures of many Queenes with crownes vpon their heads, are repreſented vpon the ſides of the monuments. Belike they were ſlaine here by the Moores at the ſame time that S. *Vrſula* was. The skull of S. *Vrſula* with two more is placed in the quire at the top of the high Altar, being put in a caſe or couering of gold, but they are neuer ſhewed but vpon ſpeciall daies. Saint *Vrſulaes* head is placed in the middeſt of the three: all which haue certaine yron latteiſes made before them. The bones of theſe virginall Martyrs are kept in ſeuerall places partly in the Church of the Macchabees, and partly in the Church of S. *Vrſula*. But here is the greateſt part of them, being diſtributed into diuers places of the Church. For as ſoone as I entred it, I obſerued the firſt in that part of the church which is without the body, where on three ſides of the ſame part of the Church, their bones lie in great heaps together. Vnder them are placed their skuls, all which are couered ouer with a ſleight kind of couering. But in the bodie of the Church I obſerued a farre greater multitude of theſe mortifying obiects. There alſo they are diuided into three parts that incloſe the bodie. And their skuls with the like couerings are laid vnder them. Likewiſe many images of them are erected in diuers places. At one end of the Church there is a certaine frame made in the forme of a cupboord that containeth their skuls onely, that are couered with couerings like to the reſt before mentioned, which I ſaw through a frame of glaſſe that is placed before them. Againe all the vpper parts of the quire round about are filled vp with their bones, the skuls being placed vnder them, whereof moſt haue blacke taffata caſes that are diſtinguiſhed with little ſpangels, which yeeld a ſhew like twinkling ſtarres in the firmament. At the weſt end of the Church I ſaw a certaine ſecrete roome with an yron dore

dore and ſtrong barres to it, wherein are kept many religious and ancient reliques, which are ſhewed but vpon ſome ſpeciall feſtiuall dayes. Truly theſe Colonians are no more to be condemned for attributing that adoration and worſhip vnto theſe dumbe bones and rotten skulles, which is properly and only due to the inuiſible God creator of heauen and earth, who will be ſerued in ſpirit and truth, and not with ſuch blinde deuotions that are ſeiſoned with the leuen of ſuperſtition: no more I ſay are they to be condemned for theſe things, then for their ſuperſtitious prayers which I haue obſerued written in ſome of their Churches. Eſpecially in this Church of S^t. *Vrſula*, whereof foure I wrote out, and brought them home with me into England, which I haue here thought good to communicate to the reader, as well as the reſt. Hoping that they will be ſo farre from corrupting any good chriſtian that ſhall reade them, that they wil rather the more confirme him in the true religion of Chriſt, by obſeruing the groſſe vanities of the Papiſts. The firſt was this, which I ſaw written in a certaine table hanged vp on one of the pillars.

De Beatiſsimâ virgine Mariâ.

Hæc eſt præclarum vas paracleti Spiritus ſancti, hæc eſt glorioſa ciuitas Dei. Hæc eſt mulier virtutis, quæ * *contriuit caput Serpentis. Hæc eſt ſole ſpecioſior, lunâ pulchrior, aurorâ rutilantior, ſtellis præclarior. Hanc peccatores deuotè adeamus, rea pectora tundamus, dicentes. Sancta Maria, Sancta Maria, clemens pia Domina noſtra, fac nos tuis precibus conſortes cœleſtis gloriæ. Verſus. In omni tribulatione & anguſtiâ noſtrâ ſuccurre nobis beatiſsima Virgo Maria.*

Oremus.

Famulorum tuorum quæſumus Domine delictis ignoſce, vt qui tibi placere de actibus noſtris non valeamus, genitricis filij tui Domini Dei noſtri interceſsione ſaluemur: Per eundem Chriſtum Dominum noſtrum. Amen.

Here

* This is a moſt impious and blaſphemous ſpeech. For it was not the Virgin Mary that bruſed the head of the Serpent, but only Ieſus Chriſt the ſon of God.

Here followeth a second prayer to the Virgin Mary.

O Domina mea Sancta Maria, me in tuam benedictam fidem, ac singularem custodiam, & in sinum misericordiæ tuæ hodiè & quotidiè, & in hora exitus mei, & animam & corpus meum tibi commendo; omnem spem meam & consolationem meam, omnes angustias & miserias meas, vitam & finem vitæ meæ tibi committo. Et per tuam sanctissimam intercessionem & perpetua merita, omnia mea dirigantur & disponantur opera secundum tuam tuiq; filij voluntatem. Amen.

In another side of the Church I read this prayer, printed in a prety little table hanged vp at one of their candlesticks together with other tables written in Dutch.

Oratio studiosi ad Sanctam Vrsulam.

Ego me & parentes & consanguineos meos, omnesq; mihi benè fauentes, tuæ intercessioni ô Sancta Vrsula commendo. Et rogo per virginitatem tuam vt nobis fortitudinem in resistendis dæmonum insidijs, constantiam in aduersitatibus, prudentiam in actionibus nostris, consilium in rebus dubijs, mihi fœlicem progressum in studijs meis à Domino nostro Iesu Christo impetrare digneris; tuâq; sanctissimâ intercessione nos delictorum catenâ constrictos soluere, ac salutaria corpori ac animo per nobilissimum sanguinem tuum, quem pro Christi amore effundere non perhorruisti, quæso expostulare non intermittas: & adolescenti qui in honorem tuum hanc orationculam composuit, mihiq; in omnibus aduersitatibus succurrere digneris. Amen. Vnder the prayer this is written with a pen. 1607. 17. *Mensis Aprilis.*

Next I went to the Church of the Maccabees, in which they report the bones of that holy mother of the Maccabees and her seuen sonnes doe lye, that were with such most horrible and exquisite tortures punished by King *Antiochus* before the incarnation of Christ, as it appeareth at large in the seuenth chapter of the second booke of the Maccabees, where it is mentioned that the seuen sons together with their mother had their tongues

and the vtmoſt parts of their bodies cut off by the commandement of King *Antiochus*, their skinne pulled ouer their heads with their haire; and laſtly were fryed in a frying pan, only becauſe they would eate no ſwines fleſh. Certainly this monument is very memorable, and worthy to be ſeene by a curious traueller, if a man were ſure that theſe were the true bones of them. For truly for my owne part I will confeſſe, I loue to ſee theſe kinde of things as much as any man liuing, eſpecially when I am perſwaded that there is no deluſion. But indeede there is ſo great vncertainty in theſe Papiſticall reliques, that a man cannot certainly tell which are true, and which are falſe. Ouer the dore as I entred the Court that leadeth to the Church, I obſerued the image of the mother and her ſeuen ſonnes boyled in a cauldron, with the flames of fire vnder it, and beneath the image this inſcription is written.

Salomona vocor cocta ſartagine,
Cum liberis litor ignis aſpergine,
Agens mæſtiſſimũ Deiparæ typum.

Vnder another image alſo in the ſame front this is written.

Vnda Rheni roſea fit ſanguinis madore,
Corpora Virginea hic enſis ſtant in ore,
Dat Præſul Reinoldus Maccabeis ſedem.

Againe ouer the dore at the entrance of the Church it ſelfe, I read theſe two verſes written in golden letters vpon a ground of azure.

Arca Virgineo prius hic imbuta cruore,
Nunc Macabeorum corpora ſacra tegit.

In the Quire of the Church is the monument of the mother and her ſeuen ſonnes behinde the high Altar, whoſe bones and ſkulles (they ſay) are kept in the ſame. The monument is made of wainſcot, at the top whereof the image of King *Antiochus* is erected with *Solomona* and her ſeuen ſonnes; but one of the images of the ſeuen

is

is broken. Vpon one ſide of the monument I read this inſcription in golden letters. *Diua Solomona cum ſeptem ſuis filijs Maccabeis in hâc arcâ continetur.* In another ſide this. *Antiochus Rex ſeptem fratres Maccabeos & matrem eorum martyrio interemit.* Round about the Quire of the Church theſe ſentences are written in golden letters. In one place this. *O quàm fragrantia hìc redolent Martyrum opobalſama.* Next this. *O quàm purpurei hìc ſpirant Virginum flores.* In another place this. *Hìc certè ſunt candidis Lilia roſis miſta.* In another place this. *Et prata ſpiritalibus vernantia gemmis. Hìc vides ſerta quibus Dominus coronatur.* In another place this. *Vt in penitiſsimo pectoris tui receſſu.* Laſt this. *Viuus tibi ſemper atq; cæleſtis ignis exæſtuet ô Colonia.* Againe about the body of the Church this is written.

Chriſto par decus atq; habeat hoc Paracletus idem.
Maxima dehinc ſacro dabitur reuerentia cultu
Reliquijs diuûm, cœlitibuſq; pijs.
Ecce Panomphæo dicata hæc ſacra Tonanti,
Sacra profectò ædes ſanguine tincta ſacro.
Ecce triumphales arcus ſuperûmq; triumphos,
Aptaq; virgineo pulchra trophæa choro.
Victor adeſt Chriſtus, victrix eſt Vrſula virgo,
Et Macabæorum palma decora Ducum.

In another place this.

Hìc Sanctis optata quies, optataq; Tempe,
Qui quondam herboſo hoc procubuere ſolo.
Hi cælo, terræ, pelago dominantur & auræ,
Et ſummum norunt conciliare Deum.
Non igitur talis toto theſaurus in orbe,
Exuperans Cræſi diuitiaſq; Mydæ.

In another part of the Church vnder the hiſtoricall pictures of St. *Vrſula* and other Virgins that were Martyred with her, this is written. *Vrſulanarum virginum ſtragem hìc piè et ſincerè ô viator venerator.* In another place this. *Sacrum earundem ſanguinem hoc Magdalenæ quondam*

* By this I gather that the holy Virgins were slaine in this very place where the Church now standeth.

quondam * *infusum sacello reuerenter colunto.* In another place this. *Insigne hoc Pagilum Christi polyandrium puro corde exosculantor.* Also I obserued an exceeding multitude of the Virgins bones laid within certaine yron lattises round about the Quire, and the body of the church; and vnder them are erected their images represented a little beneath their breast, and fairely gilt.

Lastly, I visited the Temple of Saint *Gereon*, a holy man that was martyred in this city in the tenth persecution of the primitiue church vnder the Emperour *Diocleſian*. Ouer the dore whereof at the first entrance this is written in Golden letters.

Templum Sanctorum

Gereonis sociorumq; eius ccc. xviii. Thebeorum Martyrum & Gregorii, sociorumq; eius ccc. lx. Maurorum Martyrum.

In this Temple I saw many Tombes of Thebean Martyrs that were martyred with Saint *Gereon*, and of the Moores that suffered martyrdome with Saint *Gregory*. These Tombes are in the body of the church: seuen in a Tombe, eight, ten in a Tombe, &c. with the pictures of them in the outside, whose bodies are inclosed in the inside. Also there is one very great stony Tombe in a lowe vault or crypta, vnder the entrance of the Quire, and at the entry of the same vault there is an yron grate. In this Tombe lyeth the body of Saint *Gereon* and many more of the Thebean Martyrs. In the same vault there is a taper alwaies burning. Also round about the Quire the whole history of his martyrdome and his associats is written in Latine in ancient cloth of Arras. And towards the end of the Quire the bones and skulles of the same Martyrs are inclosed within a frame of glasse on both sides of the Quire, their skulles being couered with pretty silken cases as those of the Virgins in the Church of Saint *Vrsula* and the Macchabees. In the middest of each

each of these bones is the head of a blacke Moore placed, made as farre as his breast, whereof the one representeth Saint *Gregory*; whom the other, I know not.

The histories of sacred and religious matters beeing ended, I will now descend to ciuill and secular matters: and will make mention of their *Prætorium* or Senate house, which they commonly call the Rathauss. Certainly the outward workmanship of it is a thing of such gorgeous magnificence and admirable state, that I preferre it both for the front, and for most of the outward worke, before any Senate house that euer I saw either in my owne country, or abroad: only the *Prætorium* of Padua excepted, which is commonly esteemed the faireſt of Christendome. This of Colen is of a most lofty heigth, which maketh it seen a farre off, wholy composed of very elegant stone, & most excellently beautified with great store of faire images; also the curious workes in stone, the pinnacles, and other exquisite deuices together with the delicate white toppe, do yeeld a most pompous shewe. Hard by this goodly building which seemeth to be of some antiquitie, is lately erected another portly edifice as part of the Senate house, which doth maruailously adorne it. For besides other ornaments it hath a faire galery, and a fine walke beneath. The edge whereof is beautified with rich marble pillars, whose bases are exactly wrought with many artificiall borders. Also to adde the more grace to the worke the pillers of the top are at both endes gilted. Moreouer there is an other thing which doth exceedingly garnish this beautifull structure. For whereas there are three seuerall fronts belonging to this building, each of them is decked with memorable histories touching the antiquities of this renowned city, which indeed doe worthily illustrate the place. In the faireſt front of all, these two histories. First this.

M. Vipsanio L. F. Agrippæ, qui Octauii Imp. Aug. gener

eius in Pontif. ac Trib. pot. imperioq; Collega factus & successor ab eo delectus, Senatum populumq; Vbiorum transfl. Rhenum in hanc citeriorem ripam traduxit, vrbemq; hanc auspicato opportunissimoq; à primis fundamentis loco condidit; mœnibusq; firmissimis cinxit, atq; varijs publicis operibus et illustribus monumentis ornauit. Cos. S. P. Q. Agripinensis post tot sæcula fundatori suo grati.

Next this.

But betwixt these two inscriptions there is a golden Lyon carued in stone together with a certaine valiant Champion, who clapping his cloake about his arme, did very couragiously thrust his hand into his mouth, & slue the Lyon.

Therefore before I write the nexte inscription I will here adde a passing memorable history, which I haue both heard in the Citie, and read in *Munster*, touching the man that slue the Lyon; which indeed is as worthy the reading as any thing I haue written in my whole booke. It hapned about the yeare of our Lord 1260. that there was great dissention betwixt the Archbishop of Colen and the City: at what time it chanced also that two of the Canons of the Cathedrall Church that fauored the Bishops faction, had a certaine Lyons whelpe, which they fed and brought vp for the honour of the Bishop. Now whereas the said Canons bare a great spite and malice to the Consul of the city whose name was *Hermanus Gryn*, they inuited him one day very kindly to dinner vnder colour of friendship, and when he came to their house, shewed him this young Lyon, whome they kept hungry without meate some two or three daies before, and so forced him vnawares and fearing no such matter, to approach neerer to the Lyons denne then it was fitte for him. Presently after this the Canons conueighed themselues out of the roome, and hauing

hauing ſhut the dore waited without, ſtill expecting whē the Lyon would deuoure the man. But the Conſul being a man of a notable courage and ſtout ſpirit, when he ſawe that he was by the treachery of theſe lewd Prelates brought to theſe extremes, either to be deuoured by that mercileſſe and fierce beaſt, or to fight manfully for his life, did put on a valiant reſolution, verifying that ſpeech of *Virgil*.

Audentes fortuna iuuat ——— Æneï. 9.

Clapped his cloake about his left hand which he boldly thruſt into the Lions mouth as he came gaping towards him, & with his right hand ſlue him, & ſo finally by this meanes eſcaped free from danger. Afterward he ſent Officers for the two Canons with commandement to apprehend them, and to ſee them incontinently hanged. Which was accordingly performed. Hauing now mentioned this remarkable hiſtory of this valiant Colonian Champion (the like whereof I neuer read or heard of, ſauing *Sampſon*, *Daniel* the Prophet, King *Dauid*, *Benaiah* one of *Dauids* three Worthies, Captaine *Lyſmachus* in the time of *Alexander* the Great, and one of our Engliſh Kinges *Richard* the firſt ſurnamed *Cor de Lyon*) I will now at length after ſo long an introduction adde the ſecond inſcription which is this:

Flauio Valerio Conſtantino Max. Aug. P. F. Conſtantii
F. Imp. inuicto quod ad immortalitatem Imperii R.
gloriam ac limitis ſummam vtilitatem et
ornatū factu difficilem lapideū pontem in
perpetuū exercitui cū liberet aduerſus Francos
ne in Galliam tranſirent. ipſe heic
vtramq. Rheni ripam Agrippinenſem quippè Francicāq.
Coniungendo muniens impoſito quaſi flumini in
hoſtes iugo conſtruxerit, S. P. Q. Agrippinenſis.

In another front that looketh towardes the Eaſt theſe two hiſtories are written.

First this

C. Iulio Cæs.

Quod Vbiorũ Principes, Senatũ, ciuitatẽq; eorũ Transrhenanã Amplam atq; florentẽ finitima Sueuorũ gente longè maxima Germanorumq; omniũ bellicosissima iniuriis belbi et obsidione pressam in amicitiã fidemq; S. P. Q. R. receperit, et exercitu Romano p geminatos pontes Sublicios à se perquã celeritèr confectos, ex Treucris trans Rhenũ in Vbios Cn. Pompeio et M. Crasso Cos. traductos liberarit, Senatus populusq; Vbiorum.

Next this.

C. Octauij Cæs. Imp. P. P. Augusti
Æternæ memoriæ.
Ob Principes, Senatũ, populumq; Vbiorũ eius auspiciis
ex uctere transrhenanâ sede in hanc citeriorem
Rheni ripam per M. Agrippã generũ,
orbe terrâ mariq; pacato,
fœlicitèr traductos,
Senatus Populusq;
Vbiorum.

In the westerne front these two Histories are written.

First this

Imp. Cæsari F. L. Iustiniano P. F. Aug.

Gratiæ testandæ apud Fœderatos Quiritibus Agrippinenses præclaris o im iuris Italici propter perpetuã in Rom. Imperium fidem beneficijs donatos, id. is fortissimus religiosissimusq; Imp. Vniuerso etiã legum corpore ad ampliorem iustitiæ reiq; publicæ totius orbis reformandæ cultũ à se renouato, consignarit.
S. P. Q. Agripp.

Next

Next this.

Imp. Cæſ. Maximiliano Auſtrio Ferd. f. Philippi N. Maximiliani.

Pronep. Frid. Abnep. Auguſti Caroli v. Imp. Genero Cũ Otto primus Cognomento Magnus Imp. Germaniæ inſigniores Ciuitates ac Colonienſem imprimis liberas feciſſet, & qui eum ſequuti ſunt antiquis conſeruandis, nouis inſuper priuilegiis eam ornarint auxerintuè. Tu verò potentiſſime Imp. omnium anteriorum Cæſarea authoritate pleniſſime ea confirmaueris, pacẽ publicamq́ quietem patriæ pater difficillimo rerum ſtatu paraueris, ea propter gratæ mentis inſtinctum numini maieſtatiq́ tuæ cuius ſtirps longa antiquaq́ Impp. ſerie conſurgit, et inuicta virtus ſola pietate ſuperata eſt. S. P. Q. Agripp. hanc tabulam ære publico deuotus collocari iuſſit. CIↃ. IↃ. Lxxii.

Vnder theſe hiſtories round about the three fronts, the heades of the twelue firſt Romane Emperours to *Domitian*, are carued with their titles round about them written in gold. The lower part of this *Prætorium* is adorned with ſeuen very beautifull arches, whereof fiue are made in one rowe, and to at the ſides. At the toppe of the front, euen in the middle of the ſame, the image of iuſtice is aduanced in milke-white ſtone, with a ſword in one hand & a payre of ſcales in an other. At the ends of the toppe the armes of the city are curiouſly preſented, *viz:* the Lyon and the Griphin, and betwixt them their ſcutchin, which is a golden helmet. At the toppe of all, the Emperours armes the blacke ſpread-eagle is erected, adorned with a golden Crowne, in regard the citie is imperiall.

Now I will make ſome ſhort mention of their Vniuerſitie. For there is an Vniuerſitie in this citie: which was inſtituted in the yeare 1388. vnder Pope *Vrban*. It conſiſteth

First this

C. Iulio Cæſ.

Quod Vbiorũ Principes, Senatũ, ciuitatẽq; eorũ Tranſrhenanã Amplam atq; florentẽ finitimæ Sueuorũ gente longè maximæ Germanorumq; omniũ bellicoſiſſima iniuriis belbi et obſidione preſſam in amicitiã fidemq; S. P. Q. R. receperit, et exercitu Romano p geminatos pontes Sublicios à ſe perquã celeriter confectos, ex Treueris trans Rhenũ in Vbios Cn. Pompeio et M. Craſſo. Coſ. traductos liberarit, Senatus populuſq; Vbiorum.

Next this.

C. Octauij Cæſ. Imp. P. P. Auguſti
Æternæ memoriæ.
Ob Principes, Senatũ, populumq; Vbiorũ eius auſpiciis
ex vctere tranſrhenanâ ſede in hanc citeriorem
Rheni ripam per M. Agrippã generũ,
orbe terrâ mariq; pacato,
fœliciter traductos,
Senatus Populuſq;
Vbiorum.

In the weſterne front theſe two Hiſtories are written.

Firſt this

Imp. Cæſari F. L. Iuſtiniano P. F. Aug.

Gratiæ teſtandæ apud Fœderatos Quiritibus Agrippinenſes præclaris olim iuris Italici propter perpetuã in Rom. Imperium fidem beneficijs donatos, id. is fortiſſimus religioſiſſimuſq; Imp. Vniuerſo etiã legum corpore ad ampliorem iuſtitiæ reiq; publicæ totius orbis reformandæ cultũ à ſe renouato, conſignarit.
S. P. Q. Agripp.

Next

Next this.

Imp. Cæſ. Maximiliano Auſtrio Ferd. f. Philippi N. Maximiliani.

Pronep. Frid. Abnep. Auguſti Caroli v. Imp. Genero Cũ Otto primus Cognomento Magnus Imp. Germaniæ inſigniores Ciuitates ac Colonienſem imprimis liberas feciſſet, & qui eum ſequuti ſunt antiquis conſeruandis, nouis inſuper priuilegiis eam ornarint auxerintuè. Tu verò potentiſſime Imp. omnium anteriorum Cæſarea authoritate pleniſſime ea confirmaueris, pacẽ publicamq́ quietem patriæ pater difficillimo rerum ſtatu paraueris, ea propter gratæ mentis inſtinctum numini maieſtatiq́ tuæ cuius ſtirps longa antiquaq́ Impp. ſerie conſurgit, et inuicta virtus ſola pietate ſuperata eſt. S. P. Q. Agripp. hanc tabulam ære publico denotus collocari iuſſit. CIↃ. IↃ. Lxxii.

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siſteth of three Colledges, whereof I ſaw the ancienteſt, and the Ieſuites Colledge. But they are but meane buildings in compariſon of the noble Colledges of our famous Engliſh Vniuerſities.

I obſerued a pretty towne on the other ſide of the Rhene called Teuſch, which though I was not at it, but onely ſaw it afarre off, I will mention for two moſt memorable matters that I haue heard and read of it. The one is, that it is reported to haue bene firſt inhabited by ancient *Tuiſco* otherwiſe called *Teuto* (whom I haue before mentioned) the ſonne of the Patriarch *Noah* by his wife *Arezia*; who being ſent by his father into theſe parts of Europe, made his reſidence in the ſame place, which is ſaid to deriue his denomination of *Teuſch* from this *Teuto*. Howbeit I will not confidently auouch this to be true, though I depend vpon the authority of a ſufficient author *Sebaſtian Munſter*. Otherwiſe I will not auouch it. The other, that there was an ancient caſtell built in that place by the Emperour *Conſtantine*, where there lay a garriſon of ſouldiers for the defence of the Citie of Colen. I am the ſooner induced to beleeue this; becauſe it is verified by the teſtimony of *Philip Melanthon*, who writeth that there was a table found once in an ancient Monaſtery of *Teuſch*, wherein there was an inſcription that confirmed this matter.

I cannot write of any famous battels that haue bene fought neere this Citie, as I haue done before of thoſe by Baſil, Strasbourg, and Mentz: becauſe I haue neither heard nor read of any. Onely I can ſay that it was once much blemiſhed by *Attila* King of the Hunnes, and a long time after that by the Normanes in the time of the Emperour *Lotharius* the ſecond, who did much eclipſe the glory of it, and defaced many goodly buildings at the ſame time that they ſacked the towne of Bonna, as I haue before written. But in ſteed of writing of worthy battels, I will mentiõ two famous wights that once liued

in

in this citie, who by their excellent Martial discipline and renowned victories, will be eternized in Chronicles of fame till the end of the world. The one was *Vlpius Traian* that puissant Spaniard and the fourteenth Romane Emperour, who being adopted by *Cocceius Nerua* to succeed him in the Empire, was sent for to this citie of Colen, where he was then Captaine or Lieutenant of a Romane legion. The other was the victorious warrier and glorious conquerour of the Saracens *Carolus Martellus* (of whom I haue before made mention in my notes of S. *Denis*) who after the death of his father *Pipin* was imprisoned in this citie, being a yong man, by the meanes of his stepmother *Woldruda*. But being by the mercifull prouidence of God afterward released, he became the most fortunate and valiant Martialist that was then in all the world.

Now were it expedient that I should make some relation of their magistrates & gouernment. But I hope thou wilt pardon me, although I cannot satisfie thee in those affaires of policy. I would haue thee consider that I made my abode in Colen but two daies. During which space I hope thou wilt say I was not idle.

Here at the conclusion of this history of Colen I will briefly mention one notable thing that I saw in this citie, besides all the rest before mentioned. It was my chance to see the picture of our famous English Iesuite *Henry Garnet*, publikely exposed to sale in a place of the citie, with other things. Whose head was represented in that miraculous figure imprinted in a straw, as our English Papists haue often reported. A matter that I perceiue is very highly honoured by diuers Papists beyond the seas. Though I thinke the truth of it is such, that it may be well ranked amongst the merry tales of *Poggius* the Florentine.

Thus much of Colen.

I Departed from Colen in a boate downe the Rhene vpon a Wedneſday being the one and twentieth of September, about two of the clocke in the afternoone, after I had made my aboade there two daies, and came to a certaine ſolitary houſe nine miles beyond it, ſituate by the riuer ſide, about eight of the clocke at night, being accõpanied with foure Engliſh men whoſe names were *Peter Sage*, and *Iames Tower* Londoners, *William Taſſell* a Cambridgeſhire man. Theſe three had bene at Franckford Mart. The fourth was one *Richard Sauage* a Cheſhire man, that came then from the Vniuerſity of Minychen in Bauaria; where he had ſpent ſome time in ſtudie. The two later of theſe foure proceeded in their iourney with me till we came to Fluſhing the fartheſt towne of Zealand, where I was imbarked for England, & there we parted companie. Alſo there was another in our boate, whoſe company I enioied all the way betwixt Mentz and Colen, that miniſtred great delight vnto me with his elegãt learning. His name was *Chriſtopher Hagk*, borne in Koningſperg the Metropolitan citie of Pruſſia, and a famous Vniuerſity. Alſo he was the ſonne and heire of the high Conſul of the citie. A ſociable & pleaſant Gentleman, and one that had bene a traueller for the ſpace of a dozen yeares in the famouſeſt regions of Chriſtendome, as Germany, France, Italy, England, Denmarke, Poland, &c.

I departed from the foreſaid ſolitary houſe about three of the clocke in the morning the two and twentieth of September being Thurſday, and came to the towne of Rees in Cleueland about ſeuen of the clocke at night. This dayes iourney conſiſted of thirty miles. The firſt towne that I came vnto was Dyſſeldorp a faire towne of Cleue-land, ſituate hard by the Rhene, which is famous for two things, the one a magnificent Palace belonging to the Duke: the other the reſidence of the Dukes

Court

Court here. I am ſorry that I can ſpeake ſo little of this Palace. For I tarryed but a quarter of an houre vpon the ſhore, which ſhortneſſe of time affoorded me no more leiſure then to ſuruay after a ſuperficiall manner ſome parts of the outſide only. Yet as little as I viewed it, I obſerued it to be the moſt ſumptuous building of any dwelling houſe that I ſaw in all the Netherlands. This Palace hath one ſingular commodity belonging to it. For a part of the Rhene is finely conueighed vnder it by certaine conuenient vaults made for the ſame purpoſe. The Duke of this place is a Prince of great power and authority. For his titles are theſe : Duke of Iuliers and Cleue-land, and Count of Rauenſpurg, and Raueſtein. The greateſt part of theſe Dukes haue been buried in the Colledge Church of this towne of Dyſſeldorp, where I vnderſtand they are honored both with ſumptuous monuments and elegant epitaphs. The religion of the * preſent Prince is Romiſh : he married the daughter of the Duke of Lorraine. I heard in the country that he wanted one principall thing to grace his Princely titles and ample dominions. For it was generally reported that he had not that pregnancy of capacitie as others haue. A little without the towne wall I ſaw a certaine inſtrument that is very frequently vſed in theſe parts, called a crane, which ſerueth for the drawing vp of veſſels and ſuch other things of any weighty burden to the land from out of boates. I doe therefore name this inſtrument, becauſe it was the moſt beautifull of that kinde that I ſaw in al Germanie.

* I meane the ſame Prince that was then aliue when I was there.

When we were a few miles paſt beyond this towne, we glanced by the towne of Duysburg ſituate in Cleue-land alſo hard by the Rhene. This towne is famous for containing the bones of that worthy man *Geraràus Mercator* borne in a towne in Flanders called Rupelmunda, who by the vniuerſall ſuffrage of all the learned is eſteemed the moſt excellent coſmographer & mathematician

tician (*Ortelius* only excepted) that hath flouriſhed in the world theſe thouſand yeares. For he hath written ſuch exact and elegant geographical tables as will neuer ſuffer his name to be committed to oblition.

Betwixt Duysburg and the towne of Rhene-Barke I obſerued the lamentable tokens of the Belgicke warres, three Churches very miſerably battered & ſacked, which was done by the ſouldiers of the Graue *Maurice*. About a mile before I came to Rhene-Barke I ſaw a certaine tower in the towne of Dinſlaking in the Prouince of Cleue-land, the walles whereof are ſaid to be of ſuch an exceeding thickneſſe that no peece of Ordinance is able to pierce it, but it will reuerberate the bullet, be it neuer ſo great. For I heard it very credibly reported that they are eighteene foote thicke. When I came to Rhene-Barke, which is a towne belonging to the Archduke *Albert*, and guarded by a garriſon of his ſouldiers, there hapned this accident; our whole companie was ſtayed from paſſing any farther by certaine officers for the ſpace of two houres, to our great terror and amazement, in ſo much that we could not be ſuffered to depart till we had beene all conuented before the Gouernor of the towne, who was a Spaniſh Gentleman, a man that vſed vs more graciouſly then we expected. For after a few termes of examination he gently diſmiſſed vs. Here I ſaw one of their towers moſt grieuouſly battered with ſhot, and many of their other buildings, which was done about a dozen yeares ſince by the Graue *Maurices* ſouldiers. I heard moſt tragicall newes of two Engliſhmen in this towne. For it was reported vnto me, that whereas two of them went into the field to fight, the one being ſlaine by the other, he that killed his fellow was condemned by the Gouernour to receiue this puniſhment; to be ſhot to death by a dozen of his countrymen. And to be firſt tyed to a poſt or ſome ſuch thing with a paper pinned vpon his breaſt, hauing a blacke marke in the middle. So this

was

was accordingly performed. But the offendour was so stout-hearted a fellow, that his countrymen were constrained to discharge two or three volleyes of shot at him before they could throughly dispatch him.

After we were gone from Rhene-Barke, we passed by the faire City of vnder Wesel, in Latin *inferior Wesalia*, which is so called for distinction sake betwixt this and the higher Wesel before mentioned, in the Diocesse of the Archbishop of Treuirs. This City is in Cleue-land (which country was in former times inhabited by the ancient Tenctheri mentioned by *Cæsar* and *Tacitus*) and is esteemed the faireſt city of the whole Prouince, though the City of Cleue be indeed the Capitall, and hath the principall name, in regard the Prouince hath her denomination from the same place; howbeit it is reported to be inferior to Wesel. It was not my good hap to goe into it, but only to passe by it, yet I perceiued that it yeeldeth a most elegant shew afarre off by meanes of her lofty towers, goodly walles, bulwarkes, and other stately buildings both publique and priuate. It is seated a prety way within the land, and farther from the Rhene then the other Rhenish Cities and Townes are, euen about some two furlongs in my coniecture. There is a prety arme of the Rhene deriued vnto it in a faire channel that maketh a very commodious riuer called the *Lippia*, in which there lay a great multitude of ships when I passed by it. For it is a City of great trafficke, and very populous, as I heard.

I obserued a little beyond Wesel on the same side of the Rhene that Wesel standeth certaine, trenches and rampiers in an open field, where the renowned Graue *Maurice* made his *Rendeuous* with all his armie about some dozen yeares since, when he battered the towne of Rhene-Barke.

About some three miles from Wesel on the other side of the Rhene, I saw a faire towne called Saint Truyen, but indeed

indeede I could see but a little part of the towne, sauing their principall Church, which seemeth to be a beautifull building. This towne was once built vpon a hill not farre off, but being there wasted and destroyed (for the ancient ruines of it are to be seene to this day) it was afterward built in a plaine, euen there where it now standeth.

I arriued at the towne of Rees in Cleue-land about seuen of the clocke at night, as I haue before said. Of my arriuall there I will report one memorable thing. Whereas the gates of the towne were locked before we came thither, presently after our arriuall we made all the meanes that might be to be admitted into the towne. But we were absolutely denied it a long time. Whereupon we went into one of the ships that lay at the key, determining to take a hard lodging there all night vpon the bare boordes. No sooner were we in the ship but I beganne to cheare my companie as well as I could with consolatorie termes, and pronounced a few verses and fragments of verses out of *Virgil*, tending to an exhortation to patience in calamities, as:

Æneï. 5. *Quicquid erit, superanda omnis fortuna ferendo est.*

And,

Æneï. 2. *Per varios casus & tot discrimina rerum*
tendimus in patriam ———

And,

Ibid. ——— *Dabit Deus his quoq; finem.*

And the same hemistichium that I spake ioyfullie vnto my selfe, when with much labour and difficulty I was come to the toppe of the first Alpine mountaine Aigubelette as I entred into Sauoy:

Ibid. ——— *forsan & hæc olim meminisse iuuabit.*

But at last the Burgo-master of the towne being touched with a certaine sympathie of our misery (hauing himselfe belike at some time tasted of the like bitter pilles of aduerse fortune, according to that memorable speech of *Dido* in *Virgil*: *Non*

Non ignara mali miseris succurrere disco,

was contented that the gates should be opened to admit vs into the towne, but first he sent two souldiers to vs with their muskets charged, to the end to examine vs what we were, and so after a few termes of examination they kindly conducted vs to our inne, and that to our infinite comfort. For we were all most miserably weather-beaten and very cold, especially I for mine owne part, who was almost ready to giue vp the ghost through cold. But when we came to our inne we were exceedingly refreshed with all things conuenient for the comforting of distressed trauellers. This towne of Rees belonged to the Duke of Cleue-land, and professeth the Romish religion as he did. It hath but one Church, wherein I obserued a wonderfull multitude of Papistical images & pictures, amongst the rest the images of S^t. *Christopher* and S^t. *George* of Cappadocia killing the dragon, and another of that royall Virgin the King of Ægypts daughter, whom he freed from the serpent. In the Churchyard I saw an exceeding company of stonie crosses infixed vpon the graues of them that haue beene buried there, in which their names are written, and the yeare of the Lord wherein they died. Which is a custome much obserued in many places of the Netherlands. The market place of the towne is very faire, being two hundred sixe and twenty paces long, and fiue and fifty broade. For I paced it ouer. Also the sides of it are adorned with two goodly rowes of bricke buildings, the endes whereof together with the sides are beautified with battlements according to the fashion of the German houses in diuers other Cities and Townes, as I haue before mentioned. But they vse not halfe so much those kinde of little windowes in the outside of the rooфes of their houses, as they doe in the cities of higher Germany, as I haue before spoken. This market place is much graced with a faire towne house that

ſtandeth at the eaſt end. I obſerued one thing in this towne which I did not in any other towne in all Germanie, though I vnderſtand it is very frequently vſed in many townes of the Netherlands. For all the night a certaine fellow walked about the towne, and once euery houre winded a horne. The like he did alſo hourely in the day time, and ſometimes he ſounded a trumpet from a certaine place of the tower of the Church. I heard that this cuſtome is continually vſed in this towne: ſo that they giue a certaine yearlie ſtipend to a fellow that executeth this office. I made my aboade in Rees all day the three and twentieth of September being Friday, by reaſon that the weather was ſo boyſterous, and the Rhene ſo furious, that there was no trauelling vpon the riuer without great danger. But the foure and twentieth of September being Saturday I departed therehence about ſixe of the clocke in the morning, and came to Emricke a faire towne of Cleue-land ſixe miles therehence and ſituate by the Rhene, about nine of the clocke the ſame morning. In this towne I ſaw nothing memorable (for indeede that little time that I ſpent there I beſtowed in the refection of my body, that I had no leiſure to walke abroade) and therefore I will let it paſſe without any farther mention but only the name. I departed therehence about noone the ſame day, and came about three of the clocke in the afternoone to the City of Nimmigen in Gelderland, being nine miles beyond it. This dayes iourney was but fifteene miles. In my iourney betwixt Emricke and Nimmigen I ſaw the City of Cleue, in Latin *Cluium*, the Metropolitan of Cleue-land, ſituate afarre off from the Rhene, a prety way vp in the country. It ſeemeth to be a faire City. For it yeeldeth a beautifull ſhew afarre off. Alſo I obſerued one very memorable thing about ſix miles on this ſide Nimmigen, a certaine ſconce in an iſland of the Rhene called Skinkel-ſconce. I heard that it is eſteemed the ſtrongeſt ſconce of all Europe. It

belongeth

belongeth to the States, and ſtandeth in a certaine little Iſland which was conuerted to ſuch an impregnable fortification by the rare inuention of a certaine Dutchman whoſe name was *Skinkel*, from whome the fort hath his denomination. It hapned that this *Skinkel* was afterward drowned in the riuer Waell neere the city of Nimmigen. The ſconce is ioyned to the land on one ſide by a wooden bridge.

But now before I begin to write of the city of Nimmigen, I will make ſome mention of the country wherin it ſtandeth. The Latine name is *Geldria*, but the vulgar Dutch Gelderland; one of the ſeuenteene Prouinces of the Netherlands, and one of the eight vnited Prouinces that belong to the States. In the Eaſt it is bounded with Cleueland: in the Weſt with Holland & Brabant. In the North with Friſland & a creeke of the German Sea. In the South with the country of Iulia. It is ſaid that the whole Prouince is ſo plaine, that there is not as much as one hill of any note to be ſeene in it. Againe, all this plain is ſo exceedingly furniſhed with abundance of wood, that there are few vacant places vnwooded. Beſides it is eſteemed ſo fertile a Territory, that it bringeth forth all manner of commodities whatſoeuer, ſauing wine. For two thinges it is very memorable. For the admirable ſtore of corne that it yeeldeth, and the goodly paſtures and meadowes for fatting of Cattel. For the which it is ſo famous, that ſometimes leane cattell are ſent hither to grazing from the fartheſt confines of Denmarke. Alſo it is well watered with theſe three famous Riuers, the Rhene, the Maze, and the Wael, and ſo populous that it containeth twenty two walled townes, and three hundred villages. The ancient inhabitants of this country, many yeares before the incarnation of Chriſt, and after, were called *Sicambri*, which are mentioned by *Cæſar* and *Tacitus*: and they were ſo called either from a Queene called *Cambra* (as *Munſter* writeth) or rather (as

learned *Peucer* affirmeth) *quasi See Cimbri*, that is, the *Cimbri* which dwelt neere the sea.

Some are of opinion that the ancient Menapij mentioned by *Cæsar* did once inhabite this Prouince. But I differ from them. For I take the Menapij to be those that inhabited the Territory about the city of Iuliacum commonly called Gulick.

My Obseruations Of Nimmigen.

THis Citie hath three names, in Latine two, *Neomagus* and *Nouiomagus*. But the vulgar name is Nimmigen. It is the Metropolitan of Gelderland. And is of that antiquity, that it was built about 582. yeares before the incarnation of Christ by the ancient Sicambri. It is situate neere the riuer *Wahalis* commonly called the VVaell, which is one of the three mouthes of the Rhene wherewith he exonerateth himselfe partly into the Ocean, and partly into the riuer Meuse. The Emperor *Charles* the Great was so delighted with the situation of this city that he did often keepe his Imperiall Court here, & built a very magnificēt palace in the same, which stood a long time after his death, till the furious Normans inuaded the City in the time of the Emperour *Lotharius* the second, who vtterly destroied that palace with many other buildings of the City. The streets are very faire, especially one amongst the rest, which is the same that leadeth vp to the market place from the gate neere the riuer VVaell at the entrance of the towne. But this streete is very vneuen, beeing a continuall ascent till one doth enter the market place. Againe it is much graced with two goodly rowes of beautiful buildings on both sides, being built all with bricke, and garnished with battlements, according

ding to the German forme of building, as I haue before often mentioned. Their market place is very faire and ſpacious, paued all with bricke, and adorned with ſtately buildings on euery ſide. A little beyond their market place is their principal church. You enter a pretty church before you come into the Churchyard, ouer the gate whereof theſe two ſentences are written in golden letters.

Concordiâ paruæ res creſcunt, diſcordiâ magnæ dilabuntur.

VVhich ſentence is taken out of *Saluſt.* The other.

Beata Ciuitas cuius Dominus ſpes eius. 1606.

The Church it ſelfe is a very faire building, and is decked with many beautifull and great tables placed vpon the walles in diuers partes of the Church, wherein are written ſentences of Scripture in golden letters. Alſo it is beautified with a faire paire of Organs which haue the blacke Spreadeagle the Emperours armes in it, in regard the Citie is imperiall. Hard by the Church there is an ancient & magnificent building, which I think in times paſt was a religious houſe. But now I vnderſtand it is conuerted to a ſchoole. Vpon one ſide whereof towards the Church are tenne buttreſſes, and in each ſpace betwixt euery couple of them is written one of the tenne Commandements, all of them being comprehended in as many Latin verſes. Likewiſe vnder this ſchoole there is a roome reſerued for the beſtowing of munition. The *Prætorium* or rather the Stadthouſe (for ſo in all the Cities & townes of the Netherlands doe they call a Senate houſe, the word being cõpounded of *Stadt*, which in the Dutch tongue ſignifieth a towne, and houſe) is a very ancient & ſtately place, the front whereof is graced with many faire images. At one ſide of the towne neere to their key I obſerued an ancient Caſtell built with bricke, and inuironed with a faire wall. Beſides all theſe ornaments of the City already mentioned, there is one thing more that doth ſpecially grace it. Euen a faire front of building at

the entrance of the city before you enter the first gate. VVhich front or *series* extendeth it selfe in a goodly length, and ministreth a notable ornament to that part of the city. The City is subiect to the Empire, as I haue already said (though indeed at this day it bee principally vnder the dominion of the States) vnto which it payeth the least tribute of any imperiall City whatsoeuer. For that which they pay is nothing but a gloue full of gunne-powder that they send once euery yeare to the city of Aquisgranum otherwise called Aken, according to an anciẽt custome that they haue obserued these many yeares. The religion of the city is wholy Protestant. It is much giuen to traffique, and inhabited by many wealthy Merchants. When I was in Nimmigen, there was a great garrison of soldiers planted there that consisted of three thousand men of armes, who did continually watch and ward for the defence of the City. Againe this great company was diuided into twenty other lesser companies, whereof each contained one hundred and fifty soldiers, of which three were Englishmen.

In this city was borne one famous learned man, whom for his great learning sake (though indeed hee were an Arch-papist) I will name, euen *Peter Canisius*. He was the first Iesuite of Germany, and chosen Prouinciall of the rest of the German Iesuites by *Ignatius Loyola* himselfe that Spanish soldier and first founder of the Iesuiticall family. After which time in Rome, Sicilie, and in diuers Vniuersities of Germany, especially Ingolstad, hee was publike reader of Diuinity, & lastly at Friburg a fayre city of Switzerland, where he died the seuenty seuenth yeare of his age, and there lieth buried.

Thus much of Nimmigen.

I Obſerued certaine things both in this Citie of Nimmigen and in other townes of the Netherlands, which I could not perceiue in any place of high Germany. For it is their cuſtome in the Innes to place ſome few peeces of browne bread hard by the gueſts trencher, and a little white loafe or two. In many places alſo at the beginning of dinner or ſupper they bring ſome martelmaſſe beefe (which cuſtome is vſed alſo in ſome places of the Griſons countrie, as I haue before mentioned) and a good peſtle of bacõ to the table, before they bring any other thing. This I obſerued at Colen, Rees, and other places: at the end of the meale they alwaies bring butter. One of their cuſtomes I much diſliked, that they ſit exceeding long at their meales, at the leaſt an howre and halfe. And very ſeldome do they go to ſupper before ſeuen of the clocke. In moſt places betwixt Colen and the farther end of the Netherlands euen till I came to Vlyſhingen commonly called Fluſhing the fartheſt towne of Zealãd, I obſerued that they vſually drinke beare & not Rheniſh wine, as in the higher parts of Germany. For that they haue no wine in their country. This cuſtome alſo I obſerued amongſt thoſe of Cleueland, Gelderland, and Holland, that whenſoeuer one drinketh to another, he ſhaketh his fellow by the hand, and whenſoeuer the men of the country come into an Inne to drink, they vſe to take a tinnen tankard full of beere in their hands, and ſit by it an howre together, yea ſometimes two whole howres before they will let their tankards go out of their hands.

I departed from Nimmigen about eight of the clocke in the morning the fiue and twentieth of September being Sunday, and came to a faire towne in Holland called Gorcom ſituate by the riuer Waell, about ſixe of the clock at night. This daies iourney was foure and twentie miles.

One thing I will here ſpeake of the riuer Rhene that I

haue not before mentioned, that whereas he descendeth *prono* or *secundo cursu* in all that long space betwixt the citie of Basil and this riuer of Waell, into the which together with two more that I haue already named he dischargeth himselfe: all barkes or boates that come downe thus far, do goe very easily, because it is with the streame: which is the reason that all passengers which descend do pay but a small price for their passage; but on the contrary side all that ascend doe striue very painfully against the streame. So that all their vessels are drawen by horses with great might and maine. For this cause all passengers that ascend into the higher parts of Germany doe pay much more for their cariage then those that descend.

In my iourney betwixt Nimmigen and Gorcom I passed by two pretty townes of Gelderland, situate by the riuer Waell, whereof the first is called Tiel, which is about twelue miles beyond Nimmigen; the second Bommel, which is sixe miles beyond Tiel. This Bommel is the farthest frontier towne westward of Gelderland, and memorable for one thing. For I saw a great bullet sticke in the Tower of their Church, euen about the toppe, which was shot by the enemy in the yeare 1574. which figures (1574) are subscribed in such great characters vnder the bullet, that a man may very plainly discerne them afarre off. From Bommel to Gorcom it is sixe miles. Also I obserued another towne opposite vnto Gorcom on the other side of the riuer, called Worcom.

Seeing this towne of Gorcom is in Holland, I will speake a little of the country in which it is situate, before I make any more mention of the towne it selfe. This country was heretofore called *Batauia*, and the inhabitants *Batani*, which are mentioned by *Cæsar* and *Tacitus*. They were in times past accoũted a very sottish & foolish people, euen as the Bœetians were amongst the ancient Græcians. But in this age they deserue not to be so esteemed. For they are as ingenious both for al manuary arts,

and

and alſo for the ingenuous diſciplines, as any people whatſoeuer in all Chriſtendome: which a man that liueth amongſt them may eaſily perceiue. The name of *Batania* was cõmonly in vſe til the yeare of our Lord 860. at what time there hapned ſuch an exceeding inundation as ouerflowed a great part of the country, and did ſo ſcowre and waſh the very bowels of the earth, that it hath bene euer ſince κοιλοδης (as a learned author writeth) that is, hollow and ſpungie. For which cauſe the old name of *Batania* was afterward changed to Holland, which is ſo called *quaſi* hollow land, or *quaſi* Hol-land. For hol in the Flemiſh tongue doth ſignifie as much as our word hole.

My Obſeruations of Gorcom.

I Shall doe this towne more wrong then I haue done to any other citie or towne of note in Germany, in which I lay a whole night, and in no other reſpect but onely in ſpeaking ſo little of it, concealing the admirable beauty thereof. For I had not the opportunity to ſuruey it throughly according to my deſire, becauſe I came late into it, & departed therehence ſomething early the next morning. The ſweetneſſe of the ſituation, the elegancy of their buildings, the beauty of their ſtreets, and all things whatſoeuer in this town, did wonderfully delight me, in ſo much that as ſoone as I entred into one of the longer ſtreets, me thought I was ſuddenly arriued in the Theſſalian Tempe, or the Antiochian Daphne. For indeed it is a moſt elegant and ſweete little towne, ſituate in a plaine, hard by the goodly nauigable riuer Waell.

And I obſerued ſome of their ſtreets to be paſſing beautifull both for breadth and length. And they are much graced by the fayre bricke pauier. For euery ſtreete is very delicately paued with bricke, which is compoſed after

after that artificiall manner that a man may walke there presently after an exceeding shower of raine, and neuer wet his shooes. The buildings are all of brick, of a goodly heigth, and an excellent vniformity in most of the streets, the toppes rising with battlements. I obserued that these kinde of prety buildings are of a iust correspondency on both sides of the streets, which doe minister notable beauty to the towne. Their market place is very spacious and neatly paued with bricke like to the streets. At one side whereof there is a faire Stadt-house adorned with a beautifull turret, from the toppe of which I heard it credibly reported by a Gentleman of good note, a man may plainly perceiue in a faire day two and twenty goodly walled townes, together with many faire villages and Gentlemens Palaces in the country. At their docke or key which is neare to one of their bridges, I obserued a great company of prety ships and barkes also. Another of their dockes hath a faire bricke walke hard by it, without the gate of which walke I obserued a certaine woodden image which presenteth the figure of a man as farre as the breast. This image is erected as a marke or bound to the end that no forraine barkes or other vessels may passe beyond it, which is lawfull for those only of the same towne and none else. The religion of the towne is Protestant. For it belongeth to the States.

I departed from Gorcom about seuen of the clocke in the morning the sixe and twentieth of September being Munday, and came to the towne of Dort twelue miles beyond it about ten of the clocke the same morning. In this space I obserued one speciall thing. On both sides of the riuer Waell I saw a great company of little castels or Forts not aboue halfe an English mile distant asunder, which they call Ridouts, wherein presidiarie souldiers do lie for the defence of the country, fifty persons or thereabout in each. The like I obserued also betwixt Nimmigen and Gorcom. I heard that this was the occasion of building

building theſe Ridouts : becauſe the enemie was wont heretofore to inuade the States territories in the night time, and to take ſome Gentleman or ſpeciall man priſoner, and to keepe him captiue till he ranſomed himſelfe with a great ſumme of money. Hereupon for the ſecurity of the country, the States thought good to erect theſe little Ridouts. I obſerued another thing alſo betwixt Gorcom and Dort that moued great compaſſion in me. For I ſaw many Churches halfe drowned, all the vpper part of the tower appearing very plainly aboue the water. There were heretofore faire Pariſhes belonging to theſe Churches, which were vtterly defaced with the mercileſſe furie of the angry God *Neptune* almoſt two hundred yeares ſince, as I wil hereafter more particularly declare, ſo that there is not the leaſt token of them to be ſeene at this day. Moreouer I ſaw a faire Caſtell drowned a little on this ſide Dort, which in former times belonged to a noble man of the country. It was ſeated in a faire towne, which hapned to be ſo ouerwhelmed with water at the ſame time, that the ſea did ſo looſe his raines of liberty to the deſtruction of the other townes, that there remayneth not the leaſt ſtone thereof to be ſeene, ſauing only a part of the foreſaid Caſtell that doth now belong to the towne of Dort, by which they enioy certaine priuiledges.

My Obſeruations of Dort.

THis City in Latin is called *Dordracum*, but the common word is Dort, and ſome doe call it Dordrecht. It is a very famous, opulent, and flouriſhing towne, and memorable for many things, eſpecially one aboue the reſt which is worthy the relation. For it is called the Mayden City of Holland, (in which reſpect it may be as properly

properly called *Parthenopolis*, as Naples is in Italie, and Maydenburg in Saxonie) and that for these two causes. First, because it was built by a Maide, but none of the Citizens could tell me either the name of her, or the yeare of the Lord when the foundation was laid. Neither indeede can I finde it in any historian that hath written of the Hollandish Cities. But certaine it is that a Virgin was the first founder of it. For a monument whereof they haue pictured a beautifull Virgin in liuely colours according to the full proportion of her body, ouer the gate neare to their hauen at the first entrance into the towne. Which picture is adorned round about with the armes of the principall families of Holland. Besides, for a farther testimony of this matter they vse to stampe the figure of a maide vpon one of their coynes that is called a Doit, whereof eight goe to a Stiuer, and ten Stiuers do make our English shilling. Secondly, because almighty God hath priuiledged this towne with such a speciall fauour and prerogatiue, as no City or Towne that I euer read or heard of in all Christendome, sauing only Venice. For it was neuer conquered, though all the circumiacent Cities and townes of the whole territorie of Holland haue at some time or other beene expugned by the hostile force. The situation of it is very pleasant. For it standeth in a prety island being inuironed round about with foure riuers that make a confluent, which are the Mosa, the Waell, the Linga, and the Merua; according to a prety distich that I haue read of the same riuers, which is:

Me Mosa, & Wahalis, cum Lingâ Meruaq; cingunt,
æternam Batauæ Virginis ecce fidem.

But if I should relate how it came to passe that this plot of ground was first conuerted to an island,

Æneï 2.

——————Quis talia fando
Myrmidonum Dolopumue, aut duri miles Vlysses
Temperet à lachrymis?

For

For indeede it is a moſt lamentable and tragicall matter to be ſpoken, and ſuch a thing as cannot but moue great commiſeration. For whereas a part of it was euer ioyned to the maine territorie of Brabant, till the yeare of our Lord 1420. it hapned that theſe foure foreſaid riuers together with a part of the ſea, did that very yeare vpon the ſeuenteenth day of Aprill breake vp their *repagula*, their bounds within the which they did euer ſoberly containe themſelues till then, and made ſuch a wofull inundation in the country that I neuer read of the like in Chriſtendome ſince the generall *cataclyſme* in the time of the Patriarch *Noah*. For they ouerwhelmed ſixteene faire Townes: ſome write there were no leſſe then threeſcore and ten of them drowned. And they ſwallowed vp at the leaſt a hundred thouſand perſons with al their goods cattels, and whatſoeuer elſe. The pittifull tokens whereof I ſaw in diuers places of the country thereabout, namely certaine towers of Churches appearing aboue the waters, which belonged to thoſe Pariſhes that were frequently inhabited with people till the time of that deluge.

The buildings of this Towne both publique and priuate, ſacred and ciuill are very beautifull, being built all with bricke, and garniſhed with thoſe kinde of pretie battlements that are ſo much vſed in the Batauian Cities. Their ſtreets alſo are of a notable length and breadth, in number many, and paued with bricke as thoſe of Gorcom.

Beſides other publike buildings of the towne I viſited their mint, which was built by our famous Earle of Leyceſter, at the front whereof the Emperours armes are erected: aboue the which this word is written in golden letters. *Moneta*. And againe vnder that. *Diuo Carolo 5. Cæſari*. Likewiſe there are eight Latine ſentences written vpon the front: foure on the one ſide of the armes, and as many on the other. This is the firſt. *Pax & tranquilla*

quilla libertas. The ſecond, *Nomẽ pacis dulce eſt.* The third, *Pecuniâ vincere ſpecioſum non eſt.* The fourth, *Pecunia mater belli.* The foure on the other ſide are theſe. The firſt, *Paci ſemper eſt conſulendum.* The ſecond, *Pace ſublatâ leges eſſe non poſſunt.* The third, *Omnia pecuniâ effici poſſunt.* The fourth and the laſt, *Pecunia effectrix multarum voluptatum.* After this I ſawe a beautifull Palace called the Doole, which was likewiſe built by the Earle of Leiceſter: it is a very magnificent building, in which the Graue *Maurice* his Excellencie doth vſe to lie whenſoeuer he is commorant in Dort. Alſo there is an other faire houſe wherin his Excellencie doth ſometimes repoſe himſelfe, which is the ſigne of the Peacocke. In that place lay Marqueſſe *Spinola* the General of the Archdukes Armie, when he came thither from the Hage, a little before my comming to Dort. Their Stadt-houſe is a very faire building of a goodly height, and built all with ſquare ſtone, which is rare to bee ſeene in Dort. There are foure Churches in the towne, whereof two belong to the Citizens; of which one is the faireſt of them all, a building that ſeemeth to be of great antiquitie, but adorned with no worthy Monuments or Antiquities: onely it hath faire Tables hanged vpon diuers Pillars, wherein are written ſentences of holy Scripture, like to thoſe that I ſawe in the great Church at Nimmigen. The third Chuch belongeth to the Engliſhmen, the fourth to the French.

Out of thoſe foure Riuers that inuiron the Towne round about, and make it an Iland, there are ſome pretie armes deriued into the Towne, which doe make certaine inferiour riuers that are very commodious to the inhabitants. Ouer one of them that runneth through the middle of the Towne, there are many pretie Bridges, but two eſpecially very faire. Whereof one is of Timber, the faireſt woodden Bridge that I ſaw in Germanie, ſauing that of Heidelberg. For it is ſo broad that three

Cartes

Cartes may passe ioyntly together ouer it. On both sides of this bridge there lyeth great abundance of shippes. The other is of stone, the edges whereof are finely rayled with yron rayles contriued in curious workes.

For traffique I haue heard that this towne doth more flourish then any towne of all Holland, sauing famous Amsterdam. And the Merchants of the towne are said to be very wealthy. For heere is the principle Staple of Holland for all manner of Wines, especially the noble Rhenish Wine, from whence it is afterward transported into diuers remote regions, as to England, &c. But the greatest part of it being first sophisticated in Dort with their &c. confections.

The manuary trades of al sorts in this towne are commended for excellent. It was garded with fiue companies of presidiary soldiers when I was there, whereof one was English. For the Leager (this is the name of the States armie which doth vse in the time of warres to lie abroad in the fieldes) was dissolued when I was in Holland, by reason that there was a truce betwixt the Archduke and the States, and it was distributed into many seuerall companies that were planted abroad in diuers cities and townes for the common safety of the country.

What excellent men for the ornaments of learning this towne hath bred I doe not remember, sauing one whose name was *Gulielmus Lindanus*, who flourished about some forty yeares since. A man in his kinde very famous, though indeed a Papist. In this towne of Dort he was borne, but he spent the greatest part of his life afterward in Ruremunda a City of Gelderland, whereof he was bishop.

This man also hath commended his name to posterity by his manifold workes, especially theologicall, as other learned men whome I haue named in my description of some of the German Cities.

The

Hauing now related some of the principall thinges of this noble towne, I will conclude my obseruations thereof, partly with mention of their religion which is the Protestant. For Popery is cleane exterminated out of the towne; and partly with that memorable *elogium* that is commonly attributed vnto it by all those that know it well, that it is the very Garden of Holland.

Thus much of Dort.

FRom this towne I once resolued to haue directed my iourney to a certain memorable place not farre therehence that I might haue cõmunicated one notable thing ὅσσον ἐν προσθήκης μέρει, by way of *ouer-plus*, to my friends & country as well as the rest, yea such a thing, as is the most monstrous and prodigious matter that was in any place of the whole world since the creation thereof. But my resolution was hindered by a certaine sinister chance. Yet I will make some relation of the matter as I haue not only heard, but also read it in a good author. Though surely I feare least many will deeme it a meere exorbitant digression to write of those things either by reading or report which doe not fall within the compasse of my trauels. There is a Monument extant in a certaine Monastery called Laudun neere the famous vniuersity of Leyden in Holland, where a certaine Countesse called *Margarite* was buried, who was the wife of one *Hermannus* Earle of Henneberg, the daughter of *Florentius* the fourth of that name Earle of Holland and Zeland, and the sister of *William* King of the Romanes. This Countesse hapned to be deliuered of threehundred sixty fiue children at one burden about three hundred and foureteene yeares since, euen iust as many as there are daies in the yeare. All which, after they were baptized by one

Guido

Guido Suffragan of Vtrecht, the males by the names of *Iohns*, & the females by the names of *Elizabeths*, died that very day that they came into the world: and were buried all together in one monument in the Church of the foresaid Monastery of Laudun, which is to this day shewed (as I haue heard many worthy trauellers report that were the eie witnesses of the matter) with a most memorable Latine inscription vpon it, together with two brasen basons wherein all those infants were baptized. This strange history will seeme incredible (I suppose) to al readers. But it is so absolutely and vndoubtedly true as nothing in the world more. The occasion of which miraculous and stupendious accident I will here set downe (seeing I haue proceeded thus farre in the narration of a thing that I haue not seene) because it may confirme the stronger beliefe in the reader. It hapned that a poore woman came a begging to the foresaid Countesse *Margarite*, bearing a twinne of yong babes in her armes. But the Countesse was so farre from hauing any commiseration vpon her, that she rather scornefully reiected her, affirming that it was not possible shee should haue those two children by one man. The poore soule being much vexed in spirit through these iniurious words of the Lady, pronounced such a bitter imprecation vpon her, that she wished that God would shew a miracle vpon the Lady, as well for a due reuenge vpon her that had so slandered hir, as for the testifying of her vnspotted honesty & chastity; she wished I say, that god would shew this miracle, that the Lady might bring forth as many children at one burden, as there are daies in the yeere; which indeed came to passe, according as I haue before mentioned. For the Ladie in the fortieth yeare of her age was deliuered of iust so many vpon a saturday about nine of the clocke in the morning, in the yeare of our Lord 1276. The truth of this most portentous miracle is confirmed not so much by that inscription written in a

certaine table vppon her tombe, as by ſundry ancient Chronicles of infallible certainty both manuſcript and printed. Pardon me I beſeech thee (curteous reader) for this my boldneſſe in reporting matters that were beyond the limits of my trauels. Notwithſtãding I haue thought good to mention it in this place for a matter beyond all compariſon remarkable of that kinde that euer was in the world, being induced to the commemoration of this hiſtory for theſe cauſes. Firſt, becauſe I heard very frequent ſpeeches of it in the towne of Dort which I haue laſt deſcribed, partly by Engliſhmen, and partly by other ſtrangers. Secondly, becauſe the fame of it had inuited mee to haue ſeen the place, if one diſaſtrous impedimẽt had not croſſed me. Thirdly, becauſe I am perſwaded this hiſtory was neuer before written in our Engliſh tongue, till the Hiſtory of the Netherlands was ſet forth in Engliſh ſince my arriuall in England from beyond the Seas, by that worthy traueller and thriſe-worthy Serieant at Armes vnto our Kinges moſt excellent Maieſty, and moſt faithfull attendant *quondam* vppon the right Worſhipfull Sir *Edward Phillips* lately the moſt illuſtrious ſpeaker of the Parliament houſe, and now Maiſter of the Rolles. *viz*: Maiſter *Edward Grimſton*. Wherefore after this long digreſſion I will now returne againe to the diſcourſe of my following trauels.

I departed from Dort towards Zeland in a barke the ſeuen & twentieth of September being Tueſday about noone, and lay the ſame night in a hard lodging of my barke vpon the water, about fortie miles beyond it: in this ſpace I obſerued theſe things. I ſawe a goodly Towne called Zirixee, in Latine Zirzæa, ſituate in an Iland whoſe name is Scowen, on the right hand of my iourney: this Towne is commended for a beautifull place. But nothing whatſoeuer hath ſo much graced it as the birth of that admirable ſweete Scholler, that worthy

thy ornament of learning *Leuinus Lemnius* a Phyſition, who hath purchaſed both himſelfe and his Countrey eternitie of praiſe by his elegant Booke *De occultis naturæ miraculis*, and other excellent fruites of his ripe wit that are commonly read in the world to the great benefit of the learned. In the ſame Iland where Zirixee ſtandeth, there is an other faire Towne called Brewers Hauen, and a Sconce called Bominee belonging to the States. On the other ſide of the riuer, right oppoſite to Zeland, I obſerued two Ilands more, whereof the one is called Tarnous, the other Targous. But before I came towards thoſe Ilands, I paſſed by a part of Brabant where Bergenopzome ſtanderth a little within the Iland, which is ſaid to be a very ſtrong Towne that belongeth to the States. Alſo I obſerued in this iourney a great many high Towers in the water, which were heretofore Pariſh churches, and belonged to ſome of thoſe Pariſhes that I haue before ſpoken off, which were drowned in the yeare 1420. I obſerued a ſpeciall thing in one ſide of the riuer as we paſſed forward in our iourney. Many Boores of the country laide a greate deale of ſtrawe and earth vppon it at the edge of the banke, to the end to preſerue the banke, that the water may not eate and deuoure the earth, and conſequently breake into the land to drowne it, as it hath done heretofore in many other places thereabout.

I departed from the foreſaid place where I lay all night vpon the water, about ſeuen of the clocke in the morning the eight and twentieth of September beeing wedneſday, and came to a hauen towne of Zeland called Armu, about ſixe of the clocke at night. This daies iourney was nine miles. The inhabitants of this Iſland were in former times called *Mattiaci*, which are mentioned by *Cornelius Tacitus*. As for the Iſland it ſelfe wherein this Towne, Middleborough, and Fluſhing ſtand, it is commonly called Walcheren. In this towne of Armu I ſawe

nothing memorable but their Stadt-houſe. For it is but a little towne. Yet it is famous for one thing. For there al the Ships that come frō Dort do arriue, as in a ſafe ſtation, & therehence many a great fleete doth often launch forth into the Ocean Sea.

I departed from this towne of Armu about ſeuen of the clocke in the morning the nine and twentieth of September being thurſday and Michaelmas day, & came to Vliſſingen cōmonly called Fluſhing, a famous hauen Towne of this Iſland Zeland, about two of the clocke in the afternoone. This dayes iourney was but fiue little miles.

In my iourney betwixt Armu and Vliſſingen I paſſed through the beautifull Citie of Middelborough in Zeland, which is about a mile beyond Armu. But I cannot write the tenth part of it that this notable Citie deſerueth. For I employed thoſe few houres that I ſpent in the city otherwiſe then in matters of obſeruation. Yet that little which I did obſerue I will relate. For I will not do this goodly Citie that wrong as to write ſo copiouſly of many other Cities, and nothing at all of her.

Middelborough hath her denomination from a Noble Roman Conſul called *Metellus*, who is ſaid to haue bene the firſt founder of it. For ſome do call it in Latin *Metelburgum quaſi Metelliburgum*, that is, the towne of *Metellus*. It is ſtrongly walled, beautified with faire gates, goodly ſtreets, and very ſtately buildings of bricke like to thoſe of the the townes of Holland. Their Market place alſo I obſerued to be a fayre and ſpacious thing, and was exceedingly frequented with people the ſame day that I was there. Likewiſe their Stadt-houſe is a very ancient and beautifull building, built all of free ſtone (which I obſerued to be as rare in Middelborough as I did before in Dort) and the front adorned with many goodly images that yeeld a delicate ſhew. I ſawe their exchange alſo

alſo, wch is a very elegant little place, diſtinguiſhed with faire walkes, neere to the which there is a pleaſant groue. I viſited likewiſe the houſe of our Engliſh Merchants, which is a faire building, hauing delicate gardens and walkes belonging to it. And I went to their fayreſt Church, which is graced with a curious clocke, and with two monuments of great fame. But it was not my hap to ſee eyther of them. Whereof the one was of *William* Earle of Holland and Zeland, and afterward King of the Romanes, who being ſlaine by the Friſians about nine yeares after the beginning of his reigne, in the yeare one thouſand two hundred fifty fiue, his bones were ſolemnly buryed in this Church about ſeuen and twenty yeares after his death. The other is of that rare Schollar and learned Writer *Adrianus Iunius*, who is famous for many notable workes that hee left behinde him as the true monuments of his pregnant witte, eſpecially his ample Dictionary conſiſting of Greeke & Latine words. I obſerued alſo their Hauen, which is a very conuenient place, and was the receptacle of many goodly ſhippes when I was there.

Their religion is Proteſtant, anſwerable to that which the reformed Churches of England and Holland doe profeſſe.

Thus much of Middelborough.

My Obſeruations of Vlyſhingen *commonly called Fluſhing, but in Latin Fliſsinga.*

THe ſituation of this towne is very memorable. For it is built in the forme of a pitcher, which is ſlender at both the endes, and wide in the middle. In regard wherof the name of the towne is deriued from the Dutch word Fleſſche, which ſignifieth a pitcher. For indeed he that ſhall rightly conſider the forme of the building thereof, will ſay that it doth very neare repreſent the faſhion of a pitcher. For I for mine owne part obſerued the ſite of it, and found it very correſpondent to the mould of a pitcher, the endes being ſlender and the middle long. VVhich is the reaſon that the inhabitants doe preſent the figure of a pitcher in their flagges & banners that are aduanced at the tops of the maſtes in their ſhips. The towne is not great: yet very faire, and beautified with many ſtately buildings that are made all of bricke, according to the reſt of the Zelandiſh and Hollandiſh cities. It is inhabited with many rich Merchants that haue within theſe few yeares very much inriched themſelues by the art of nauigation. Their hauen is very ſtrong, and it is a notable harbour of goodly ſhips. For I can ſay more of Fluſhing then of any other hauen towne that I ſaw in my trauels: that their hauen contained ſuch an exceeding multitude of ſhips, as I could not ſee the like in Venice it ſelfe, the Arſenall only excepted. For I heard that all thoſe that I ſaw at Fluſhing were in number at the leaſt two hundred.

Their Stadt houſe that was newly building when I was there, is like to be a very magnificent worke. The front being raiſed to a notable heigth, and adorned with many faire armes, ſcutchins, and other curious deuices

that

that doe exceedingly beautifie the ſame. Here I ſaw thoſe birds called Storkes that I haue before mentioned in my Obſeruations of Fountaine Beleau.

This towne is guarded with a garriſon of Engliſh ſouldiers, whereof one (who was a Gentleman) I ſaw very martially buried that day that I came into Fluſhing, with a dolefull beating of many drummes, and diſcharging of many volleys of ſhot. All the companies of ſouldiers in this towne are commanded by that right worſhipfull and moſt worthy Knight Sir *William Browne*, who is Deputie Gouernour of this towne vnder that right honourable and illuſtrious *Robert Sidney* Vicount *Liſle*. I receiued a very ſpeciall courteſie in this towne both of the foreſaid noble Knight, and of a certaine learned, godly, and religious Miniſter Mr. *Pots*, who is the Preacher of the towne (for it profeſſeth the Proteſtant religion alſo as well as Middleborough) for the which they haue perpetually bound me vnto them in all officious reſpects of due obſeruance till I ceaſe to enioy this common vitall breath. Therefore *tandem aliquando*, with this thankfull commemoration of their names (ſince I haue not as yet any other meanes to expreſſe my gratitude towards them, but only by this remembrance of them in my booke) I here adde *vltimam coronidem*, the full period and finall concluſion to my outlandiſh Obſeruations.

I made my aboade in Fluſhing all Friday being the laſt day of September, and departed therehence in a barke the firſt day of October being Saturday about foure of the clocke in the afternoone; and arriued at the cuſtome houſe in London the third day of October being Munday, about foure of the clocke in the afternoon, after I had enioyed a very pleaſant and proſperous gale of winde all the way betwixt Fluſhing and London.

The diſtance betwixt Fluſhing and London is a hundred and twentie miles.

THe number of the miles betwixt Venice and Flushing: in which account I name only some of the principall Cities, as I haue done before in the computation of the miles betwixt my natiue Parish of Odcombe and Venice. For it is needlesse to name all the particular miles betwixt all the cities and townes I passed through. Because it would be a repetition of that which I haue alreadie done.

Imprimis betwixt Venice and the Inne before mentioned vpon the toppe of the Mountaine *Ancone*, otherwise called *Montane de* S^t. *Marco*, being the fartheſt bound of the Venetian Signiorie Westward. —— 174

Item, betwixt the Inne and the City of Curia in Rhetia. —— 76

Item, betwixt Curia and Zurich the Metropolitan City of Switzerland. —— 55

Item, betwixt Zurich and Basil. —— 40

Item, betwixt Basil and Strasbourg. —— 80

Item, betwixt Strasbourg and Heidelberg. —— 72

Item, betwixt Heidelberg and Franckford. —— 67

Item, betwixt Franckford and Colen. —— 92

Item, betwixt Colen and Nimmigen in Gelderland — 54

Item, betwixt Nimmigen and Dort in Holland. —— 36

Item, betwixt Dort and Flushing in Zeland. —— 53

The totall is —— 797

Againe betwixt Flushing and London. —— 120

Againe, betwixt London and Odcombe —— 106

The totall betwixt Venice and Odcombe —— 1023

The totall betwixt Odcombe and Venice as I trauelled ouer France is (as I haue before written) —— 952

The totall of my whole iourney forth and backe — 1975

The

THe Cities that I ſaw in the ſpace of theſe fiue Moneths, are fiue and forty. Whereof in France fiue. In Sauoy one. In Italie thirteene. In Rhetia one. In Heluetia three. In ſome parts of high Germanie fifteene. In the Netherlands ſeuen.

FINIS

POSTHVMA

FRAGMENTA POEMATVM

GEORGII CORYATI
SARISBVRIENSIS,
SACRÆ THEOLOGIÆ
Baccalaurei,

Quondam e ſocijs Noui
Collegij in inclyta Academia
OXONIENSI,
Ac poſtea Eccleſiæ Odcombienſis in
agro Somerſetenſi Miniſtri, vbi tandem
Anno 1606. extremum vitæ
diem clauſit.

Londini,
Anno Domini 1611.

SERENISSIMO PRINCIPI HENRICO CHRISTIANI ORBIS TITO,

id est, humani generis Delicijs, Principi *Walliæ, Duci Cornubiæ ac Rothsaiæ,* Comiti Palatino Cestriæ, Equiti splendidissimi ordinis aureæ *periscelidis, &c.*

NOn sum nescius (Serenissime Princeps) nonnullos mihi obiecturos, superuacaneum ac τὸ ἀπροσδιόνυσον opus me iam suscipere, obseruationibus meis in regionibus exoticis ista posthuma poematum Patris mei fragmenta quæ iam subsequntur, attexendo; nec deerunt fortasse aliqui nimis rigidi censores, qui mordaculis suis sannis nomen meum perstringere atque sugillare non dubita-

dubitabunt. Proinde Celsitudini tuæ rationes explicabo, quibus fretus poemata ista in medium proferre, & ex Cimmerijs illis tenebris quibus multos annos latitarunt, in lucem edere mihi visum est. Primo, quoniam pater meus piæ memoriæ *Georgius Coryatus* paulo ante obitum suum de carminibus, quæ in iuuentute sua (Musis fauentibus ac propitia Minerua) contexuit, mecum colloqui subinde solitus est, rogauitque, vt (si illi superstiti esse

——*Diuum pater atque hominum rex*

mihi indulgenter concederet) pauca poematia sua quæ penes me fuisse animaduertebat, tandem aliquando è situ vetustatis eruerem, præloque mandarem. Secundo, quia plurimi mei φιλομοῦσοι amici, tum consanguinei, tum familiares congerrones, qui patrem meum, (dum communis huius lucis vsura fruebatur) medullitus amarunt, & iam fato defunctum nomen eius gratissima quadam recordatione commemorare solent, instanter precibus suis me identidem solliçitarunt, vt posthuma eius poemata typis excudi curarem.

Quare cum patris voluntati, tum amicorum postulatis morem gerens, Iuuenilia eius Celsitudini tuæ dedicare vna cum itinerario meo ausus sum Celsitudinemque tuam humillime oro vt sub Sereniſsimi nominis tui auspicijs ista qualiacunque

cerque poemata in vulgus emanare patiatur. Nec elogia quibus patris mei memoriam cohoneſtarunt atq; illuſtrarunt duo celeberrimi ſcriptores, quorum vnus in Germania natus erat, alter in patria mea Anglia, iam tacebo. Hic, nimirum *Iacobus Middendorpius* in libro quodam quem de totius orbis Academijs conſcripſit; ille autem, ſcilicet *Ioannes Caſus* Medicinæ Doctor, & Collegij Diui *Ioannis Præcurſoris* apud Oxonienſes quondam ſocius, in elegantiſsimo libro ſuo quem Speculum Moralium inſcripſit, chariſsimi patris mei nomen huiuſmodi verbis citauit. *Georgius Coryatus* poeta Oxonienſis ita quondam cecinit, & ſtatim vterque iſta carmina eius ſubiungit.

Et duo ſunt totum Gymnaſia nota per orbem,
Oxonium ſtudiis florens, mihi dulcis alumna;
Regis opus; tuaq; (illuſtris Rex Cantaber) ædes
Magnifice florens ſacris Academia Muſis.

Quæ carmina quadraginta plus minus annis elapſis cum plurimis alijs de deſcriptione Angliæ, Scotiæ, & Hyberniæ, Sereniſsimæ Reginæ Elizabethæ beatæ memoriæ (iam cum cælicolis in cæleſti *Hieroſolyma* vitam angelicam agenti) nuncupauit. Sed ea cum duobus pene millibus verſuum quos ἐν τῇ ἀκμῇ ætatis atque ingenij ſui compoſuit, elegantibus ſane ac à viris eruditis non parum laudatis, ſiue patris incuria, ſiue temporis iniuria

iniuria partim interiere ac extincta iacent, partim cariosis chartis adeo tineis edacibus corrosis sepeliuntur, vt omnis mihi spes præcidatur vllam illorum particulam in publicum emittendi. Quæ vero iam conquisiui, & in vnum quasi corpus collegi, quum animo patris mei nomen ab obliuione vindicandi hoc susceperim, vt Manes eius illud * poetæ vsurpent,

* *Hora. Carmin. lib. 3 Od. 30.*

Non omnis moriar, multaque pars mei
Vitabit Libitinam;

Serenitatem tuam iterum enixissime obsecro, vt contra virulentos Momorum morsus, qui dente Theonino aliorum lucubrationes rodere solent, eadem ὑπεράσπιζειν, ac propitio tuo patrocinio protegere clementissime dignetur.

Celsitudini tuæ

deuotissimus deditissimusq;

Thomas Coryatus Odcombiensis,

Peregrinans pedesterrimus.

Ex-

Exhortatio ad Sereniſſimam Angliæ *Reginam, Dominam Elizabetham,* ſexto ſui regni anno, vt nubat.

O Virgo & Princeps, ô Regis filia, Regis
Et ſoror, ô Regis Vxor vt eſſe velis.
Te tua forma, decus, virtus, pietaſq;, fideſq;
Hoc rogitant, patriæ vt perpetiare Patrem.
Sic tibi, ſic poteris, patriæ ſic vtilis eſſe:
Angelicè in terris viuere poſſe rogant.
En tibi ſic poteris, patriæ ſic vtilis eſſe
Non poteris: patriam prole beare potes.
Si potes, ergo velis: Regalem ſumito ſponſum,
Sic tibi, ſic patriæ conſule Virgo tuæ.
En Dæmon ſatagit, ſtimulat Caro, Mundus adurit,
Sola potes tantis belligerare malis?
Si modò ſola potes, veſtram ſed reſpice gentem.
Ne miſerum Satanas deuoret ore gregem.
Da deus hanc mentem, da noſtra Principe dignum
Et Regem et Prolem: cætera iam dederas.
Tuq; tui Princeps regimen ſic dirige regni,
Vt poſt hoc regnum cælica regna petas.

In effigiem Reginæ.

Pallas, Iuno, Venus, sophiâ, diademate, formâ,
Corda, caput, vultus, imbuit, ornat, alit.

The English.

Pallas, Iuno, Venus, with wisedome,
Crowne, and comely hewe,
Thy heart, head, face, endewes, adornes,
And deckes most fine to view.

Allusio ad illud Ouidii Metamorphoseos in dictum patris Penei ad filiam Daphnem. } Scripta ad Eandem.

Sæpè pater dixit, Generum mihi filia debes,
Sæpè pater dixit, Debes mihi nata Nepotes.
Sic pater Henricus: Generum mihi filia debes,
Longaq; debetur posteritas Proauis.
Nata potes regnare? potes sine compare vitam
Ducere? & hac rarâ dote beata, mori?
Ingenium, doctrina, fides; huic consona doti
Regnum, forma, decus, singula summa tibi.
Hisce tuo Patri non es virtutibus impar,
Maior at ille vnà est, & minor ipsa Patre.
Quod talem Patri licuit te cernere Prolem,
Qua'is adhuc Natæ non datur vlla sue.
Sic minor & maior, minor es tu, maior at ille,
Tu minor: hoc partu maior at esse potes.

Alia allusio ad eandem.

Dixerunt olim Rex & Regina beati.
At nunc plebs dicit, Tantum Regina beata.

O vtinam posſent (ſi ſint pia vota) ſonare,
Sunt cum Proleſuâ Rex & Regina beati,
Tunc eſſent omnes ſimul omni ex parte beati:
Patria, Plebs, Princeps, Rex & Regina beati.

De nouem literis Reginę Nominis.

ELIZABETA.

Dic cur literulas habet Eliſabeta *nouenas?*
An Muſas quod amet Eliſabeta *nouem?*
Eſt ita, ſed ratio ſubit hâc tamen altera maior,
Te Muſæ quod ament Eliſabeta *nouem.*

Ænigma ad eandem per eundem

ANglia dicat Io, ſolenni ex more triumphans,
Virgo parit, nobis Eliſabeta *parit.*
An tibi quæ peperit virgo, peperiſſe videtur?
Mater ſola parit, virgo nulla parit.
Anglica ſola ſuos ſentit Reſpublica fœtus,
Concipit huic virgo commoda, virgo parit.

Proſopopeia ad Portam Palatii Epiſcopi *Wintonienſis, vt Reginæ* aperiatur ad illius ingreſſum.

Clara bipartitas aperito Ianua portas,
Vt reptat Princeps interiora domus.

Mox ea maiori fulgebit lumine diues
Quàm micat Arctoo nobilis Vrſa Polo.
Antè fuit fœlix multorum nomine Regum,
Vt nunc eſt fœlix non tamen antè fuit.
Nam ſi Marte, fide, doctrinâ, ſtemmate, formâ
Clarior vlla foret, clarior iſta foret.
*O noſtri vt fuerit Cordis tam * Ianua lata,*
Intrares tectum (Cor puto dulce) meum.

* Iſte lepor recipitur ad nomen eius Cor-yate. Poſteriori ſyllaba, ſcilicet yate, idem ſignificante Anglicè quod Latinè ianua.

Pro quinque minis tria verba ſcripta nomine gratiarum actionis & valedictionis ad eandem per eundem.

SI mihi non parcis, non audeo dicere verbum:
At mihi parce precor, ſed tria verba tibi.

NVBE

Quod ſcripſi ſpero, quod ſpero poſtulo, Nube,
Sic tibi, ſic patriæ conſule Virgo tuæ.

VIVE

Sic viue vt viuas, ſic regnum dirige Princeps,
Vt tibi ſit proles, quæ tua regna regat.

VALE

Hoc tibi poſtremum dicetur carmine verbum,
Quod peto, quod rogito, quod precor, oro, VALE.

De inſignibus Angliæ ad eandem in Angliæ deſcriptionem per eundem.

HInc Leo & inde Draco parmam qui ſuſtinet, iſte
Prudenter, validos denotat ille duces.
Qui pariter certant Domina ſub Principe (cuius
præ lucent

Prælucent medio ſtemmata fixa loco)
Suſtinuiſſe humeris Regalia Principis arma,
Ingenio iſte ſuo, viribus ille ſuis.

Præfatio in librum Pſalmorum, à Georgio Coryato Latine tranſlatum, ad Sereniſſimam Angliæ Reginam D. Elizabetham de varijs carminum generibus.

Math. 16.

TV Deus atque tui diuina potentia verbi
Es mihi, Chriſte etiam, non mihi Papa Petra. Tu Es
Petrus erat Chriſti tantùm firmiſſima Petra,
Et mihi Chriſte Petra es, & mihi Chriſte Petrus. Petrus, Et
Supra vel ſuper hanc ſat erit ſi ſtruxero Petram,
Hunc ſtatuit Dominus, noluit eſſe aliam. Supra Hanc
Petram Pontifices non hanc ſtatuere, ſed altram,
Ædificabo igitur quam potero ſuper hanc Petram Ædificabo
Eccleſiam mores, vitam, famamq́, fidemq́,
Noſtram: Chriſte Petra es, non mihi Papa Petra. Eccleſiam Noſtram.
Porta cui triplicem geſtans in limine mitram
Inferni cuſtos præſidet aſſiduus. Porta Inferni.
Non huic vel duplici circundatus enſe nocebit,
Præualeat ſummi ſpeſq́, fideſq́ tui. Non Præualeat
Aduerſus Petram hanc ſua tendunt retia Papæ,
Illam ſed Dominus proteget vſq́, Petram. Aduerſus Illam.

Sacræ tuæ Majeſtatis fideliſſimus ſubditus deuinctiſſimuſq; ſcholaris Oxonienſis.

Georgius Coryatus.

Viridis Draconis Triumphus,

In funere clarissimi viri D. GVLIELMI HERBERTI nuper Baronis Cardifiensis, Comitisq; Penbruchiensis, & regiæ Aulæ Oeconomi primarij, ad æternam tanti viri memoriam.

ASpice Penbruchium specie viridante Draconem
Lector, & auratam per colla virentia Torquem,
Hamatosq; ungues, oculosq;, alasq; volucres,

Imma-

Immanemq; iubam, & formosos corporis artus.
Hunc neque Phryxei custodem velleris olim
Colchiacæ fleuere nurus, neque Mala sororum
Seruantem Hesperijs Alcides vicit in hortis.
Cynthius innumeris fixit Pythona sagittis,
Et tua seruantem (Gradiue) fluenta Draconem
Cadmeæ fixere manus: Hunc frangere nemo
Heroum, Diuùmue potest: non Aesone natus,
Non Ioue, non profugas ab Agenore missus in oras.
Ipsa adeò quæ cuncta domat, legesq; cruentas
Imponit rebus Mors implacabilis ortis,
Mors ipsa hunc solum superare nec ausa Draconem,
Nec potuit; nam cum terris superesse vetaret,
Inseruit cœlo: nunc illic fulgidus ardet,
Quà micat, & flexu voluentes diuidit Vrsas,
Aut vbi contortis Ophyuchia brachia spiris
Implicat, & longos ducit per inania tractus.
Solus enim soli didicit parere Leoni.
Hunc coluit, Regemq; suum patienter adorans
Esse tulit: quem nec vis vlla, nec hostilis ensis,
Nec Iouis æthereo dissectum fulmen Olympo
Fregit adhuc, hunc vna sui cultura Leonis
Perdomuit, Dominiq; feros procumbere fecit
Ante pedes: fuluum metuunt ita cuncta Leonem.
Sed nec inutilibus coluit tam grande tribunal
Obsequijs, ipsiq; adeo fuit vtile tanto
Concessisse Duci, cuius tot martia gessit
Auspicijs, varias & fortia bella per oras.
Capta sub Henrici primum Bullonia ductu
Vulgauit rutilis Herberti nomen in armis:
Regia quo fului mens inclinata Leonis
Conspicuo viridem promouit honore Draconem.
Protinus & celsum miles conscende caballum,
Ense caput feriens, auratis (inquit) in armis.
Nec minus vxorem præclari stemmatis Annam
Despondet Regina tuam Catharina sororem,

Par tibi, par illi virtus, Par denig; nomen.
Tres tulit ex ista virides celebresq; Dracones
(Quot Leo Regalis magnos claros q; Leones)
Henricum comitem, Eduardumq;, Annamq; tenellam.
Iunxit & hos viuens tædis illustribus omnes.
Et nunc cum charis viuunt consortibus omnes.
Atque diu multos peragant fœliciter annos.
Iam Leo grandæuus vitales deserit auras,
Et charum catulis commendat voce Draconem.
Inde fuit Regum, Reginarumq; per annos
Delitiæ multos, multo insignitus honore.
Octauo Henrico, Eduardo, Mariæ, Elisabethæ,
Et patri & natis charissimus omnibus vnus.
Nam simul Eduardus tener ille Leunculus Anglis
Prodit, ad acceptos aliquid Draco maius honores
Addit adhuc, multoq; magis prorumpit in altum.
Rursus factus Eques, magnusq; Magister equorum.
Quid referam positis tot prælia gesta tropheis?
Tot spolia? & ductos ciuili ex hoste triumphos?
Vt vigili occiduos sedauerit arte tumultus?
Horrendosq; suo superârit Marte rebelles?
Magnum opus, & multo quæsitam sanguine laurum.
Hic sese in Gyros, & multa volumina torquens,
Terrificis altas quatiens clangoribus alas,
Claruit ante alios virtus generosa Draconis.
Hinc Baro Cardifios regali munere fasces,
Penbruchiumq; Comes titulis adiungit honorem.
Proh dolor, Eduardus fato succumbit, & eius
Protinus ad Mariam voluuntur sceptra sororem.
Iamq; iterum in patriæ grassatur viscera ferrum.
Euocat innumeros funesta ad bella Viatus,
Armataq; manum Londini ad mœnia ducit,
Præficit huic bello, & rebus Reginæ gerendis
(Nam quid agat?) viride (spes hæc fuit vna) Draconem.
Ille suum partes virus diffundit in omnes,
Ille per insanos ruit imperterritus hostes,

Confun-

Confunditq; viros, vincitq; capitq; Viatum.
Quin aliud tractans Mariæ sub nomine bellum,
Quintinos forti perrupit milite muros,
Contudit & sæuos pulchro certamine Francos,
Hispanus dum bella gerit: sic scilicet vnus
Præripuit cunctis omni in certamine palmam.
Nec dextram patulo frustrà gerit ore cruentam,
Inuictus, victorq; potens. An segnior idem
(Elisabetha) *tuos pugnasset miles in hostes,*
Te nisi pace frui, tua mens, & qui tua seruat
Regna Deus mallet: sub te quod vincere posset
Non habuit, seramque togam te ferre coactus
Edidicit regnante senex: neque prælia gessit
Vlla, nisi extremum hoc sæua cum morte duellum.
Quo tamen & victor (quod sæpius antè) triumphans,
Lætus, ouans, Superûm ad cœlestia tecta recessit.

APOSTROPHE

Ad Illustrissimum HENRICVM Comitem Penbruchiensem, GVLIELMI filium.

AT tu clare Comes, Comitis clarissime proles,
(Henrice) huc flectas oculos, hos perlege versus.
Multa patris virtus animo, multusq; recurset
Eius honos, maneant infixi pectore vultus.
In te certa tui remanent vestigia patris,
Os oculosq; Patri similis, moresq; paternos
Egregiè reddis: superest vt comprecer vnum hoc,
Vt patris exemplo discas parere Leoni.
Vtq; Pater Patri Placuit, Catulisq; Leonis,
Huius ad exemplum sic te componere cures.
Quod facis, hoc semper facias: reuerere Leonem,
Seu Leo, siue Lea est quæ nunc regit Elisabetha,

Semper

Semper erat viridi multum propensa Draconi,
Et patris illa sui dilexit more Draconem,
Cuius præclaro solius munere factus
Oeconomos, Custosq; Aulæ, Columenq; Britanniæ est.
Illa potest iuuenem veteri præferre Draconi.
Illa agat: illa diu viuat, regnetq; Britannis.
Atq; diu viuat Draco Penbruchiensis eisdem,
Et parere Draco. discatq; placere Leoni.

Tuus humillimus Sacellanus

Georgius Coryatus.

The same translated into English *by the Author of the former.*

THe *Penbroke* Dragon greene of hue, good reader here behold,
His scaled necke entironed with glittering chaine of gold,
His hooked clawes, his piercing eyes, his winges prepar'd to flight,
His mighty crest, well fauoured limmes, and body shaped right.
'Twas not this Dragon whom the dames of *Colchos* did bewaile,
The keeper of the golden Fleece: not *Hercules* did preuayle
Against the same: it was not this which kept the Golden frute
In *Hespers* groue, *Appollos* sleight right cunningly did shute,
His thousand shafts, which *Pythõ* pierst: yea Cadmus hãd hath slain
Thy monstrous Dragon (mighty *Mars*) which kept *Bœotian* plain.
The Gods themselues, the sonnes of God, no Imps of earthy wight,
Not *Æsons* sonne, not *Ione* his youth, not *Cadmus* (put to flight
By fathers wrath, *Agenors* ire) could quaile this Dragons might;
No not despightfull death, euen she which cruell lawes doth make,
Against al things, who al things tames, which shape in earth do take;
Death, death I say durst not presume this Dragons ouerthrow,
Ne could it do: for when on earth she bid him not to show,
To skies she set his glistering ghost, twixt both the whirling beares,
Or where he wresteth *Ophiucus* armes, which there appeares.

Where

Where as he ſtretcheth out his limmes nigh to the gentle beaſt,
The Lyon old, whoſe princely heart foreſhineth in his breaſt.
He only hath well learn'd the lore, the only Lyon to obey,
That Kingly beaſt he honoured ſtill, yeelding to him the ſwey.
Whom erſt no force could cauſe to creak, nor dint of enimies ſwerd,
Nor thundring *Ioue*, with fiery flaſh might force to be afearde,
Only the Lyon cauſ'd to crouche, and fall before his feete:
So each thing bowes and bendes vnto the Lyon, as is meete.
His duties to ſo hye a throne were not employed in vaine,
His loyalty to ſuch a Lord encreaſed much his gaine.
Firſt Bulleine wone, where *Henry* was, and led the royall race,
Brought *Herberts* name for warly feates into a worthy place,
Whereby the Lyons Kingly minde inclined to aduance
The Dragon greene to higher ſtate, to more triumphant chance,
He ſtoutly ſtrikes him with his ſword, Ariſe my Knight he ſaies,
Beſtride thy horſe, vſe gilded ſpurres, and weare the like alwaies.
And likewiſe of a noble houſe, with him to lead his life,
O *Katherine* Queene, thy Siſter Anne he doth eſpouſe to wife.
In natures giftes a peere to thee, in vertues rare a peere,
And *Parre* by name, a meeter match, I deeme no time did heare.
Of her he leaues three Dragons greene three impes of worthy fame,
(The Lyon of the princely race, in number left the ſame)
Henry this Earle, and *Edward* eke with Lady *Anne* his deere,
All which he ioinde to worthy mates, whiles that he liued here.
And now they liue in happy ſtate, each one both man and wife,
God graunt them many yeares to liue, and lead a ioyfull life.
The Lyon old leaueth this ayre, there is no other choyce,
And to his yong, this Dragon green, commends it with Kingly voice.
To kinges & queenes from time to time, thus was he holden deare,
As by the honours he attainde, moſt plainly doth appeare.
To *Henry* eight, to *Edward* ſixth, and to *Elizabeth*,
The father and the children all, he was beloued till death.
For when the litle Lyon came (king *Edward*) to his reigne,
In honour more this Dragon grew, he had a greater traine:
Made of the noble order Knight, (a Knight ſo was he twiſe)
And after maiſter of the Horſe: thus did this Dragon riſe.
Of trophies pight for foughten fields, what ſhould I here recite?
The goodly ſpoiles, the triumphes got of ciuill foe by fight?
The Weſterne tumults how he quencht, to ſhew here do I ceaſe,
And how thoſe furious rebels were by his force brought to peace.
A deed worth praiſe, a palme not wonne without expence of blood,

The

The Dragons curteſie ſhineth yet, that ground did feele him good.
He caſt him there in compaſſe wiſe, and folding wreathes he makes,
With griſly ſhrikes his lofty wings amongſt thoſe gheſts he ſhakes.
For theſe exploits done in the Weſt, 'tis knowne euery where,
Both Baron of *Cardiffe* was he made, & County of Pembrokeſhire.
O rufull day, King *Edward* dies, his fatall time is come,
And *Mary* doth poſſeſſe the Crowne, his ſiſter hath his roome,
And now anew by *Wyats* fetch, there gins a ciuill broyle,
Againſt the Queene he doth conſpire with all his force and toyle.
He leadeth forth his rebell route, euen vnto London wall,
The Queene doth make chiefe of this warre, & Captaine generall,
The Dragon green. What ſhould ſhe do? what other hope remaind?
He ſpits his venim round about, wherewith her foes are ſtainde.
Through thickeſt of the enemies route, without feare doth he go,
The traytors tremble, he them o'rerunnes, and taketh Wyat tho.
An other battaile yet he fought vnder Queene *Maries* name,
S. *Quintines* walles his ſoldiers ſhakt, & got the gole and game.
And in the field the Frenchmen forſt to flee before his face,
Whiles *Philip* war in France doth hold: this Dragon had ſuch grace,
That in each fight from all the reſt, the palme he ſtill did get,
And therefore in his open mouth the bloudy hand is ſet.
A Conquerour inuincible, would he haue bene more ſlacke
(*Elizabeth*) to fight for thee, and put thy enemies backe?
But that the God who rules the Realm, & eke thy heauenly minde,
Makes thee enioy a quiet time, for thee he could not finde
Iuſt cauſe to ſhew his manly heart. And now well ſmitte in yeares,
He learnes the quiet gowne to d'on to him no warre appeares:
But this laſt fight with cruell death, to whome he yeeldes not yet;
His worthy Ghoſt with triumphes ioy in ſtarry ſky is ſet.
And as in life for good ſucceſſe, a triumpher he was,
So now with glee into the heauens, the Dragons ſprite doth paſſe.

The conuerſion of the Triumph to the *right honourable Henry Earle of Penbroke his ſonne and heire.*

BVt thou (my County Lord) moſt worthy impe of counties race,
Henry my L. reade thou theſe lines, turne hitherward thy face.
An heape of Fathers haughty acts, and honours to thy minde
Preſents them-ſelues, his countenance in heart do thou faſt binde.
The perfect ſignes of *Penbrokes* blood in thee do full remaine,
Thy face, thy eies, thy fathers looks, thy deeds ſhew his words plain.
One thing my Lord there reſteth yet, which I do boldly craue,
That fathers lore thy leſſon be, t'obey the Lyon braue.
And as the Sire pleaſde the old, and all the Lyons ſeede,
By his example be thou preſt therein eke to proceede.
Do as you do, proſtrate before the Lyon lay you downe.
The Lyon, or the Lyoneſſe, which now doth beare the Crowne,
Was euer bent, and moſt propenſe vnto the Dragon greene,
As King her father was his friend, ſo hee his friendly Queene.
Whoſe onely gift did him preferre to beare ſo high a port,
Lord Steward of her houſe, chiefe guide & guerdon of her Court.
She can exalt the Dragons impe, before the Dragon old,
And will I truſt. God graunt her life, long reigne ouer vs to hold.
God Grant the *Penbroke* Dragon may likewiſe liue many a yeare,
That he may learne the Lyon well both for to loue and feare.

Your honours moſt humble
Chaplayne

George Coryate.

Ad illustrissimum Comitem Oxonienſem.

CLare Comes, generis ſummum decoramen auiti,
Inſuper Angliaci magna Columna ſoli.
Da ventam tenui modulanti carmina plectro,
Quòd nequit optatis verba referre ſonis.
Te tua nobilitas commendat & inclyta virtus,
Fortiaq́ eximij corporis acta tui.
Nil opis externæ quæris, nec carmina (quamuis
Carmen amet quiſquis carmine digna gerit.)
Huc tamen aduenies cum Principe nobilis hoſpes,
Carminibus nobis excipiendus eris.
Tum quia Muſarum tanto capiaris amore,
Auribus his modulis occinit vna tuis.
Tu velut heſterna cepiſti carmina nocte,
Hæc quoque ſic capias carmina noſtra die.

Tuo Honori deditiſſimus,

Georgius Coryatus.

Ad illuſtriſsimum virum Dominum Burghleium primarium Angliæ Theſaurarium.

SI locus hic ſuperēt, inter ſi gaudia tanta
Admittunt tenues tua magna negotia Muſas,
Omnis Pegaſÿ properaret turba fluenti,
Hic tibi gratificans, & nobile nomen adorans.
Aſt licet hæ ſileant, cytharâ tamen obſtrepet vna,
Olim nominibus tibi deuinctiſsima multis,
Hæc mea Calliope eſt, ne dedignere canentem.
(Inclyte vir) totam tibi quæ cum corpore vitam

De uouet

Deuouet, & gratam reddit teſtantia mentem
Carmina, more ſuo, ſed multo maius amore.
Obſequijs concede ſuis, concede Camœnis.
Scilicèt hiſce mei Domini quòd ſedibus hoſpes
Aduenis, accepta Regina, proximus aſtas,
His mihi carminibus ſummo excipiendus honore.
Hoc ſupereſt magno profundam vota Tonanti,
Fœlix Neſtoreos hìc quum ſuperaueris annos,
Det tibi promiſſam ſuper aurea ſydera vitam.

T. H. deuotiſsimus
Georgius Coryatus.

Eiuſdem Carmina ad illuſtriſsimos Oxonienſis & Cantabrigienſis Academiæ Cancellarios D. *Robertum Dudleium* Comitem Leiceſtrenſem & D. *Gulielmum Cecilium* Dominum Burghleium, pronunciata in magna Aula Noui Collegii Oxonienſis, Aſtronomicè.

Sydera qui luſtrat, qui ſphærica corpora cernit,
In ſphæra geminos cernit is eſſe Polos.
Arctícus eſt alter, Polus eſt antarcticus alter,
Hoc ſplendente Polo non micat ille Polus.
Nos tamen hìc geminos lucere videmus in vrbe
Hac noſtra claros ſtelliger oſq; Polos.
En micat Oxonij Polus inclytus Oxonienſis,
Dudleius noſtri dux q; decuſq; Poli.
Lucet & hac noſtra Polus alter in vrbe Cecillus,
Vt videas geminos iam ſimul eſſe Polos.
Ille Polus noſter ſtudiorum ſtelliſer Atlas,
Hic Cantabrigij lucida ſtella Poli.
Quòd ſimul hanc noſtram iuncti veniſtis ad vrbem,
Quòd ſimul vnus honor iunxit vtroſq; Polos.
Accipite hec ſimili ſimulò pietate Patroni,
Viuite fœlices atque valete Poli.

Clariſsimo

Clarissimo & honoratissimo Viro D. *Gulielmo Cecillo Baroni Burghlæo, ordinis Perisceledis Equiti aurato, Summo Angliæ Thesaurio, Regiæ Mti. à sanctioribus consilijs, & Academiæ Cantabrigiensis Cancellario dignissimo, rheumate laborāti pharmacum, vnde ex morbo conaluit.*

Multa aliȳs aliȳ, tibi semper reddimus vnum
Carmen, at est docto grata medela viro.
Carmine dii superi placantur crimine læsi,
Carmen amat quisquis carmine digna gerit.
Fertur Alexandrum peteret quum morbus, Homeri
Carminibus lectis conualuisse citò.
Huc venio, et redeo, maneo, rogo, quærito, plango,
Audio nil nisi te morbus iniquus habet.
Comprecor (vt prosim tibi) magni carmen Homeri,
Quo tu perlecto conualuisse potes.
Nunc tibi deuotos morborum postulo diuos.
Nunc mihi Mercurium consuluisse rogo.
Iste iubet libros medicorum vt consulam, et illi
Nec tibi, nec mihi se consuluisse negant.
Hos repeto, docte promittit multa Galenus.
Rheumatico certam datq; Salernus opem.
Quos ego sic paucis coniunxi versibus, vt sint
Auxilioq; tibi, præsidioq; tibi.
Perlege de morbo vestro breue carmen. Homerus
Iuuit Alexandrum, te mea Musa iuuet.

1 2 3 4
Ieiuna. vigila. caleas dape. tuq; labora.

Infundas

5 6 7
Infundas calidum. modicum bibe. comprime flatum.
8
Hæc bene tu ſerua, Si vis depellere rheuma.

1 *Ieiuna.*

Eÿce Rheumaticos ieiunans (optime) fluxus,
Ieiunare bonum eſt, ſed macerare, malum.

2 *Vigila*

Tu multum vigilas. et dormis rarò. quid inde?
Vis dormire magis? et vigilare minus?

3 *Caleas dape*

Teq́ dape, (aſt calida) meq́ iuuabis ope.

4 *Tuq́ Labora.*

Nonne labor ſtudium multorum? lectio multa?
Eſt labor ille animi, ſit labor iſte manus.

5 *Infundas calidum.*

Hoc liquet, vt frigus tanti ſit cauſa doloris,
Infuſum calidum pellere rheuma poteſt.

6 *Modicum bibe.*

Cuncta facis modicè, modicè comediſq́ bibiſq́,
Quid iuuat vt iubeam te modicum bibere?

7 *Comprime flatum.*

Et flatus, ventuſq́ nocent, tu comprime flatum,
Naribus vt pulſus non ferat inde caput.

8 *Hæc benè tu ſerua &c.*

Hæc benè ſi ſeruas, nec poſſis pellere rheuma,
Conſule tunc Medicos, namq́ Scholaris ego.

Ad eundem gratiarum actio pro 40 ſolidis à ſe illi dono donatis.

Quatuor ex veſtra venerunt aurea dextra,
Et data tu noſtris verſibus apta refers.

Munera carminibus tua sunt maiora tenellis,
Ast vtinam verti versus in illa queat.
Tum tibi carminibus possem pergratus haberi,
Quatuor atq; darem terq; quaterq; tibi.
Pondere sed nequeunt, numero sed munera vestra
Æquiparare queunt, parq; referre pari.
Ast tibi ponderibus, nec munera versibus æqua,
Quando referre mihi non datur vlla tibi.
Aurea nec possim tibi carmina ferre Cecili,
Aurum nec cures, quando posta refert.
Aurea tanta tibi quòd sint quot carmina vati,
Atq; tua hæc dixit Desipientis opes.*
Aurea nulla tibi, sed tantùm Carmina reddam.
Ærea nam mea sunt, aurea nulla mihi.
Auro quando tuo mea carmina nulla referre
Æqua queant, summus reddat id ipse Deus.

* Sic dixit illa strissima tua vxor in carminibus suis ad Georgium Buchananum Scotiæ poetam.

Eiusdem ad eundem querela pro Principe, Patria, et Musis, in Pseudocausidicos se iniustè opprimentes.

Sicilidùm immortale decus Cecille Sororum
Principis, et Patriæ summa columna tuæ:
Suscipe pro regno, pro Musis, Principe, posco
Prouoluens pedibus paucula verba tuis.
Reginam, Regnum, Musas immanitèr omnes
Causidici spoliant, dilaniantq; suas.
Decipulis legum, linguis venalibus, astu,
Sumptibus immodicis, innumeris q; malis.
Non peto Causidicos qui causas dicere verè,
Sed qui pro lucro dicere falsa solent.
Lex bona, legis et est bonus vsus, & optimus ordo:

Ast

Aſt bona ſæpè malus non bene tractat homo.
Hinc vis & lites, dolus & furor, impetus, ardor,
Quum trahit ad mores optima quæq; malos.
Quando trahit retrahitq; viros ad deuia legum,
Vt Cacus Herculeos traxit ad antra boues.
Aſt precor Alcides veluti ſuperauerit illum,
Hoſce nouos poteris exuperare Cacos:
Alcideſq; boues illos velut extulit antris,
Sic nobis veſtram ferre velitis opem.
Regnum fortè poteſt, ſed Princeps fortiter illos
Legibus Angliacis exuperare ſuis.
Nos opis expertes Muſæ flaueq; monetæ,
Imbelles, illis nil niſi præda ſumus.
Qui potes, ergo velis miſeras defendere Muſas,
Sub patrocinio ſint maneantq; tuo.
Faſnè nefaſnè ſiet, ius, ſituè iniuria iuris,
Non reputant, modò ſic diripiantur opes.
Dicite, ſed quales? Sapiens ſic dixerat olim,
Auriſluas, nullis Inſipientis opes.
Aſt vtinam veras ſapientum quærere gazas
In cœlo inciperent, & niſi vera loqui,
Cauſidici falſi, qui leges munere torquent,
Falſaq; pro veris ſubſtituiſſe ſolent.
Hæc tibi Stellato venient dicenda Cubiclo,
Hìc vbi Stella potens, tu Cynoſura micas.
Interea verò Muſarum nobile Sydus,
Vnica Caſtalys ſpeſq; ſaluſq; deis,
Noſcere ſupplicibus petimus te vocibus iſta,
Et ſine lege malis ponere poſſe modum.
Sicelidum immortale decus Cicilie ſorores,
Principis & Patriæ ſumma columna, Vale.

T. H. deditiſſimus, deuinctiſſimuſq;

Georgius Coryatus

Sacræ Theologiæ Baccalaureus.

Ad illustrissimum virum D. Ioannem Puckeringum Magni Sigilli Custodem.

Inclyte qui regni suprema negotia tractas,
Cuius & ingenio consiliog; vigent.
Da veniam tenui modulanti carmina Musæ,
Quod nequit optatis verba referre sonis.
Multa & magna tibi cupio proferre, sed obstat
Hic dolor auditus debilitasq; mei.
Astibi committo me, causam, pectora, vitam,
Et pro iudicio stentuè cadantuè tuo.
Plurima sepè dedi Reginæ carmina, sepè
Hæc mihi munifice munera plura dedit.
Testis erit Dominus nunc Thesaurarius iste
Inclytus Aonidum, magnus Apollo, Parens.
Et si vixisset, Dominus Dudleius esset,
Oxoniq; Phœbus qui mihi semper erat.
Et si vixisset, nunc Walsinghamius esset,
Clarus Eques, Dominæ Principis altra manus.
Hic mihi surreptas (qua tu nunc parte laboras)
Principis assensu restituebat opes.
Sic age. Reginam, Patriam, Musasq; iuuato,
Hinc tibi proueniet gloria, fama, decus.
Summe Pater totum qui torques numine cœlum,
Reginam & regni sceptra tuere sui.
Et tibi perpetuam super aurea sydera vitam
Det tibi perpetuus qui regit astra deus.

T. H. deuotissimus
Georgius Coryatus
Sacræ Theologiæ Baccalaureus.

Reuerendissimo

Reuerendissimo in Christo Patri ac Domino D. Ioanni Vitegilto Archiepiscopo Cantuariensi, totius Angliæ Primati ac metropolitano, Georgii Coryati in nomen ac cognomen suum et in librum illius aduersus Thomam Cartwright elogium atque Euangelica Ἀναγνώρισις

Fulget in æthereo veluti Sol aureus orbe,
Itq; reditq; vias, peruolitatq; Polum:
Hoc agit Angliaco florens tua gloria Regno,
Mos vt inuideat, progreditura magis.
Missus ab excelso cœli Rectore supremi,
Suspicis hunc animo, pectore, voce Deum.
Ardua diuini reseras mysteria verbi,
Deq; tuo totus prouenit ore Deus.
Omnia falsiloqui tollis deliria Vatis,
Curas ipse gregem, pellis et ipse lupum.
Procul vmbrifequax, procul ito tenebrio T.C.
Non potes in clara luce videre diem.
Mente manuq; tuâ destruxit mœnia Babel,
Manu Nemrod concidit ipse sua.
An non Nestoreos igitur tibi comprecer annos?
Nestoreum quando pectus et ora refers?
Viribus humanis deus altior omnibus vnus,
Te dedit, æthereas quo caperemus opes.
Gistetenim Angligenis donum cognoscitur esse,
Vsus et ô dono maximus esto Dei.

V. R. P. deuotissimus
Georgius Coryatus.

Epitaphium Reuerendiſsimi in Chriſto Patris ac Domini D. *Ioannis Pierſei*, ſeu potius noſtri temporis Perſei, Epiſcopi quondam Sarisburienſis, ac poſtea Archiepiſcopi Eboracenſis, & Metropolitani eiuſdem, Mecœnatis ſui optimi.

TRiſtis vt Andromedæ monſtris obiecta marinis
Perſeiâ erepta eſt inuiolata manu:
Romuleo Chriſti ſubiecta Eccleſia monſtro
(Quod fera terribilis dicitur eſſe maris)
Sic erepta tuæ diuinæ robore dextræ
Gaudet, & in laudes occinit iſta tuas.
Pierſei celſus perrupit ſpiritus oris
Ora Meduſæi ſanguinolenta Papæ.
Saxa Deos quondam, truncos quæ numina fecit,
Tranſtulit & vinos in fera ſaxa viros:
Saxea facta tuâ nunc ſqualet Beſtia voce,
Pallas vt in clypeo Gorgonis ora geris.
Nunc viget Andromedæ florens Eccleſia Chriſti,
Inachides vicit, perdomuitq; feram.
Phorcis obit, clypeo Pallas caput intulit altum
Anglorum Pallas, Regia virgo, caput.
Palladæ ſic noſtrum Capitis veneramur honore,
Perſeus horrendæ quod dedit iſte neci,
Ergo Pater, Præſul, Præco ſanctiſsime Perſeu,
Chriſti athleta potens, perdomitorq; Papæ;
Andromedes capias gratantia carmina noſtræ,
Scilicèt ex victa læta trophæa fera.
Terruit exceſſos olim quæ Bulla Monarchas,
Os tetrum in ſuperos impia verba tonans.
Mitra triplex duplices geminans cum clauibus enſes,
Supremum inferni, Cerbereumue caput.
Seu Draco multorum Capitum, teterrima peſtis
(Monſtrum horrendũ, ingens, quod ſolet eſſe Papa)

Ille

Ille ſacro Domini percuſſus flamine verbi
In Phlegetontæa iam Styge monſtra parit.
At tu ſumme Pater terris ſurrepte, triumphans
Es cum ſydereo nobilis umbra Deo.

Epitaphium Reuerendiſsimi in Chriſto Patris ac Domini D. Ioannis Iuelli Epiſcopi Sarisburienſis, Mecœnatis ſui optimi.

[*Vlius Auſtriacos Cæſar cum vicerat Anglos,*
Fertur ad occiduas caſtra locaſſe plagas:
Et fundaſſe ſuo de nomine Cæſaris vrbem,
Siue Sarisburiam Cæſareamuè voces.
Iulius abſceſſit, rexitq́ hanc iure Iuellus,
Angliaci nuper maxima Gemma ſoli.
Quo neq́ vir melior quiſquam, neq́ Epiſcopus alter
Doctior, aut vitâ purior vllus erat.
Hoc ſua teſtantur pulchrè monumenta laborum,
Proq́ Dei ſcripti relligione libri.
Queis nunquam ſcripſit quiſquam meliora, locutus
Nèc magis Hyblæo verba referta fauo.
Fluminat in vitia: in veræ pietatis amantes
Spargit Euangelica ſingula plena fide.
Chara Deo imprimis, cunctis mortalibus æqua
Vita fuit, nullis mens pia fracta malis.
Mortalis vitæ pertæſus, & æthera ſcandens,
Euolat ad ſuperas inclyta Gemma domos.
Ergo Iuelle vale rutilo precioſior auro,
Angliaci nuper fulgida Gemma ſoli.

Aliud Epitaphium in eundem.

Buccina, Paſtor, Eques, ſonuit, paſcit, ſuperauit,
Chriſtum, Anglos, Papam, voce labore, manu.

The Engliſh.

A Trumper, Shepheard, Knight, did ſound, feed, ouercome,
Chriſt, England, Pope, with voice, labour, hand.

Epitaphium in lectissimam fœminam D. Annam Clifton, D. Ioannis Clifton Equitis vxorem, sepultam Baringtoniæ in agro Somersetensi.

ANNA *equitis coniux Ioannis Clifton, &* ANNA
N *ata Patris Domini Montegli, gloria, lume* N
N *ec non vita viri dum vixit, nobile lume* N
ANNA *hæc in partu periens hic condit ur* ANNA.

Ad clarissimum virum D. Eduardum Dierum optimè de se meritum.

DVm tibi carminibus cupio pergratus haberi,
Hæc subijt mentem sollicitudo meam.
Multa an pauca darem, seu prorsus carmina nulla,
An alio possem gratior esse modo.
Mula iubent (præclare) tibi me scribere multa,
Purus amor, probitas, officiumq; meum.
Sin tibi multa darem, culparem carmina multùm,
Sic melius multò, si tibi nulla darem.
Sin tibi nulla darem, meritò tibi nullus haberer,
Nec memor officij dicerer esse mei.
Quid faciam quero? numero, vel pondere iusto,
Carmina tu modulo dimetiure tuo?
Si numerò; non multa fero, sin pondere, multa,
Etsi pauca tibi, sint modo grata, feram.
Ac si me logices non multùm regula fallat,
Nec tibi multa fero; nec tibi nulla tamen.
Accipe perplacida gratissima carmina fronte,
Non alio possum gratior esse modo.
Gratulor aduentum vobis cum Principe lætum,
Et cum nobilium (chare Diere) choro.

Epicediem

Epicedium D. Richardi Worſelii clariſsimi Armigeri,
Inſulæ Vectenſis olim Præfecti.

VRſula Worſelium cur deflet ſponſa maritum?
Quidue gemunt raptũ nati duo pignora Patrem?
Quidue ſuum Dominum famuli toto agmine plangũt?
Quid lachrymis luget populus Vectenſis ebortis?
Quidue ſuum Phœbum Muſæ lachrymentur ademptum?
Cur ego? cur tantos gemitus? cur fundo querelas?
Nonne grauis dolor eſt quum tot moriuntur in vno?
Vir, Pater, & Dominus, Rector, Philomuſus, amicus?

Epitaphium eiuſdem, Parentum eius, clariſſimi
Equitis & Dominæ, Iacobi & Annæ Worſeliæ, matris ſuæ etiam
Parentum D. Ioannis Lee, Equitis clariſſimi, & illius Dominæ
Annæ, duorum etiam filiorum eiuſdem Richardi Puluere
bombardico ſublatorum: Octo nimirum hominum
in vna Eccleſiæ ſuperiori parte tumulis
quatuor incluſorum, octo verſi-
bus comprehenſum.

EN pia Worſelij lapis hic tegit oſſa Richardi,
Inſula Præfectum quem gemit iſta ſuum.
Quem pater aduerſa Materq; aſpectat in vrnâ,
Matris & in mediâ ſpectat vterq; parens.
Ad latus hìc nati pueri duo, ſorte perempti
Præpropera, infeſti pulueris igne iacent.
Fœlices omnes, vel quos ſors dira coegit
Triſtia funeſtis claudere fata rogis.

Veſter affinis ſummè deuinctus & deuotus

Georgius Coryatus compoſuit, & poſuit.

EPITA-

EPITAPHIVM CLARISSIMI VIRI GVlielmi Awberij, ciuilis iuris Doctoris, Vicarij Generalis Archiepiscopi Cantuariensis, et supplicum libellorum Reginæ Elizabethæ Magister.

Hic situs Awberius, Legum Clarissimus ille
Doctor & Interpres, iusq; piumq; docens:
Ille fori iudex quum Cantuariensis obiuit
Munus, & eximie præstitit illud onus:
Supplicibus præfectus erat, summisq; Libellis
Principis Elisabeth, queis bene functus, obit.
Quid referam ingenium, mores, vitamq; probatam,
Consilium, studium, iudiciumq; suum?
Quid genus & proauos & maxima nomina dicam?
Prædia quid vel opes enumerare iuuat?
Vel sua turritis surgentia mœnia saxis?
Tecta domus miris ædificata modis?
Non bona fortunæ deerant, non corporis, artis
Mentis & egregiæ vis sibi magna fuit.
Testis erit Princeps, proceres, populiq; Britanni,
Quos coluit studijs, officijsq; suis.
Præcipue testis sit munificentiæ & auri
Supplicibus precibus pauper inopsq; suis.
Nam veluti Princeps est clementissima, sic is
Supplicibusq; fauens simplicibusq; fuit.
Charus erat toti populo, procerumq; cateruæ,
Reginæ imprimis, Principibusq; viris.
Audiit Oxonii superantem se sua Princeps,
Tunc admirata est ingeniumq; suum.
Quum tot Pandectas, quum tanta volumina legum
Tam cito tam subito volueret ore suo.
Sic cum vixisset, famamq; decusq; parasset
Eximium, vitæ iam satur, astra petit.
Atq; animam Domino reddens corpusq; sepulchro
Awberius, nomen liquit in orbe suum.

Epitaphium

EPITAPHIVM TRIVM CLARISSIMORUM Armigerorum sepultorum Londini in proxima Ecclesia VVestmonasterienſi, D. Rowlandi Vaughan nuper Sereniſſ Reginæ Angliæ D. Elizabethæ corporis Armigeri: D. Ioannis Vaughan eiuſdem Reginæ in partibus Borealibus à Conſilijs, ac D. Gulielmi Vaughan eiuſdem Rowlandi filij, D. Gulielmi Cecilli, Equitis inaurati, D. Burghleii, totiuſq; Angliæ D Theſaurarii, nuper clariſſimi chariſſimiq; ſerui.

CErnite tres vno concluſos funere claros,
Et conſanguineos, conſpicuoſq; viros.
Armigeros omnes: Rowlandus at Armiger vnus
Corporis Eliſabet' Principis huius erat.
Principis & corpus ſic defendebat, vt armis
Hoc viuo eſt auſus perdere nemo ſuis.
Pòſt miſeri ſacrum ſtatuerunt perdere corpus,
Vertit in authores ſed Deus arma ſuos.
Vertat & vſq; precor, Reginam protegat vſq;
Talibus Armigeris, cœlitibuſq; ſuis.
Armiger excellens Ioannes nomine Vaughan
Et pius, et prudens, & venèrandus homo.
Ergo à conſilijs regni Borealibus huius,
Inclyta conſilijs præſtitit acta ſuis.
Ergo tibi charus Domina ô clariſsima Kneuet,
Coniugii iunxſti quem tibi iure virum:
Tam benè qui vixit mortis benè finiit horam,
Hic etiam aduerſa parte ſepultus adeſt.
Hic Gulielme taces Rowlandi maxima proles,

Spes

Spes patriæ, ac patrui, spes quoq; prima Patris.
Quem citò præreptum præclara insignia, virtus
Inclyta, mens fœlix, cœlica vita beant.
Et si forma viros commendet vt aurea virtus,
Huic Phœbi facies, corpus Alexis erat.
Nobilibusq; viris si laus placuisse, Cecillo
Est tua laus Domino perplacuisse tuo.
At Rowlande Pater, Ioannes Patrue Vaughan
(Quos prius hic tumuli condecorauit honos)
Nunc charo iuncti nato, claroq; nepoti
In supera æterni viuitis arce Dei.

G. C.

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FINIS.

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Errata.

IN the first Oration of Kirchnerus for plency reade plenty, ibid. for contained r. contemned. ibid. for matters r. manners. pag.16.lin.30.for hairse r. haine. p 21. l. 4. for hore r. horse. p.23.l.14.for videt r. vidit. p.29.l.14.for subdio r. sub dio. p.35.15. for preambulating r. perambulating. p.58.l.31.for from r. to. p.63.l.17.for prestin r pristin. p.136.l.33.for remited r. remitted. p.149.l.35.for attentator r. attentato. p. 161.l.16 for Vinetia r. Venetia. p.162.l.24.for twenty r. twentieth. p.163.l.16. for fourty r. forty. p.167.l.6.for breath r. breadth. p.202.l.33.for vatriæ r. patriæ. p.206. l.17.for is r. it. p.257.l.27.for shall r shalt. p.271.l.30.for maner r. manners. p.308.l. 16.for sounded r. founded. p.312.l.21.for Sariana r. Saraina p.297.l.17.for Lordships r. Mannors. p.385.l.3. for sacers r. sakers. In the last line of one of the pages of my latin Epistle to Bielerus for conneve r. continere. p.397.l.19. for afterwzed r. afterward. p. 419.l.26.for wood r. forrest. p.422.l.7.for ipsam r. ipsum. p.438.l.1.for opposing r opposed. p.467.l.18.for Cassia r. Hassia. p.492.l. 9.for Saronie r. Saxonie. p.495.l.2.for who r. which. p.509.l.14.for of r. or. p.522.l.30. for in r. of. p.539.l 30. for canot r. cannot. p.573.l.3.for Princedomes r Principalities. p.578.l.3.for beuatifull r. beautifull. p.581.l.34.for slaue r. slue. p.561.l.13 for nobis r. nouis. p.603.l.35.for inumerable r. innumerable. p.621.l.23.for engtb r. length. p.623.l.24.for to r. two. p.622.l.6. for belbi r. belli.

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